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Editorial

स्नेहाच्च बहुमानाच्च स्मारये त्वां, न शिक्षये ।

"Inspired by my affection and regard for you, I do not pose to teach but just remind you".

An ideal News media, conducted by a Publishing House, should seldom touch the political and economic problems of the country but must cater to the cultural and spiritual needs of the people. The guiding spirit behind this ideal should be the Upaniṣadic formula

"असतो मा सद् गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमय"

—"lead me from the unreal to the Real, from darkness to light, from death to immortality."

But how can immortality be achieved or death be overcome?

Man engrossed in the meshes of illusion takes death to be real. Convinced of its existence he tries to avoid it. But is not his attempt futile, for, death is of the body and not of the soul ?

"Dust thou art, to dust returnth
Was never spoken of the Soul".

It is the body, not the soul that is subject to death. The soul changes one body after the other as the body changes its dress.

It is to prevent transmigration of the Soul (Jīva) that wise men have made efforts to realize that Soul is separate from body and that it is a part of the Supreme Soul. This realization, when it arises from within, will create longing in the Soul to merge itself into the Supreme Soul.

How can realization be achieved? The seeker of the Supreme Soul tries to rise from engrossment in worldly pursuits. He prays for enlightenment. He meditates. But that is not enough. The door to the Infinite is firmly closed and the path is trackless. Thousands of techniques evolved by the Yogis, are of no avail. For, the course is determined not by the efforts of the seeker but by the grace of God. However, techniques help him in his progressive journey from space to space, till step by step he reaches the end. But the door is closed. It opens by the Grace of the Infinite. He then enters the realm of light and sees the Eternal Light that was never seen on Earth, Sky or Sea. He is released from the bondage of senses. Realization dawns upon him. He is a part of the Eternal. There is no birth, no death for him. He is ever immortal.

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Rebirth in the Rig Veda

DAVID FRAWLEY

The doctrine of rebirth and of liberation from it is not generally thought to be found in the Rig Veda. It is thought to have come much later, only fully emerging in the Upanishads. However this is only true of the doctrine of rebirth as set forth in rational and philosophical terms. Actually rebirth and liberation from it is the central teaching of the Rig Veda and all the Vedas but is earlier set forth in a symbolic language, that simply being the kind of language in terms of which the ancients spoke and thought. Language first developed from pictorial and musical elements and in ancient languages what we communicate through abstract terms was generally done through more apparently concrete symbols, which they took in an inner sense that we would tend to overlook. It was not that the ancients did not know of the great spiritual truths of liberation and Self-realisation, for in general by their ruins and artifacts we see that they were much more religiously inclined than later humanity, but that they set forth these truths in what is to us a more primitive, obscure and apparently concrete language—which after all is to be expected as teachings must fit their cultural context to be intelligible. Approaching their language with due consideration for its different nature reveals the Veda as abounding with the highest spiritual aspirations and realisations. It is not a matter of merely somewhat different grammatical forms but of a qualitatively different usage of language altogether.

The various Vedic Gods are said to transcend or include within themselves all gods, all worlds, all beings, even from the instant of their birth. A common Vedic word for being or creature is 'jāta', which means born, what has been born, birth, hence being, generation, race. Taking this term in its primary sense of birth we find many Vedic passages that speak of the Gods as beyond all births, particularly the main Vedic God, Indra, who symbolises the transcendence of the Self-nature. Bharadvaja, the great seer of the sixth book of the Rig Veda, hymns Indra thus: 'None of these is equal to you, you transcend all these births (viśvā jātāni abhi asi tāni, R. V. VI. 24.5.).' Surely the sense of the Divine being in its nature beyond all birth and rebirth could not have but been apparent to the seers who constantly play upon the subtle shades of meaning of various words, when the primary meaning of 'jāta' is 'born.' Elsewhere Bharadvaja makes this point clearer: 'By the great immortal nature he has spread beyond all births of men (sa majmanā janimā mānuṣānām amartyena nāmnā ati pra sasre, VI. 18.7.).' The term for birth here, janimā, means exactly that in its primary sense and is generally interchangeable with 'jāta' in the Veda. If we simply take these terms in their primary sense we see that this nature of the Gods or the Divine as beyond all births, to which the seers aspired, was also a seeking to go beyond rebirth; that therefore the Veda is a more symbolic and pri-

meval form of Vedanta, which is only its later rationalisation.

Another passage states of Indra, 'We will laud him who has generated these (worlds), all births are inferior to him (viśvā jātāni avarāni asmāt, VIII. 96.6.).' What is superior to all beings and births and has generated everything is the Self, the Atman of the Upanishads. So another seer states of Indra, 'Thus you transcend everything, what has been born and what will be born (tad viśvam abhi bhūr asi, yaj jātam yac ca jantvam, VIII. 89.6.).' That to which there is no other, which has nothing comparable to itself, which is beyond birth, is the Self. What is beyond birth is the unborn, which is why Visvamitra calls Indra 'the unborn of the Waters, apām ajah, III. 45.2,' the waters being the cosmic waters, the waters of consciousness.

The eighth book of the Rig Veda, which has many hymns to Indra, has several other such passages: 'He who is manifoldly lauded knows all births (viśvā it sa veda janimā). All the generations of men, holding the offering-ladle, invoke him, powerful Indra (VIII. 46.12.).' The generations of men, manuṣā yuga, are all the states of consciousness and world-ages of mortal existence. The offering-ladle is symbolic of the receptive mind, the soul which seeks the immutable. 'Unequalled, incomparable for men, the One unexhausted for people, by vigour he has grown beyond all manifold births (ayujo asamo nṛbhir ekah kṛṣṭir ayāsyah, pūrvīr ati pra vāvṛdhe viśva jatāni ojasā, VIII. 62.2.).' This means (62.9.) that 'as a common wonder, samena vapuṣyatah, he will make the generations of men,' for it is that One Unborn that brings meaning and joy to the world-ages of mortal existence. 'You have conquered all births by greatness, by will, strength and magic power (yoddhā asi kratvā śavasā uta daṁsanā viśvā jatā abhi majmanā). This shining extended beyond the ends of Heaven through vigour. Indra, the earthly region does not encompass you, when according to the Self-nature you have increased (anu Svadhām vavakṣitha, VIII. 88.4-5.).' Indra's great victory, the Vedic victory of the light, is this conquering of all births. The Self-nature according to which he grows can only be that of the immortal Self or Atman. 'The gods have not attained you, nor mortals, oh wielder of the stone. You have transcended all births through strength (visvā jātāni śavasā abhi bhūr asi, VIII. 97.9.).' That Self is not only beyond mortality but also any sense of separative immortality.

Yet this Godhead that is beyond all birth is not just to be lauded in the Veda. We are to become him. 'There is no Indra, some men say. Who has seen him? Whom shall we laud?—I am him, oh singer, see me here. I transcend all births through greatness (viśvā jātāni abhi asmi mahnā). The directions of truth increase me. The opener, I burst open the world again and again (VIII. 100.3-4).' 'Who saw Indra? I have seen his awesome secret station (avacacakṣam padam asya sasvar ugram). From bondage I continued searching. I asked others and they told me, men awakening may we attain to Indra (Indram naro bubudhānā aśema, V. 30.1-2.).' It is that awakening to the Self the seers have always sought, through which alone men become seers. 'In you, Indra, we have become seers (tve Indra api abhūma viprā, II, 11.12.),' and 'we are yours, Indra, in you we are seers (vayam gha te tve id u Indra viprā api smasi, VIII 66.13.).' All of this leads us to Vamadeva's great declaration 'I am Indra,

aham Indra, IV, 42.3.,' that shows Self-realisation was their aim.

The other main Vedic God, the Fire, Agni, has in fact as one of his common epithets 'Jātavedās', which means literally one who has knowledge, veda, of all births, jāta, which Sri Aurbobindo appropriately translates as 'the Knower of all things born.' The Vedic Fire then is the inborn Self that in its own nature is unborn. Visvamitra, the great seer of the third book of the Rig Veda, gives the meaning of this term in his fist hymn (III.1.): 'In the gated house of mortals (i.e. the body), the immortal has been sitting as king, perfecting the sessions of knowledge. Whose face is clarity, with wideness he has shone out, the Fire who knows all seer-wisdoms (viśvāni kāvyāni vidvān, v. 18.). Agni, these your eternal births, new for the original I will declare (etā te Agne janimā sanāni pra pūrvāya nūtanāni vocam). For the mighty these great libations are made. In every birth is hidden the Knower of all things born (janman janman nihito Jātavedā, v. 20.). By the Visvamitras he is enkindled inexhaustible. May we be in the right-thinking of this holy one and in his auspicious right-mindedness (tasya vayam sumatau yajñiyasya api bhadre saumanase syāma, v. 21.).'

The Fire that knows all births, that is hidden in every birth, can only be the flame of consciousness, of mindfulness and awareness, the Self that dwells in the heart of all beings. Knowing him, offering oneself completely to him, is liberation. By the seer, through his wisdom, that Fire is enkindled inexhaustible, ajasra, that Self is realised to be continuous and immutable through all births and all states of consciousness. All the universe is only the different births of that Divine flame. Hence another hymn declares, 'The One ocean, the support of treasures, he perceives the manifold births from our hearts (ekah samudro dharuṇo rayīṇām asmad hṛdo bhuri janmā vi caste, X. 5.1.).' Of this Divine flame Vamadeva sings, 'The entire universe is spread within your nature, in the heart-ocean, in all life (dhāman te viśvam bhuvanam adhi śrītam antah samudre hṛdi antar āyuṣi, IV. 58.11.).'

By knowledge of that flame in the heart that knows all births one becomes him, as Visvamitra elsewhere states: 'I am the Fire, from birth the Knower of all things born. Clarity is my eye, in my mouth is immortality (Agnir asmi janmanā Jātavedā ghṛtam me cakṣur amṛtam ma āsan, III. 26.7.).' He is not referring here merely to some primitive identification with a fire god, as the next verse continues, 'He created the most invigorating ecstasy by the Self-nature, then he saw all around Heaven and Earth (varṣiṣṭham ratnam akṛta svadhābhir ād id dyāvāpṛthivī pari apaśyat).' What fire knows all births, sees around Heaven and Earth, possesses immortality and so on? Clearly it is only a symbol by the nature of ancient language for what later times would call the Self or the enlightened consciousness.

It is this very knowledge of all births, jātavidyā, what the Knower of all things born knows, that is the essential knowledge that makes one a Brahman, a man of the Godhead, as Bṛhaspati declares, 'The Brahman states the knowledge of all births (Brahmā vadati jātavidyām, X. 71.11.).' That knowledge of birth is the knowledge of the Self hidden in every birth, of our bondage in mortality to rebirth and the true nature of the Self as unborn. Yet this Vedic term for births has a higher and lower

meaning. In the lower sense it is our bondage of birth in the ignorance but in the higher sense our liberating birth into the Godhead in which we become all.

It is not only the Fire that is born in every birth. It is all the Vedic Gods who are frequently identified with each other. Vasistha, the seer of the seventh book, so speaks of the Wind, Vāyu. 'Who has broought your offering, the pure Soma, for you, the Lord, Vāyu, the pure-drinker, you make him excellent among mortals. His stallion is born as all births (jāto jāto jāyate vājī asya, VI. 90.2.).' Stallion, vājī, which also means in a more general sense powerful, is symbolic of the soul, the immortal life-energy born in every birth and as all beings. For one who knows the pure being of the Wind, the infinite formless Spirit, his soul is born in every birth, as every soul. Such a person becomes one of the seers of which the same hymn states, 'They meditating with a truthful mind, lead on, yoked to their Self-will (te satyena manasā dīdhyānah svena yuktāsah kratunā vahanti, v. 5.).'

The Vedic seers sought the Divine birth in which we become all, which is the transcendence of mortal birth and rebirth. The higher birth they seek then is not a higher rebirth in the realms of the ignorance but the realisation of the Divine, our rebirth into the Divine, the inner resurrection of the Self-nature. This is the pure birth of the fire, of which Gṛtsamada, the seer of the second book, sings: 'Thou, oh Fire, through the days, thou, wishing to shine, thou from the waters, thou from the stone, thou from the forests, thou from the herbs, King of men, are born pure (II. 1.1.).' The remainder of this hymn identifies Agni with all the gods and goddesses. It is this pure brith of the Fire that Vamadeva also lauds. 'Three are his supreme truths, the lovely births of the Divine Fire contained within the infinite (trīr asya tā paramā santi satyā spārhā devasya janimāni Agne anante antah parivīta, IV. 1.7.).' These three births of the supreme truth have nothing to do with transmigration. They are the threefold nature of the Self in the infinite as Being-Consciousness-Bliss, Sacchidānanda, which is represented by the three main Vedic Gods—Indra, Agni and Soma. To be born to them means only to realise them.

This is the birth that takes us beyond all birth, the inner birth of Divine realisation that takes us beyond mortal rebirth, that Gṛtsamada speaks of. 'By birth he spreads beyond birth, whomever the Lord of Brahman makes his companion (jātena jātam ati sa pra sasre yam yam yujam kṛṇute Brāhmaṇaspatih, II. 25.1.).' For Vedic friendship, yujam or sakhyam, is nothing but unity, identity or equality with all the Gods in the Self. It is man's common nature or common birth, sajatyam, his common nature in the Divine birth of oneness, of which, for example, Manu speaks (VIII. 27.10.). Our ignorance and bondage to rebirth is but our failure to be fully born into our true nature as All.

All mortal existence is a gestation of the soul in the womb of the material world for its breaking out in spiritual realisation. As Vamadeva states in a passage quoted in the Aitareya Upanishad, 'While I was in the womb I learned all the births of these gods (garbhe nu san anu esam avedam aham devānām janimāni viśvā). A hundred iron citadels guarded over me. Then as a hawk I flew off with speed (IV. 27.1.).' While in the womb of this material world he discovered the births of all the gods in the Self. This breaking out of the womb is itself symbolic of the transcending of rebirth

and the compulsion to return to the womb. The iron citadels are the bodies and the density of matter in which we are bound. The hawk or eagle is the symbol of the liberated spirit. This is the inner birth of the Divine Son, the inner son of the spiritual work, the labor of knowledge and awareness, in which we become the father of our own father, the immortal progenitor of the mortal mind, as Bharadvaja states: 'In the womb of the mother (he will become) the father of the father, flashing out in the Imperishable, sitting at the source of truth (garbhe mātuh pituṣpitā vididhyutāno akṣare sīdan ṛtasya yonim ā, VI. 16.35.).'

It is this birth into the Divine by which we attain to the unborn. 'By the truth they upheld the upholding truth, in the power of sacrifice, in the supreme ether, worshipful men in the upholding law of Heaven, who by the births have attained the unborn (ṛtena ṛtam dharuṇam dharayanta yajñasya śāke parame vyoman, divo dharman seduṣo nṛn jātair ajātām abhi ye nanakṣuh, V. 15.2.).' The births that attain the unborn are our awakenings to the truth of our own immortal Self. The birth of the unborn is when we as mortals give birth to or realise the immortal consciousness. It is a birth in the metaphorical sense of a great transformation and deliverance. This birth is the sacrifice, the sacrifice of our mortal mind and ego, the self-sacrifice, through inquiry into the Self and surrender to the Divine, this being the inner death that prepares the way for the inner birth. This birth of the unborn may be illogical in philosophical terms but is a deep and appropriate symbol, and quite in harmony with ancient and poetic languages and with the magical and often paradoxical nature of Vedic language.

It is this birth of the unborn at the instant of which the God transcends or fills the world, as Vamadeva states of Indra. 'Then he stood up, putting on his own vesture. Being born he filled Heaven and Earth (ā rodasī apṛṇaj jāyamanah, IV. 18.5.).' His own vesture can only be that of his own immortal Self. So also Visvamitra states, 'At the instant of your birth, Indra, you drank the Soma for ecstasy in the supreme ether. When you had pervaded Heaven and Earth (yaddha dyāvāpṛthivī aviveśīr), then you became the primal upholder of the singers (III. 32.10.).' This birth of Self-realisation through the power of bliss of Soma takes us not only beyond the worlds but also beyond the Creator. 'Awesome, conqueror, of transcendent power, according to his will he fashions his own Self (yathā vaśam cakre tanvam eṣah). Having transcended the Creator from birth he drank his Soma in the vessels (Tvaṣṭāram Indro januṣā abhibhūya amuṣyā somam apibat camuśu, III. 48.4.).' Tvaṣṭar, the form fashioner, is the Vedic symbol for the personal God of the ignorance, the creator who is other than the Self. Indra is our awakening to our own unborn Self through which we go beyond his rule. The unborn Self expropriates the bliss of the creator in the vessels of his creation, returning it to his own transcendent bliss. It is this inner birth of the Indra-Self that takes us beyond the dualistic realm of creator and creation. This same myth is given to other Vedic Gods, to return to Visvamitra's hymns to Agni: 'Oh Universal God, I have longed for your natures by which you become the knower of the Sun-world, of clear-vision. At birth you filled Heaven and Earth. Oh Fire, all these worlds you have transcended through your Self (jāta apṛno bhuvanāni rodasī Agne tā visvā paribhūr asi tmanā, III. 3.10.).' What

other fire fills all the worlds by its nature except the flame in the heart of the immortal Self?

This inner or Divine birth is when we as mortals give birth to the immortal. Visvamitra states, 'Mortals have generated the immortal (ajījanan amṛtam martyāso, III. 29.13.).' The earlier portion of this hymn describes the process. 'The Knower of all things born is hidden in the two kindling sticks (i.e. the mind and the body), as an embryo well-placed in pregnant women. Day by day the Fire is to be adored by wakeful men who bear the offering (v. 2.).' Inwardly we are to become mothers and gestate the Divine flame within ourselves with a wakeful, receptive mind that has surrendered to turth. It is this period of gestation of mindfulness and wakefulness that causes the embryonic fire of consciousness to grow. The seers incarnate the creative powers of the Goddess, the inner transformation potential of the silent, receptive mind, to give birth to the God, independent, transcendent Being. 'Oh, men, churn out the non-dual seer, the immortal, conscious presence (manthatā narah kavim advayantam pracetasam amṛtam supratīkam, v. 5.).' The Divine fire is to be churned out of our own minds, like butter out of milk, through the power of concentration in wakeful mindfulness. Churning out that fire of Self-knowledge from the darkness of the mortal mind brings about this realisation: 'The first-born of Brahman know all. The seers have energised the luminous Brahman. Each has enkindled the Fire in his own home (Prathamajā Brahmano viśvam id viduh, dyumnavat Brahma Kusikāsa erire, v. 15.).' The first-born of Brahman are those seers who have attained this Divine birth of Self-knowledge in which they become all. It is the birth into the Godhead which is meant, not the birth out of it, the virgin birth through the pure, receptive mind by the labour of meditation. After that birth there is no other.

For the Veda recognises only one birth. That is our inner birth back into the Godhead of pure unity. 'Once only (sakṛd) Heaven was born. Once only the Earth was born. Once only the dappled Cow's milk was yielded. After that no other is born(tad anyo na anu jāyate, VI. 48.22.).' The dappled Cow, pṛṣni, is symbolic of the Divine Mother, the creative shakti. All has been born only once for all is only one and there can be no other than the Self. All birth is a Self-birth, knowledge of which takes us beyond mortal rebirth. The Vedic Gods and their manifestations, in their inner sense, are nothing but this understanding of creation in the unity of the Self.

Man then has two births. The first is our mortal birth and rebirth which is our ignorant or immature state in the world-egg. The second is our inner birth into immortality which is our breaking out of the world-egg, breaking out of the womb, of those tendencies in the ignorance that draw us back to the womb. Our bondage to transmigratory rebirth is only the result of our failure to be fully born, to break out of the womb of the ignorance and be fully born in our true nature as All. So a seer states, 'This is my center. Here is my station. The Gods are mine. I am everything. I am twice-born, the first-born of truth. This the milch Cow milked out when born (iyam me nābhir iha me sadastham ime me devā ayam asmi sarvā, dvija aha prathamajā ṛtasya idam dhenur aduhat jāyamanā, X. 61.19.).' To be twice-born in the Vedic sense, the sense of wisdom, is through the Self to be born as all, as all the Gods, to enter into the presence of

immortality. The twice-born is the first-born of truth, that is one who is born in the original truth of the Self, born into its realisation. It is the return to the original and eternal birth that is the unborn Brahman. That is what the Vedic milch-Cow yields, what the Cow of the truth-consciousness yields by her own nature. That is to become a real man, to manifest the real conscious being, the Purusha, in creation. 'Extending the line, follow the light of the region. Guard the radiant paths made by thought. Weave what has no membrane, the work of song. Be the original Man. Generate the Divine men (manur bhava janaya daivyam janam, X. 53.6.).' What has no membrane, anulbanam, nothing surrounding or limiting it, is the inner birth that is the breaking out of the womb of rebirth. To be the original Man, Manu, is to be the true man who knows the Self and thus to generate the Gods; to bring out the Divine consciousness in creation, which is the real place and duty of man in creation. Or as Vamadeva declares, 'I am the original Man and I became the Sun (aham manur abhavam suryaśca, IV. 26.1.).' In our true Self we are the original man and the supreme creative light. Knowing that is the highest birth in which we become all, by which we break out of the repetitive compulsion of the ignorance to rebirth. That is why this statement of Vamadeva is quoted in the Upanishads (Br. U.I. 4.10) as the basis for the great Vedantic declaration, 'I am Brahman.'

Vamadeva clearly explains this mortal bondage to rebirth in a hymn to Savitar, the Divine creative Sun: 'For the holy Gods you first produce the supreme gift of immortality. Then as a bondage, oh creative Sun, you open out successive lives for men (ādid dāmānam Savitar vyūrnuṣe anūcīnā jīvitā mānuṣebhyah, IV. 54.2.).' This is the bondage of sin that mortal men endure, which the Adityas, the solar Godheads watch over and hold men into account for, the noose of Varuna. Another hymn states, 'I release you from the noose of Varuna, by which auspicious Savitar bound you (S. 85.24.).' So the great seer of the seventh book, Vasistha, implores, 'As a cucumber from its stalk may I be released from death but not from immortality (mṛtyor mukṣīya mā amṛtāt, VII. 59.12.).' It is this bondage that the Veda seeks the alleviation of.

It is relative to this noose of Varuna that the seer Sunasepa prays, 'Who will give us back to the great Infinite, that I may see the father and the mother (ko no mahyā aditaye punar dāt, I. 24.1.).' And 'Varuna, release us from the upper bond, the lower and the middle. Then, Aditya, in your law may we be sinless before the Infinite (ud uttamam Varuṇa pāśam samad avādhamam vi madhyamam srathāya, atha vayam Āditya vrate tava anāgaso aditaye syāma v. 15.).' For this bondage of successive lives is the triple bondage of body, life and mind, of the gross, subtle and causal bodies of Vedanta, of the three states of consciousness of waking, dream and deep sleep. They are the three bonds that bind the cosmic bull that symbolises the Soul or Purusha. 'Four are his horns, three are his feet, two are his heads and seven are his hands. Bound threefold the Bull roars again and again. Almighty God has entered into mortals (tredhā baddho vṛṣabho roravīti, maho devo martyām āviveśa, IV. 58.3.).' They are the three bonds of the cosmic horse, symbolic of the mind, which by the horse-sacrifice (the mind-sacrifice), we are freed from (i.e. I. 163.3.).

It is this bondage of action that the Gods hold us into account for that Vasistha calls

the 'sin of another birth.' 'Sons of the Infinite, may we be infinite, perfect, oh beings of light in the Godhead and in humanity. Winning, Mitra-Varuna, may we win you. Becoming, Heaven and Earth, may we become you (Ādityāso aditayah syāma, pūr devatrā vasavo martyatrā, sanema Mitra-Varuna sananto, bhavema dyāvāpṛthivī bhavantah). May Mitra and Varuna, the guardians, grant that to us, peace to the line of our progeny (śarma tokāya tanāya). May we not suffer the sin of another birth. May we not do that action, which oh beings of light, you collect (mā bhujema anyajātam eno, mā tat karma vasavo yac cayadhve, VII. 52.1-2.).' This phrase, anyajātamenas, is usually regarded as the sin done upon us by another, but surely the inner sense of the evil of rebirth is not out of place in a hymn which prays that we may become infinite, that we may become Heaven and Earth; particularly when it is associated with the action that the Gods hold us in account for, the bondage of sin that Varuna watches over. In this regard the request for peace to the line of our progeny must mean peace for all the results of our action, that our actions be in knowledge of the Self, in surrender to the Divine, in peace and the quiescence of Karma, and not cause further bondage for ourselves or for others. It is a prayer for peace for all creation that is a common thread.

This sin of another birth can also be interpreted as the sin born from the sense of otherness, the bondage to the time process and its cyclic returns caused by our idea that there is something other than the Self. This Agastya clarifies, 'It is not now and it is not tomorrow. Who knows that which is transcendent? When one attempts to approach it with the thought of it as another, then the understanding vanishes (na nūnam asti na u śvah kas tad veda yad adbhutam, anyasya cittam abhi samcareṇyam adhitim vinaśyati, I. 170.1.).' It is this thought of another, anyasya cittam, or consciousness of otherness that separates us from our original and eternal being, which is our fall into time and its bondage of repetition. Vasistha states of Indra, 'There is no other like you, not heavenly or earthly, not that has been born or will be born (na tvāvām anyo divyo na pārthivo na jāto na janiṣyate, VII. 32.23.).' For Indra is the Self of whom there is no other, who is not other than our own Self.

The Rig Veda calls the Sun the Self. 'The wonderful presence of the Gods is arisen, the eye of Mitra, Varuna and Agni. He has filled Heaven, Earth and the Atmosphere, the Sun, the Self of what is stable and moving (sūrya ātmā jagatastastuśasca, I. 115. 1.).' The great Vedic work is the resurrection of the sun out of darkness, which is therefore the resurrection of the Self-nature out of the ignorance. The ancients saw in the return of the sun in the year or the day the return of the soul after death, its rule over and ultimate liberation from all time cycles (Chan. Upan. III. 10.). In a myth of the tenth book Aditi, the infinite Mother, has eight sons, Adityas, solar Godheads. With seven she returned to the original age, pūrvyam yugam, of the Gods, the immortal and eternal. The eighth, called the mortal-egg, Mārtāṇḍa, she abandoned into the mortal realm. 'For birth and death (prajāyai mṛtyave) she brought Mārtāṇḍa back (X. 72.9.).' Hence the seers sought the return of the lost sun, the soul bound to the cycles of time to its original immortal nature. It is said that 'the seer Atri with the fourth Brahman (turiyena Brahmanā) found the sun that was hidden in darkness (V. 40.6.).' The Vedic Brahman is the Divine Word that in its fourth or highest

nature is the Vedantic Brahman or Godhead. The fourth Brahman is the fourth or turiya state beyond the three lower states of waking, dream and deep sleep, the state of the ever-conscious, ever-illumined Self. Of this Jamadagni states, 'Three progenies have passed away from him. The other has entered into the sun (VIII. 101.14.).' The three progenies that pass away are the three lower states of consciousness that are mortal, bound by death. The fourth is our inner birth into the immortal Self.

This was the rising Sun the ancients prayed for, the resurrection of the soul from the darkness of death and rebirth into the perpetual day of the Infinite, of which the daily sunrise was a symbol and a promise. Vasistha sings, 'When rising today, oh Sun, you shall declare the truth to Mitra and Varuna that we are sinless, may we, oh Infinite Mother, be in the Godhead, Aryaman, your beloved singers (yad adya sūryo bruvo anāgā udyan mitrāya varuṇāya satyam, vayam devatrā adite syāma tava priyāso aryaman gṛṇantah, VII. 60.1.).' For we are sinless in the sun, in the light of truth; sin being a product of the darkness of ignorance. Resurrecting the sunlight of our true nature we find ourselves sinless in the Godhead, before the Infinite Mother the beloved singers of a vast immortality. Our bondage is our sense of time, our attachment to the past by which we lose sight of the sunlit presence of the Self, the true light of being in the present. It is this universal sunrise of Self-knowledge that the seers sought. 'Up the vast Sun has spread his rays to all the manifold births of men (ut sūryo bṛhad arcimṣi aśret puru visvā janimā mānuṣānām, VII. 62.1.).' It is the sun of knowledge that reveals all our human births and their common basis in the Self. 'Up rises the auspicious universal-seer, the Sun, the common basis of all men (udeti subhago viśvacakṣah sādhāraṇah sūryo mānuṣānām, VII. 63.1.).' He is our common Self who 'does not diminish the common nature (yah samānam na praminati dhāma, v. 3.).' It is the knowledge of that common being, that one birth in all births, that eternal sunrise that is liberation. This is the birth of the One Self by which we enter the sun of the enlightened Mind, that is the Vedic birth, the birth of noble wisdom—our birth into Brahman the Absolute. 'Indra, may we attain that treasure of light and swiftforce, that Brahman for the original consciousness (Brahman pūrvacittaye). I from my father received the wisdom of truth. I have been born as the Sun (aham iddhi pituś pari medhām ṛtasya jagrabha, aham sūrya iva ajāni, VIII. 6.9-10).

Visvamitra summarises the Vedic teaching in a single verse: 'The original Being is the counterform of all beings. He knows all births. He slays the dragon (satahsatah pratimānam purobhūr, visvā veda janimā, hanti śuṣṇam, III. 31.8).' The Self is the prototype of all beings, through whom all births are known and the dragon of the ignorance is slain. It is this knowledge of all our births, of the inborn Self, that slays the dragon. For 'the beneficent Lord becomes every form, fashioning magical changes in his own Self (rūpam rūpam Maghavā bobhavīti, māyāh kṛṇvanas tanvam pari svām, III. 53.8.).' The dragon or serpent he slays, generally called Vṛtra, the Obstructor, is the same as the veiling power of this Maya or magical illusion, Vedantic āvaraṇa śakti, of which he is the true wielder and counterform. The vajra, the thunder or lightning-bolt (which is often identified with the sun), that slays the dragon is said by Gṛtsamada to be 'what the Father

made from the knowledge of all births (viśvasmād januṣo vedasas pari, II. 17.6.).'

This birth into the Divine is the Vedic divine births, in regard to which it is said to Soma; 'Self-purifier, most luminous, shout the divine births for immortality (tvam hi aṇga daivyā pavamāna janimāni dyumattamah amṛtatvāya ghośayah, IX. 108.3.).' These divine births are the generations of the heavenly seed that is free from karma, as compared to the mortal seed that is bound by it. 'Yours are these progenies of the heavenly seed (tava imāh prajā divyasya retasas). You are the ruler of the entire world. Thus all things are in your power. Indu, you are the original giver of our nature (tvam indo prathamo dhāmadā asi). You are the all-knowing ocean, oh seer. Yours are these five directions in the dharma. You extend beyond Heaven and Earth, yours are the lights, self-purifier, yours the Sun (IX. 86.28-9).' These heavenly births are said to be manifold not because there is in them any real multiplicity but because they are the manifold awakenings into the Infinite One, the many-sided realisation of the One in all its powers.

The main Vedic mantra, the most repeated was the Gayatri which runs, 'May we realise the supreme effulgence of the Divine creative Sun. May he give impulse to our intelligence (III. 62.10.).' This aspiration had a corollary, as we find elsewhere. 'Today, oh Divine creative Sun, send us a creative happiness. Send away the evil dream (parā duhṣvapnyam suva, V. 82.4.).' This creative happiness is the inner birth of the Divine Son of Self-knowledge. The evil dream is the illusion of ignorance, Maya. This same hymn continues; 'In the impulse of the Divine creative Sun, sinless before the infinite (anāgaso aditaye) may we realise all beatitude (visvā vāmāni dhīmahi, v. 6.).' For the evil dream is our sin within the finite. 'The universal God, the Lord of Being (viśvadevam satpatim), with hymns today we choose, the creative Sun whose creation is truth (satyasavam, v. 7.).' This creation of truth is not the creation of ignorance or karma. It is our inner regeneration in the light of truth, our recreation in the light of Self-knowledge. 'The creative Sun reveals all births by his glory and will generate them (ya imā viśvā jātāni aśrāvayati slokena pra ca suvāti savitā, v. 9.).' For the Self, our inner Sun, reveals the truth of all births, all beings within us, in our own hearts. His will is that we are born as all and come to know all births as our own.

The Divine Son that is the Sun is this Self that is ever born anew. It is Indra who is the eternal youth, sanād, yuvanam, young from of old (II. 16.1.). It is Agni, 'the child who generated his mothers (the worlds) by the powers of his Self-nature (vatso matṛṛr janayata svadhābhih, I. 95.4.).' This is the perfect birth, the birth into the perfection of the infinite, of which another seer states: 'Worship yourself as the gods in Heaven. What can the ignorant and the immature do to you? As you worshipped the gods by the seasons, perfectly born, worship your own Self (svayam yajasva divi deva devān, kim te pākah kṛṇavad apracetah, yathā ayaja ṛturbhir deva devān eva yajasva tanvam sujāta, X. 7.6.).' The seers attain this perfect birth in the eternal son: 'Perfectly born in which the illumined will move, which sacrifice, oh Fire, the strong approach, when it is shining in the eternal son, in the Self-abode (yasmin sujāta iśayanta sūrayah yam Agne yajñam upayanti vājino nitye toke dīdivāṁsam sve dame, II. 2.11.).' In that eternal son-sun in the Self-nature is our supreme and everlasting birth the Vedas seek, which later Vedanta put more in the language of the unborn.

As the unborn is also the eternal or perfect birth, so too the inactive, what is beyond karma, is the perfect action. Just as the Veda more often speaks of the perfect birth than the unborn, so too it speaks more of the perfect action, the great deed of the destruction of ignorance and the revelation of the light of truth, than of simple inaction, as Vamadeva relates. 'Perfect in action (sukarmanah), perfectly-shining God seekers, forging the Divine births like iron, who lighted the Fire and increased Indra, they have attained (IV. 2.17).' It is these seers who say to the Fire, 'We have labored for you, we have become perfect in the art (akarma te svapaso abhūma). The shining dawns illumined the truth. The undeficient Fire, manifoldly resplendent, they purified the lovely eye of the Divine (v. 19.).' The Vedic work is in the purification of the seer and his return to his own nature of pure seeing. The seers are the dawns of aspiration and enlightenment, as it is man's nature to seek the Divine. The recurring days and dawns are our recurring lives in which we progressively awaken to the Godhead, in which the sun of our immortal Self gradually unfolds towards its perfect birth, its return to the Absolute.

Bharadvaja thus lauds the Self as Indra, as well as the generations of sages who have realised him: 'The greatness of this Lord of manifold Maya (purumāyasya) extends beyond the greatness of Heaven and Earth. Where the darkness had extended pathless by the sun (i.e. by the knowledge of the Self) he made a path. When will reverent mortals not diminish your immortal nature (amṛtasya, dhāma), Self-natured Lord (Svadhāvah)? He who made these, where indeed is Indra? To what man does he move, in what people? Which sacrifice is sufficient for your supreme mind (manase varāya)? Who is your singer? Which is your invoker? Even now are your primal-born workers (veviṣatah purājāh), who were, oh manifold worker, your original friends (pratnāsah sakhayah), and those who are the middle, the new and the most recent, be with them. Questioning you, Indra, the recent strive towards your original and supreme revelations (parāni pratnā śrutyā). We sing you, the hero who conveys the Brahman (Brahmavāho, VI. 21.2-6.).' Those seers are eternal in the Self and those who know its truth today become its knowers from all time.

This sin or evil of another birth cannot be other than the wandering or harmful evil which Agastya speaks of and which finds its place also at the end of both the Isha Upanishad and the White Yajur Veda: 'Divine Fire who know all the ways of wisdom, lead us by the perfect path to reality. Remove from us the wandering evil (juhuraṇam eno). Full hymns of surrender may we offer unto you (I. 189.1.).' And to continue this hymn, 'Oh Fire, take us across anew, beyond all difficulties to bliss. Perfect, wide, abundant and vast, be peace and happiness to all the extensions of our creativity (v. 2.).' This is the original Vedic prayer for deliverance across the waters of ignorance and transmigration, the ocean of Samsara, which metaphor later Hinduism and Buddhism repeat. 'The Fire, whose will is perfect, will deliver us as a ship across all duality (sa no viśvā ati dviṣah parṣan nāveva sukratuh, V. 25.9.).' 'You face every direction. You have transcended the world on all sides (tvam hi viśvatomukha viśvatah paribhūr asi). You who face every side deliver us as a ship across duality (dviṣo no viśvatomukha ati nāveva pāraya). As by a ship the sea deliver us to bliss, shine away our sin (I. 97.6-7.)'

Some may say in these hymns that dviṣa, duplicity or hatred cannot mean duality,

dvaita, in the Vedantic sense, that svasti, well-being cannot mean bliss, that the ocean is not that of transmigratory existence, that this Vedic divine birth is just that of some inferior God, not the inner birth of the Divine Self or its realisation. Yet what other Fire than that of Self-knowledge is the means of transcending everything? Are not these meanings consistent with the later usage of this metaphor? Are not the seers of these hymns, Vasistha, Visvamitra, Agastya, Bharadvaja, Vamadeva, well known throughout the literature of the Upanishads, Puranas, epics and later Vedanta as Self-realised sages, as among the first of them ? Why else would the Veda be the sruti, the revelation? Certainly we have taken these symbols in a more abstract sense here than most translations. Yet language arising from symbols must have first used them to set forth abstract ideas also. Even English has traces of such a stage, as do all languages. Does the word understand mean only to stand under something? So too the Vedic term upa-sad does not just mean to sit near but to meditate on. Yet even Vedic nouns and concrete terms like Fire have this more abstract sense. What does the Vedic Fire have to do with any ordinary fire or any merely anthropomorphic god that lives in some heaven, possessed of name and form? The Sun, Surya, means originally the creative or inspiring light, from the root 'su' to animate or produce, and only secondarily and in an outer sense the mere material sun. Hence when reading the Veda this hieroglyphic background to the language must not be forgotten.

We see, therefore, that there is much in the Rig Veda which shows a background knowledge of karma, rebirth and liberation. Yet the language is of a many-sided symbolism not a clear cut philosophy. The term birth has besides the lower meaning of birth in the ignorance a higher metaphoric sense of birth into the knowledge. This higher birth of Self-knowledge is usually called rebirth, not in the transmigratory sense, but in the sense of a radical inner transmutation of the nature. For ancient man was still concerned mainly with the raw experience of truth on an intuitive level, not with its explication and ramifications on an intellectual level. The simplicity of ancient culture did not make for an undeveloped spirituality. On the contrary, the simpler life on the material and intellectual planes, allowed for a greater development of the spiritual life, the energy not being expended on those outer levels. It remains the failure of most of western and eastern scholarship on ancient teachings like the Veda that they are judged by the sophistication of their philosophical dialectic, which is entirely lacking in the earlier period, and not by the hidden depths of their intuitive mantras, which alone reveals their truth. So it is said: 'Indra (the transcendent nature of the Self), be compassionate to me. Desire to live (i.e. desire to realise your Self in life). Sharpen my intelligence like a blade of iron (codaya dhiyam ayaso na dhārām). Whatever desiring you I say, that grant. Make my nature Divine (kṛdhi mā devavantam, VI. 47.10.)'. This razor-sharp intelligence is not mere intellect, and far from the materialistic intellect that is only a mechanical intelligence that can only understand sensations. True intelligence is of the being, the spirit, not the mechanical intellect of matter, which is no more than an organic computer. It is in the inspiration of that alone that we can make sense of the Veda.

The Enquiring Mind

> Much, if not most, human activity is initiated by thought. Thinking is our primary tool for solving problems. Is it possible we have misunderstood the nature of thought and thinking?
>
> —Wendell Wallach

The Challenge

Many people are beginning to feel that various social and personal problems are unsolvable. Modern techniques and tools, while holding great promise, often don't work or lead to secondary difficulties; most of them merely modifying but not resolving daily challenges. Independent enquiries into the nature of the human mind suggest that this inability to resolve challenges is taking place because we have misunderstood basic mental processes—choice-making, analysis, observation, to name but a few. These enquiries indicate that a total reevaluation of our relationship to thought and thinking is in order.

Metaphorically speaking, the human mind is like a television in which the picture can be in varying degrees of focus. Whereas we know when the picture on the television is distorted, we may not understand mental activity well enough to discriminate whether the image or information that appears in our own mind is unclear or incorrect. Therefore we are prone to act on inaccurate information and distorted feedback, leaving confusion in our wake. The intelligence to understand the value, function and limitations of mental processes and psychological states is therefore the prerequisite for further human development. It is very difficult for us to give expression to this intelligence, because over the centuries complex concepts and rationalizations have arisen to reinforce false assumptions about the value and meaning of various mental activities and states. Some of these false assumptions are embodied in basic paradigms: intellectual attitudes, religious beliefs, social ideals, and actions presumed necessary for human survival. So any attempt to approach these areas must be extremely delicate. To make matters worse, we are constantly bombarded by sophisticated new positions claiming that a given state of consciousness or teaching embodies truth, that a particular drug or vitamin is essential, or that relationship is impossible without indulging in the latest style.

The Enquirer's Approach

The best known living enquirer into the unfolding of human intelligence is J. Krishnamurti. In the 1920s he began to formulate an approach for the study of mental processes. For more than fifty years he has patiently tried to communicate that many of our fundamental presumptions (presumptions so deep-rooted that we may be unaware we have made them) are unintelligent, and that the actions born from these presumptions lead inevitably to confusion. Although widely respected, Krishnamurti has not been generally understood. Many people find it difficult to grasp what Krishnamurti is saying, even though his language is very simple. Difficulty may arise when the listener is looking for a clear-cut intellectual explanation—while Krishna-

murti is engaged in probing the dynamics underlying the intellect itself. Thus, rather than presenting new concepts, he is intent on perceiving what a thought or a concept is. This perception is a direct awareness, and precedes the crystallization of any discovery into a thought or concept.

Many others who have made a similar enquiry into the roots of mental activity feel that the intellect is quite limited. They have found that thought is conditioned by the past, and thinking is an essentially mechanical process. To the extent that we identify with the content of our thoughts, behavior is also conditioned, and one is rendered incapable of fully responding to new challenges. When we fail to recognize those problems that are beyond thinking's capability to solve, we get caught in endless, futile efforts. Direct perception is only possible when the intellect exhausts its inadequate responses to a problem and the thought process comes to rest. If we immediately recognize a problem to be beyond the intellect's ability to solve, the conditioned responses can be exhausted almost instantaneously. When there is a passionate need to resolve a challenge, one is not satisfied with or stopped by superficial answers.

All enquirers stress the need to question deeply and intensely how we are moving, what we are doing with our lives, so that we can go beyond opinions and conclusions to direct perception. In the words of Dr. R.P. Kaushik, an ex-physician who now speaks and writes on the nature of perception:

> "See and listen but do not believe. Do not repeat what you do not understand. Be honest with yourself. With this honesty and simplicity in your heart, truth may knock at your door."
>
> —Towards a New Consciousness, P. x

Or as Vimala Thakar, a woman enquirer formerly active in India's social reform movements, phrases it,

> "As an enquirer you cannot accept anything because it has been a tradition, because you have read, because you have heard about it. You have to test everything for yourself, find out the validity for yourself."
>
> —Totality in Essence, P. 41

As an approach to self-understanding, enquiry is nothing new; Buddha, Socrates and countless others, from William James to Hannah Arendt, have and are enquiring into the nature of the mind with varying degree of intensity and understanding. Although the perspectives being voiced by these past or by living enquirers, such as Dr. Kaushik, Vimala Thakar, and J. Krishnamurti, may appear to follow quite similar patterns there are significant points of departure. Personal explorations raise new or different concerns, as well as probing more deeply those questions raised by previous enquirers. For example, it has often been stated that the intensity for self-understanding can only arise from the need to be free from sorrow, conflict, and confusion. Questioning that assumption, Dr. Kaushik has been exploring whether confusion, or the inability to function properly, is a prerequisite for questioning areas that when probed may lead to a reorientation in the way we live. That is, to what extent can exploration occur without compulsion?

Enquiry as Science

While these enquirers are not professional scientists, it is quite arguable that their approach comes as close to the scientific method as is possible, given the subject being studied. Their findings differ from

philosophies about thinking or theories about brain activity in one important regard—they are not concepts or unsubstantiated hypotheses. These findings have been corroborated by independent enquirers who have taken a serious look at how their own psyche is operating. Their understanding has emerged through the attempt to apply a scientific methodology to the study of mental activity.

Given the delicacy of this kind of research, and the ramifications of the findings, there are special problems in presenting this material to a general audience. Any study that delves into as fundamental a subject as the manner in which we relate to our thought processes may require radical reorientations in our lives. When their research uncovers facts that contradict basic assumptions or call into question large areas of human behavior, enquirers find it necessary to explore what intelligent functioning would be in light of what they have discoverd. True enquiry is a dynamic which automatically initiates change in the enquirers' lives. The nature of their findings forces them beyond the disinterested objective stance that scientists take toward their discoveries.

In exploring the mind's movements—how thought arises, how it affects the organism, and what its limitations are—the enquirer's laboratory is self-observation. The neurosciences are only on the threshold of studying the mind, and are not able to isolate thought or thinking as studyable events. Recognizing the importance of the question as to whether the mind can indeed even observe itself, most enquiries begin as explorations of the dynamics implicit in self-observation. Krishnamurti often makes the classic question of the relationship between the observer and the observed the focus of his public programs. For those who are not listening attentively, the discussion appears to be another interpretation of a time-honored philosophical question but actually, the discussion is an attempt to direct our attention to the dynamics that are taking place as we struggle to observe or understand the speaker or to observe ourselves. Those who have investigated the act of self-observation have usually experienced a bodily tension develop, often in the back of the head—as one aspect of the mind moves to observe the rest of the organism. When the individual maintains this state, the tension becomes discomforting and is a focus for pain, resistance and a loss of energy or vitality. The enquirers also recognized that these tensions would develop when the mind moved to observe outer phenomenon. But the location of the tension might vary depending on how the individual observed (looked at, looked for, etc.), or depending on the preconceptions the individual brought to his or her observation. Since mental tension is distracting, it makes it difficult for the individual to observe the outer phenomenon. This quality of distraction is actually quite functional—it is giving physical expression to the fact that we are not observing clearly, that our observation is distorted. Of course this function can only be fulfilled if we recognize that we are distracted. Before clear perception is possible, we must attend to the preconception or way of looking that is creating this tension.

Clear perception, or a state of awareness, requires the absence of tension in the mind and body. Under these circumstances there is no evidence of distortion or conflict, and the mind reflects outer phenomenon accurately. This state of awareness can continue until a thought arises and the mind is

distracted by the thought. As a movement in the mind, a thought distorts the perception, and as a focus for the distraction creates the basis for inattention. When no thought arises, the mind mirrors the outer situation—in fact, rather than a reflection, the mental picture appears to be an actual extension of the outer phenomenon. Recent holographic models of brain activity proposed by Karl Pribram of Stanford University and David Bohm at the University of London are attempts by neurobiologists and physicists to give a theoretical framework to these perceptions.

Perception and Change

The state of undistracted awareness is akin to one of the many psychological states pursued by the various schools interested in altering consciousness. Though often superficially classified together with the new therapies or altered consciousness movements, enquiry is a distinctly different enterprise. Both enquirers and those interested in altering consciousness recognize that thought must stop before clarity or new consciousness can dawn. But beyond this similarity, the methodologies of those pursuing new states and those enquiring into the nature of mental activity diverge fundamentally. The various psychological or spiritual techniques are attempts at directly changing mental states. Enquirers are studying what is actually occurring. Most enquirers acknowledge the value of states such as the silent mind (a mind free of thought) as a vehicle for perception, but they would question whether it is desirable or even possible to pursue this state. Everyone feels some need for change, but those who have explored the dynamics implicit in willfully trying to change oneself suggest that it doesn't work. Temporary modifications or release of tension can easily take place, but the underlying problem is usually left unresolved or repressed, and will eventually resurface in a potentially more tragic form. For the enquirer it may be sufficient simply to recognize when there is thought or tension, so that we are not too quick to act on distorted information. This pause, between thought and action, born from recognition of the tension, is the space within which clear perception occurs. J. Krishnamurti often exhorts his listeners to put aside their "should-be's". Our "should-be's" can only create tension; we get caught between what we are living and our desires. His suggestion to look at *what is* is not a request for some mechanical state of attentiveness, but a simple way of stating the need to explore whatever we are involved in, even if we are distracted. The awareness of distraction is already the dawning of perception, the recognition of what is taking place.

Those engaged in self-enquiry feel that the only real change is through direct perception—that perception itself leads to a fundamental transformation of consciousness. When one sees a situation clearly, change is automatic. Understanding is change. During a talk at Kirchhosbach, West Germany, Dr. Kaushik put it in these words:

"If you have seen something, seen the truth of something, and it has become your perception, then you have to live by it. It becomes impossible to deny something which you really see. If you try to live contrary to your perception. conflict, pain, and sorrow only increase. So once you see, once you experience something as true, as a fact, then there is no escape from the fact; you cannot run away from it anymore. Then the

mind has to undergo a total transformation to be free. It can no longer avoid the change. So these talks can be dangerous. Those who do not really want to go ahead in life with this self-discovery had better withdraw. It is a timely warning."

—Organic Alchemy, P. 97

Dr. Kaushik clearly realizes that this enquiry cannot hide behind the cloak of being innocent research or abstract analysis. Each insight has implications which in fact require—indeed force—a transformation in our relationship to life, a reorientation in the way we live. Insight and understanding bear a responsibility which is neither the product of a social standard nor a judgement, but is inherent in the perception itself.

New Perspectives

In examining psychological states, it becomes evident that any valuation of one state over another is usually a matter of conjecture. Each state has its function. Most forms of conflict and confusion function as the indicators of disorder. Attempts to ignore discomfort, or make it go away without attending to the disorder being indicated, only complicate life. For example:

1. *CHOICE*—The appearance of choice is seen as an indication that one is in a changing situation in which no clear course of action is yet apparent. Attempting to pick between options is the response of an individual who is confused and has misunderstood the situation; any choice will only feed the confusion. With this understanding, when choice arises, one does not act—until it becomes clear that all options except one are inapplicable to the situation at hand; or until the situation changes and a clearcut response is self-evident.
2. *RATIONALIZATION* or *JUSTIFICATION*—Any position that requires rationalization or justification is seen to be unclear or false, and the rationalization or justification reinforces the confusion.
3. *FEAR* and *ANXIETY*—What are usually termed fear and anxiety are actually intelligent responses of the body which arise when we are entering a situation that requires our full attention. As soon as one is attentive to the situation at hand, the fear passes, unless one is so caught up struggling with the fear that one is unable to be attentive. Any attempt to make the emotion a problem, or to make it go away without attending to the situation through which the emotion arose, is therefore unintelligent.
4. *PURSUIT OF PLEASURE*—The pursuit of pleasure is often the avoidance of an immediate challenge. When unrecognized, a challenge may express as a feeling of emptiness or boredom—a feeling that we are not fully related to our immediate situation. One pursues pleasure in reaction to this feeling of emptiness but the pursuit actually reinforces this very feeling of lack. That which one thinks will give pleasure when obtained is not fulfilling because the pleasure itself does not resolve the challenge—does not erase the feeling of lack.
5. *BOREDOM*—Boredom occurs when we have misunderstood a challenge; it acts as a Pavlovian cue whereby we

give ourselves permission to pursue pleasure.

At the heart of all this perception is the recognition that thought is a digression from awareness. Thoughts are invariably about the past or future. When the mind is not reflecting the situation accurately, thought is both the product and indicator of distorted perception. Problems arise when we invest in thought and thinking and feel that they will solve our confusion. But unless the thinking process is solving a purely technical problem, it doesn't ever stop—thinking begets more thinking. The distortion continues and is magnified through the emergence of increasingly complex concepts. When we are invested in our concepts about life, a great deal of tension is created as we attempt to make events conform to our images.

Questions

One may question the validity of this enquiry—is it true, or is it merely another subjective interpretation of how we are living? A critical mind may glibly dismiss all perspectives as being subjective; yet there are two factors which make it difficult to dismiss enquiry in this manner. First, enquiry takes subjectivity into account, and indeed makes the very dynamics of the mind's subjectivity a focus for exploration. More importantly, those who enquire do not feel there is any position (either scientific or intellectual) they have arrived at which should be accepted. They merely say, "take a look." Those who have enquired or are enquiring point out for our inspection those aspects which we tend to overlook. Although various facts may be revealed through our enquiry, any serious enquirer would question the value of accepting these facts unless we have seen the truth of them in our own lives. If information is accepted without being accompanied by the perception of its truth, this information can only lead to confusion.

A second question arises—that if this perspective is true, then how is it possible to live sanely when we cannot rely on our thoughts or thinking processes to tell us what to do, that is, can there be any clear action without the direction of thought and thinking? Enquirers feel that complete action is a response implicit in the situation at hand arising neither through thought nor intuition. Actions arising from thought are usually incomplete.

> "Perception, action and expression are all one; they are not divided, broken up. The very seeing is the acting, which is the expression of that seeing."
>
> —J. Krishnamurti, Flight of the Eagle, P. 137

This is all very nice, but does it work? Vimala Thakar, J. Krishnamurti and Dr. Kaushik feel they are living what they are talking about. All have demonstrated the ability to meet difficult challenges with unusual clarity. But someone who is looking for reassurance will not necessarily be convinced by observing the lives of others. Fear that a new orientation to living is impossible functions to undermine enquiry and reinforce mechanical behavior. Exploration is only possible when we no longer find yesterday's behavior workable. There are no guarantees that this approach to living works, but one may understand that what is possible for one individual can be possible for anyone else if there is sufficient motivation.

Finally, is the understanding derived from self-enquiry in essence anti-intellec-

tual, as it appears to imply a need to end our thinking? Indeed, the understanding that this approach brings to light closely resembles much of the anti-intellectualism which pervades many of our spiritual movements and 'new' psychologies. Nearly all the modern 'gurus' recognize that awareness, intuitional understanding, and even the expansion of our capacities are the products of an essentially 'silent mind.' Thus they preach various logical and illogical techniques for silencing the mind, 'knocking out' the thought process, or for repressing thought. These techniques can produce various states and capacities, but it is quite doubtful that they will bring about any true intelligence. As a result of this partial understanding, we see many teachers crossing into the territory where subtle forms of demagoguery obliterate truth, and countless students who have lost the ability to question their circumstances sanely. Some of these inherently destructive philosophies even use the language of enquiry, which is becoming increasingly popular.

J. Krishnamurti and Dr. R.P. Kaushik are very aware of this danger. But for most people who begin to enquire, even a superficial recognition of the nature of thought brings such a profound reorientation in their lives that they fail to realize that they have only grasped part of the story. The stopping of thought is not necessarily accompanied by an awakened intelligence.

In the vocabulary of enquiry, intelligence is not the product of thought or thinking—that is, intelligence does not imply a clever, agile mind. The ability to relate to life intelligently goes beyond the mechanical skills of the mind. And yet intelligence is not the negation of thought, nor of the intellect. Indeed it sharpens the intellect, clarifies our thinking, focuses our insights, and allows the thinking process to come to rest naturally when thought has completed its work. Intelligence is expressed in the quality of being able to meet a challenge fully and spontaneously, down to its most subtle nuance. It is seen to act through concrete movements of energy and space that begin to manifest when the mind is relatively quiet. As long as the organism is dominated by impulses or habits which derive from unclear thinking, intelligence cannot express fully. The silent mind is therefore only the beginning of the manifestation of intelligence. The full expression of intelligence appears as a feeling of wholeness, of relatedness to life in its totality. Intelligence is that sublime movement which brings the individual—the aspect—into a full relationship with the whole of life.

At this point enquiry appears to converge with mysticism or religious understanding—although its language is in very practical, modern terms. Enquiry is clearly not one of the instant therapies. It is challenging us to put our assumptions aside and face life as an unknown—to explore and live in a new way.

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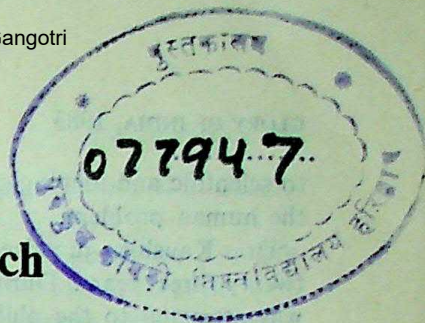
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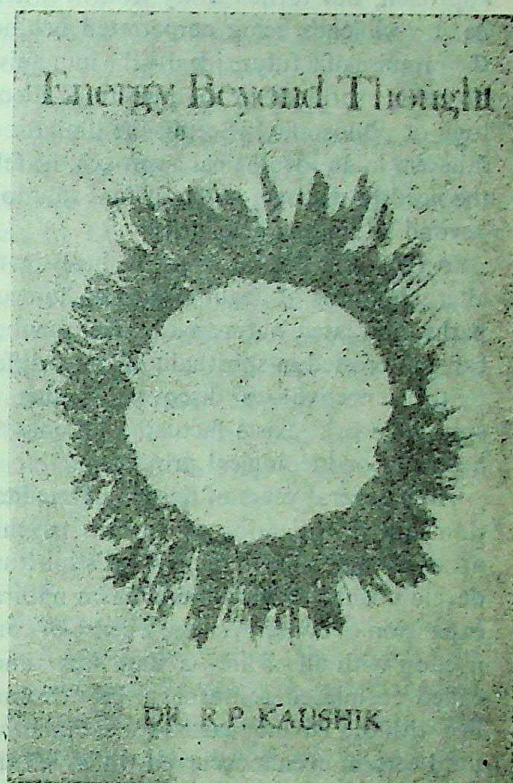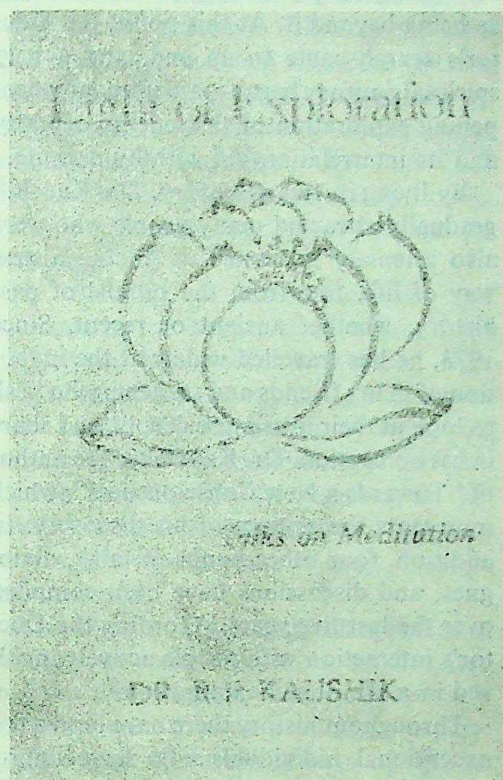
Rajeshwar Prasad Kaushik was born in Roorkee, near Hardwar, India, in February 1926, the eldest son of a Brahmin family. His father, with special love for his son, always allowed Rajesh unusual freedom to determine his own way and to pursue his own interests. From an early age, these interests always expressed definite elements: love of freedom, a scientific approach to truth, and a desire to relieve the suffering of others. A family tradition in medical practice, along with this desire to serve humanity, led Rajesh to study medicine; and following completion of his studies, he became a medical doctor in 1950.

Alongside his academic career, Rajeshwar was throughout his life concerned with spiritual matters. Upon the death of a close friend when he was fifteen, he began to question seriously the mystery of life, and to look for a resolution to his sorrow. This intense need led the young boy to study various spiritual teachings, but in none of these could he find any truly relevant or complete solution to his dilemma. Dissatisfied with traditional spirituality, he turned

to scientific and ideological approaches to the human problem.

Dr. Kaushik practised medicine for twenty-three years. During this time, he was attracted to the philosophy of Marx because of its scientific and humanistic approach, but turned away from it when he saw violence being perpetrated behind the promise of a future ideal—the humanistic being sacrificed in the pursuit of ideology or philosophy. Seeing the limitation inherent in an ideological approach, he felt the need to discover some factual solution beyond all images and ideas.

In 1960, the Doctor began to investigate alternate forms of healing, such as homeopathy, and later, naturopathy. He now became interested in spirituality from a different perspective—to discover whether a spiritual world exists factually, or only as a mental or ideological projection.

After several years of deepening meditation and investigation of various psychic areas, a stage came in the Doctor's spiritual development in which there was a natural expansion of consciousness, a sense of connection with all of life—a state sometimes called cosmic consciousness. This "romance with the Divine" lasted for six months, until certain events occurred which led the Doctor to question the ultimate truth or value of his experience; there was still an element of conflict in his social and family life. In May 1967, he went from his home into seclusion, to try and discover why this consciousness was not free to crystallize.

In ten days of deep meditation and questioning of this state, Dr. Kaushik realized that it was but another projection built around a center of accumulation; and with his realization, this cosmic consciousness collapsed—taking with it all gods, images, ideals, and the center, the seeker itself. Slowly, from the ashes of this fire, a new consciousness was born, and the world was seen to be full of great joy and beauty. It now became clear that this consciousness was a reflection of the Supreme Energy—and not limited to the experience of one individual, but permeating all of life as well as being beyond it. At this point, the Doctor's search came to an end, and a true spiritual journey began—a continually deepening exploration of this energy of unity and its interrelationship with human life.

By living in this discovery, Dr. Kaushik gradually attracted many people who were also intensely interested in finding a new way of life, free from the pitfalls of past history, whether ancient or recent. Since 1973, he has travelled widely at the invitation of many friends and students who wish to look at their lives more deeply, and share in his perception. Dr. Kaushik is the author of "Towards a New Consciousness", which represents the essence of his discovery. In addition, four other books of talks, dialogues, and discussions have been compiled over the last five years, recording the Doctor's interaction with people actively involved in a life of self-exploration.

Throughout history there have been a few exceptional individuals who have approached self-understanding as an exploration or enquiry. Their approach differs fundamentally from those who expound religions, philosophies, or methods for altering consciousness. If anything, these enquirers approach life like scientists, probing and questioning every aspect of life so that false assumptions can be put aside and there is the possibility of perceiving directly what is true. Socrates, J. Krishnamurti, and more recently, Dr. R.P. Kaushik, are among the most original voices in this field of self-enquiry.

Dr. R.P. Kaushik is an original thinker and enquirer into the nature of human consciousness. From early childhood throughout his life he has sought an understanding of life, death, sorrow and suffering, dedicating himself to various intellectual, medical, political and spiritual approaches to his questions. Having explored each area fully, he found that none of these pathways offered a satisfactory answer to his questions or to the fundamental problems of humanity. In this failure, he discovered, was the starting point for any real understanding of life and its challenges.

Dr. Kaushik practised medicine and homeopathy for twenty-three years, until 1973, at which time contact increased with people interested in exploring the movement of life beyond beliefs, systems, and techniques, and the relationship of this perception to daily life. In response to this interest he has been travelling and speaking for the last several years in India, Europe and America.

As a speaker, Dr. Kaushik has that rare capacity to communicate to his listeners that this life of enquiry is by no means dry or intellectual. Even in probing or exploring the most mundane aspects of life, he makes us aware of what a tremendous challenge it is to live clearly. Though in his different books he approaches the questions of self-understanding from different angles, Dr. Kaushik's basic approach is to look at our beliefs and opinions about how we live and what consciousness is. He succinctly reveals the limitations, presumptions and delusions in our beliefs and techniques for changing our lives or altering our consciousness. He states that only when we have exhausted all our false ideas or approaches is there the opportunity for the mind to come to rest in a state of spontaneous silence.

For the last several years Dr. Kaushik has been known only to a small number of friends and acquaintances attracted by his clarity of perception. Journey Publications is now making available three of Dr. Kaushik's earlier books in republished form as well as two newer titles published for the first time.

The Ultimate Transformation and *Organic Alchemy*, released in the spring of 1978, are both records of retreats for self-enquiry held by Dr. Kaushik in 1973 and 1974—one with a Western audience visiting with him in India, the other with an Italian audience in Europe. Since they are the response to actual life situations and explorations, both are in the nature of practical guides to self-exploration rather than academic discussion. As Dr. Kaushik puts it in his preface to *Organic Alchemy*:

> "The same question asked in a different context or setting undergoes a change, and so, of necessity, needs a new answer every time. Not only do the questions and answers change, but when the questions are asked intelligently, the questioner also undergoes a transformation."

The questions probed in *The Ultimate Transformation* reflect the background of the participants—young people from the West with broad experiences in psychological, social or spiritual movements, none of which had worked for them. Their dialogs show their need to cut through the confusion and myths surrounding spirituality to see if anything vital remained. The topics cover diet, exercise, sex, psychic contemplation, the structure of the mind, meditation, and the guru-disciple relationship.

Far from merely elaborating or explaining these subjects, Dr. Kaushik leads the questioners toward perceiving what is really going on by challenging all of the assumptions inherent in the questions. As a result the questioner can understand and relate to these aspects of life sanely—rather than learn about them for the sake of knowledge, pleasure, or power.

Organic Alchemy, recorded during the summer of 1974 at talks delivered in Europe and America, covers many of the same topics as above, but responds to different cultural backgrounds and concerns. As well as covering the subjects of diet, health, and meditation, Dr. Kaushik goes into the nature of pleasure, relationship, right livelihood, and conditioning. "Organic alchemy" is the author's term for the transformation which occurs in the human mind and body as the individual understands and brings into integration the various aspects of the self. Alchemical symbols and terminology from past mythologies are brought in as a means of describing the different aspects of the fragmented mind and the process of their integration through self-enquiry. Dr. Kaushik uses these terms not as symbols with which to identify in an attempt to reach a transformation, but rather as examples or descriptions from the past which correlate to an actual life movement in the present. He gives no promises of enlightenment, but does respond with full intensity to each individual's need for understanding. As he says,

> "Life is a great mystery—no book, no teacher, no scripture can tell you what life is. The way to discover new consciousness is not through running away from the realities of life; the way lies through facing life completely and thoroughly, and taking responsibility in a perfectly mature way. The discovery of this transformation and transmutation is a strenuous job, meant for very serious people."

Energy Beyond Thought and *Light of Exploration* are Dr. Kaushik's most recent books, original releases from Journey Publications. In *Energy Beyond Thought*, as an introduction to the participants at a retreat for self-enquiry in Northern Italy in 1975, Dr. Kaushik says,

> "You must realize that you are here neither to follow anyone nor to believe anyone, but only to enquire for yourself into *whatever is*.... Be very careful not to accept something you do not understand, and do not follow anyone, including myself, because what I say is open to question, to examination. In this creative spirit of freedom there are no signposts."

The talks in this book go deeply into subjects such as the process of psychic work, faith and understanding, the creative process, and the "black hole" of outer and inner space. In Dr. Kaushik's enquiry into the nature of thought, he suggests that its original function, which was simply to facilitate the survival of the organism, was perverted when thought became concerned with its own survival. He goes on to demonstrate that this destructive tendency is not only a process which occurred in past millenia, but one which is constantly recurring in our daily lives. With this exploration of universal concerns Dr. Kaushik introduces us to an awareness of how we recreate our past confusions. In his concluding talk he says,

> "In the final analysis, freedom is from

your own past. When you understand the whole of your past...you will find that all sorrow, disease and disharmony is the result of conditioning. When you discover this freedom...with that austerity of self-discipline which is born out of a total understanding of life along with a tremendous sense of responsibility, you are on this voyage of life eternal. If you see this as I am seeing it, you will find that there is no problem on earth confronting human life which cannot be solved completely and totally."

Light of Exploration is a departure from the format of the other books. Centering wholly on the subject of meditation, it consists of talks given to friends in San Francisco in the fall of 1975. It is neither an introduction, a "how-to" manual, nor an esoteric treatise, but a fundamental enquiry into the very nature of meditation as well as an examination of its various aspects. Dr. Kaushik points out how the thousand-and-one meditative techniques available today are often only sophisticated forms of concentration, modes of conditioning the mind which are of limited value in discovering truth. For Dr. Kaushik, meditation is something deeper:

> "I do not want to speak today about meditation as a means of looking at day-to-day ordinary life; I want to talk of meditation as a means to make a plunge into the unknown, and to discover if there is such a thing as God or reality; and if there is, to be able to live in it, not just talk about it."

Thus rather than being philosophical discourses, the talks explore meditation as a fresh and vital subject. In discussions of seeking, pleasure, ethics, brain physiology, and the challenge of thought, the author lays the foundations for the mind to become a vehicle for perception. For Dr. Kaushik the challenge for humanity is to bring about a fundamental transformation in the mind so that it may live in this perception.

This fall Journey Publications will release the new edition of Dr. Kaushik's first work, *Towards a new Consciousness*. This book, written in 1973, represents the essence of his teaching, distilled in the form of essays on the nature of various aspects of human life.

For information about Dr. Kaushik or any of his books, please contact Journey Publications, Box 3567, Santa Rosa, CA 95402.

Light of Exploration: Talks on Meditation, by Dr. R.P. Kaushik. Journey Publications. LC // 76-39622; 69 pages. $ 2.95 paperbound, $ 5.95 casebound. Available from bookstores or from Journey Publications, Box 3567, Santa Rosa, CA 95402.

This small volume has the makings of a classic on meditation. It is neither an introduction, a how-to manual, nor an esoteric treatise. In a series of talks given in San Francisco in 1975, the Indian author and speaker engages us in an exploration into the nature of meditation. He points out how the 101 meditative techniques available today are merely modes of conditioning the mind and are of limited value.

For Dr. Kaushik, meditation is not the practice of such techniques, which are often only sophisticated forms of concentration. In the author's other works, *Organic Alchemy* and *Towards a New Consciousness*, he discussed meditation

as the awareness which expresses itself when an individual is no longer in pursuit of techniques or methods. But in this book he says,

> "I do not want to speak today about meditation as a means of looking at day-to-day ordinary life; I want to talk of meditation as a means to make a plunge into the unknown, and to discover if there is such a thing as God or reality; and if there is, to be able to live in it, not just talk about it."

This tone which Dr. Kaushik sets allows his talks to explore meditation as a fresh and vital subject instead of rehashing old ideas about meditation. One senses that Dr. Kaushik is engaged in something new.

In discussions of "An Ethical Basis", "The Physiology of Meditation", and "The Challenge of Thought", the author lays the foundations for the mind to become a vehicle of perception. For Dr. Kaushik the challenge for humanity is to bring about a fundamental transformation in the mind so that it may live in this perception.

Although the author is not teaching us how to meditate, *Light of Exploration*, in expressing his insight into the nature of the mind, will save the reader from pursuing superficial forms of meditation.

This is an extremely intelligent book, which puts deep understanding in simple and easily comprehensible language.

—Joseph Albert

Energy Beyond Thought, by Dr. R.P. Kaushik. Journey Publications, LC // 76-39623, 123 pages $3.95 paperbound, $6.95 casebound. Available from bookstores or from Journey Publications, Box 3567, Santa Rosa, CA 95402.

Dr. R.P. Kaushik's *Energy Beyond Thought* is one of those rare books that focusses our attention on the central themes of several difficult subjects. The author, an ex-medical and homeopathic doctor turned philosopher and teacher, is able to convey his insights to his listeners—and thus to the reader of this collection of talks—in a concise and clear manner.

In one provocative chapter Dr. Kaushik discusses the origin of thought. He suggests that the original function of thought was merely to facilitate the survival of the organism. Confusion arose for mankind when thought became concerned with its own survival, as for example when an individual allows himself to be physically destroyed for the sake of an idea. With this insight Dr. Kaushik cuts through all the myths about good and evil, right and wrong, and humanity's confusion. What he points out is that this is not only a process which occurred in past millenia, but one which is recurring constantly in each person's daily life. Through exploring universal concerns the author introduces us to an awareness of how we live and recreate past confusion.

This is not a superficial book, and yet the profundity of it is surprising given the colloquial quality of the interaction between Dr. Kaushik and his listeners. Their discussions are quite dynamic; the reader is able to see that these talks are by no means abstract. The author is interested in solving fundamental human concerns, as he says,

"Whenever you think of a problem

please see that it is a human problem, not an individual problem. The individual problem can be solved by faith, alcohol, drugs or self-hypnosis, but none of these techniques, none of these escapes will solve the human problem. The human problem is simply this: everyone should have enough to eat, there should be no sickness, people should have healthy lives and there should be no war, no conflict between man and man. Any solution that fails to solve these problems is no solution."

Energy Beyond Thought is highly reccommended for anyone seriously enquiring into the human condition.

—Joseph Albert

Bhāvivikta and His Metaphysical Objectivism

R. D. HEGDE

It is a known fact that there is no source of information regarding the original thoughts of the Indian system of Materialism popularly known as the Cārvāka Darśana. All we have got now about the Cārvāka Darśana is based on the writings of the rival schools like the Nyāya-Vaiśeṣika, the Vedānta and the Mīmāṃsā. In the process of utilising the texts and the concepts of the Cārvākas the rival systems may have even distorted the original cause of the Cārvāka thoughts and levelled concocted allegations against the Cārvāka thinkers. Now it is an uphill task to restore accurately the thoughts of the Cārvāka teachers, since the rival orthodox systems cannot be relied upon in view of their bias against the atheistic Cārvāka Darśana. This disadvantage is restricted not only to their concepts, but also to their identification whose names are almost forgotten, and this difficulty is more regarding their tenets, because repeated interpolations had been appearing at all times in them. Even regarding the Cārvāka teachers who have been mentioned sporadically in the ancient works, the identification is not an easy task. Ajitakeśakambalin, Kambalāśvatara, Purandara, Bhāguri, Udbhaṭa and Bhāvivikta are a few of the Cārvāka names among the many more obliterated from the mind of the philosophically and historically elite, whom we can now know by the citations incorporated in different ancient works.

The present dissertation is an effort to study Bhāvivikta's metaphysical concepts and to identify him as a Cārvāka teacher. Though his style of thinking is committed to atheism, he is a positivist in ideation and, at that point, he stands aloof from the other Cārvāka thinkers like Purandara and Bhaṭṭa Udbhaṭa. In his metaphysical quest, Bhāvivikta is an objectivist. He bases his arguments on the facts experienced and realized through Perception. As against the views of the later teachers of Svabhāvavāda period of this system, Bhāvivikta holds the opinion that there is no pragmatic value to the process of Inference. He asserts that the theory of the survival of self after death is a grand deception, and also that the self is identical with the aggregate of four gross elements. It has been planned here to study his views critically after identifying him as a Cārvāka.

Identification of Bhāvivikta as a Cārvāka

The chief source-book having a useful bit of information about Bhāvivikta as a Cārvāka is Granthibhaṅga of Cakradhara. This is a commentary on Bhaṭṭa Jayanta's Nyāyamañjarī. Bhaṭṭa Jayanta refers to Bhāvivikta as an ancient Cārvāka teacher, the propounder of the view that the self is the aggregate of physical elements.[1] Commenting on the words 'ancient teacher', Cakradhara says that Jayanta refers to Bhāvivikta who was an ancient Cārvāka ācārya[2]. Apart from the mention made by

Jayanta and Cakradhara in their respective works, Kamalaśīla too passes sporadic remarks on the tenets of Bhāvivikta, in his Tattvasaṅgrahapañjikā. Unlike Bhaṭṭa Jayanta, Kamalaśīla and Cakradhara refer to Bhāvivikta by name in their respective works. But, quite surprisingly, Bhāvivikta referred to by Kamalaśīla seems to be a Naiyāyika, hence he was different from the Cārvāka Bhāvivikta. Thus, Jayanta and Cakradhara agree in identifying Bhāvivikta as a Cārvāka and, by the phrase 'ancient Cārvāka ācārya', it may be assumed that he was widely known and established as a great preceptor of hoary antiquity.

Bhāvivikta is said to have composed a commentary on the Lokāyata sūtras of the first Cārvāka preceptor Bṛhaspati. It has been often mentioned that Bhaṭṭa Udbhaṭa differs widely from Bhāvivikta in the interpretation of an aphorism 'Pramāṇasya gauṇatvāt, etc'. This aphorism has been ascribed to a Cārvāka preceptor Purandara. Though this is a very meagre evidence, it may still be surmised that Bhāvivikta may have commented on the aphorisms of Purandara. Like Purandara, Bhāvivikta seems to have been a teacher of an independent school in the Cārvāka Darśana.[3] This is further evidenced by Bhāvivikta's deviation from Bhaṭṭa Udbhaṭa in the interpretation of the aphorism 'Bhūtebhyaḥ Caitanyaṃ' in which Bhāvivikta offers his independent theory of soul and establishes himself as a metaphysical objectivist.

Several scholars have attempted to determine the time of Bhāvivikta. Still the opinions of the scholars are not unanimous. First of all, there is a fundamental misunderstanding about his being a Naiyāyika. Scholars have placed him in the period between Vātsyāyana and Jayanta. A study of the views of the Naiyāyika Bhāvivikta compared to that of the Cārvāka Bhāvivikta will show that there had been two persons of the same name committed to two different systems. The views of the Naiyāyika Bhāvivikta may be summarised in the following way just to identify the contrast between the two:

(a) Ahaṅkāra or ego-faculty is self-cognizable, therefore, the self is proved by Perception.[4] This theory has a close resemblance with the views of Kaṇāda's as expressed in his Vaiśeṣika sūtra III-ii-14 and, the parallel views are available in Uddyotakara's Nyāya Vārtika III. i. 1.

(b) Bhāvivikta is said to have joined Uddyotakara in examining the Substance. They contend that a composite substance cannot be separated or known distinctly from its attributes and constituents.

(c) Universal i.e. Sāmānya, is an independent category. It perfectly suits the Naiyāyika theory of Sāmānya. The Naiyāyika Bhāvivikta says in strong words that the notion of Universal or Genus is not at all impossible.

(d) In Tattvasaṁgraha 1307, Bhāvivikta has been quoted as believing that the conceptual cannot emerge from the non-conceptual since their objects are not identical.

(e) Bhāvivikta asserts the necessity of 'Reaffirmation' of 'Upanaya' and says that it is inevitable in syllogism. This is purely the Naiyāyika stand, because Naiyāyikas are the founding fathers of the theory at syllogistic inference.[5]

Scholars having considered Bhāvivikta as a Naiyāyika for the above reasons, have placed him between Vātsyāyana and Jayanta. Steinkellner settles his time after that of Uddyotakara. But Oberhammer decides his date between 520 and 580 A.D., on the basis of references made to him by Jayanta in Nyāyamañjarī[6].

Dr. N.J. Shah the editor of Cakradhara's Granthibhaṅga, has raked up the confusion by identifying the Naiyāyika Bhāvivikta with the Cārvāka Bhāvivikta relying on the statements of Cakradhara.[7]

It is an erroneous judgement to declare that all the references made to Bhāvivikta are regarding a single person and that he was a Naiyāyika. That there were two persons of the same name may be proved by the following examination of the views of Bhāvivikta referred to by Jayanta and Cakradhara:

(a) The Naiyāyika Bhāvivikta admits soul as perceptible, but the Cārvāka Bhāvivikta is a staunch opponent of this soul theory.

(b) The Cārvāka Bhāvivikta never approves Universal and he condemns the theory that Universal is an independent category. He critically estimates it as a deceptive theory.

(c) According to Oberhammer, Bhāvivikta who had commented on the Vātsyāyana Nyāya Bhāṣya, must have lived between 520 and 580 A.D. But the Cārvāka Bhāvivikta who has been respectfully remembered by Jayanta and Cakradhara, is an ancient teacher as his sobrequet 'Ciraṅtana' indicates.

(d) According to Jayanta, the Cārvāka Bhāvivikta is a firm believer in the perishable nature of self as the body collapses. This theory of self dying with the body is diametrically opposed to the view of the Naiyāyikas. Moreover, it suits the 'Dehātmavāda' of the Cārvāka Darśana.

(e) Kamalaśīla quotes Bhāvivikta's view on Reaffirmation as a necessary member of syllogism. When Bhāvivikta, according to Jayanta, categorically dismisses the validity of Inference as a source of valid knowledge, how can he corroborate the necessity of Reaffirmation in syllogism. In fact, he is totally opposed to the theory of syllogism.

Thus it may be concluded that the references made by Kamalaśīla are to the Naiyāyika Bhāvivikta, and those made by Jayanta are to the Cārvāka Bhāvivikta. And the Cārvāka Bhāvivikta must have been far older than the Naiyāyika Bhāvivikta.

It is clear by the thoughts of Bhāvivikta that he does not belong to the hedonistic and epicurean group of Cārvākas that seems to have predominated over the Cārvāka Darśana after the life-time of Bhāvivikta. According to the history of Cārvāka Darśana, the system culminated to the full in stages. At the beginning, it was only a tendency of opposition to the prevalent orthodox practices in the society and, during that period it was called the Bārhaspatya mode of thinking. In the second stage, the Cārvāka thinkers must have started to admit the validity of Perception alone as a source of valid knowledge and held the theory of the identification of the self with the body. During this stage, they must have vehemently opposed the concept of Inference as a source of valid knowledge. This tendency was known as the Svabhāvavāda or Naturalism. Ajitakeśakambalin, Kambalāśvatara and Purāṇakāśyapa are a few names belonging to this period, that have survived the test of time[8]. Bhāvivikta may have lived during this stage of the Cārvāka Darśana. Since he admits Perception alone and refutes Inference. Even after Bhāvivikta, changes and revisions might have been taking place till the system reached culmination at the time of the Mahābhārata. In the Mahābhārata there is a reference to the famous teacher Cārvāka[9]. The thoughts of Bhāvivikta hardly betray any influence of the epicurean and hedonistic theories of Cārvāka, hence, Bhāvivikta

may be placed before the time of the Mahābhārata. His antiquity may be further justified by the identical tendency of thinking in the Bṛhadāraṇyaka Upaniṣad II.4.12 and the Kaṭhopaniṣad ii.6. These Upaniṣads hold the view like Bhāvivikta that the self does not survive after the death of the individual. Therefore Bhāvivikta, the Cārvāka teacher, may be placed before the Mahābhārata age; in other words, in the pre-Christian era.

Soul is not an independent entity

It is true that very little is known about the exact nature of Bhāvivikta's philosophical tendency. But by the available sources, it may easily be understood that he was a supporter of practical efficacy in his metaphysical quest. He was aware of the misleading nature of reasoning. Hence he condemned reasoning, Inference and transcendental speculations. Presently only two topics are found out that are ascribed to him by Jayanta and Cakradhara: of them the following is his view on soul and its survival after the death of the individual.

During his pursuit of truth, Bhāvivikta realizes that soul is not an independent and permanent reality. Soul is produced When the four gross elements—Earth, Water, Light and Air—combine, and is destroyed immediately when the combination of four gross elements perishes. Therefore, Bhāvivikta explains the word 'Bhūtebhyaḥ' of the aphorism 'Bhūtebhyaḥ caitanyam', in the ablative case, indicating the four gross elements as the cause of soul.

The theory that soul is a perishable entity and produced by the combination of four gross elements, disputes the veracity of the existence of next world and the theory of rebirth.

Four gross elements are also called the four physical elements, because when they join, the body is formed. And, the formation of body gives birth to soul otherwise known as consciousness. To streamline the idea, it may be said that the conscious body itself is the soul.[10] Soul is not perceptible, it cannot be felt either like pleasure and pain. Nor is soul visible like an object. For the want of middle term, the syllogistic inference cannot produce the knowledge of soul. First of all, Inference is not an authentic source of valid knowledge. Soul cannot be known independently because it is not an independent entity. Soul which is popular as consciousness among the Cārvākas, is an effect of the association of physical elements that form the body. In course of time, the association of physical elements loses strength and consequently consciousness too, owing to ailment and other calamities and, ultimately, becomes totally deprived of consciousness. The Bṛhadāraṇyaka and Kaṭhopaniṣads justify the same view. It is promulgated in the Bṛhadāraṇyaka that consciousness emerges from physical elements and is destroyed naturally as the combination of physical elements collapses. Hence, consciousness or soul does not survive after the death of the individual.[11]

That soul is destroyed as the body collapses may further be strengthened by the method of double agreement i.e., agreement in presence and agreement in absence. When the body is strong, consciousness also would be sound; but when the body is weak, consciousness also would be on the wane. Therefore, it is most reasonable to admit soul as the conscious body itself.[12]

In his metaphysical pursuit, Bhāvivikta seems to be committed to the view of 'this-worldliness'. He detests the attitude of finding answers to all inquisitions in the trans-

cendental speculations. Though solutions to all metaphysical problems are hidden in this world itself, the orthodox thinkers being reluctant to accept their escapist attitude, have shielded their defeat in the guise of philosophy pursuing the imaginary realities.

Inference and its Defective Modus Operandi:

All systems of Indian Philosophy have admitted Inference as a source of valid knowledge. Even among the Cārvāka thinkers, a few like Bhaṭṭa Udbhaṭa admit the empirical Inference, though not the transcendental inferential method. But, this trend developed among the Cārvākas only after the time of Bhāvivikta. In other words, during the time of Naturalism in the Cārvāka Darśana, it was a strong point at the Cārvāka thinkers to contend that Inference was not an authentic source, since in it one had to rely on probability, and probability was not an assurance that the quest for truth would succeed. Therefore, the Cārvāka thinkers kept attacking the notion of Inference during their Svabhāvavāda period.

Bhāvivikta points out a prominent defect in the inferential technique. He says that truth cannot be discovered by relaying upon Inference which is only a probability. Therefore, Inference is not an authentic source of valid knowledge. Bhāvivikta's contention may be summarised as follows:

In Inference, the middle term should be the property of both the major term and the minor term, though in reality it is the property of only the major term. 'The mountain has fire, because there is smoke in the mountain', in this example of Inference, the middle term (smoke) cannot be the property of the minor term (the mountain), because, the common experience is that smoke is the property of fire, not of the mountain. Thus, by directly applying the technical procedure of Inference, it is not possible to avoid the contradiction between the reality and the technicality. Therefore, it should be in an indirect method called 'gauṇī vṛtti'[13]. To elaborate this point, technically the middle term is the property of both the major term and the minor term. But, in this technical procedure, several irrevocable complications are bound to crop up which totally dismiss Inference as an erroneous procedure.

Bhāvivikta criticises the technical procedure of Inference analysing the problem in four possibilities:

(i) 'The mountain has fire, because there is smoke in the mountain'—in this instance of Inference, fire is mentioned as the property of the mountain. Fire occupies this position in accordance with the procedure. But, this position of fire is contradicted in the worldly experience where fire cannot be perceived anywhere as a property of a mountain. So, according to this possibility, Inference cannot become a correct source of valid knowledge.

(ii) In the above example, the mountain turns out to be the qualified-particular (dharmī), because fire is the property (dharma) of the mountain. If the qualified-particular (mountain) itself is assumed as the major term (sādhya), smoke, according to the rule of the Inferential procedure, becomes the property of the major term. But in this arrangement the form of the inferential cognition would be that 'where there is smoke, there is mountain', this knowledge is never practically possible. So even according to this arrangement, the contradiction between the reality and the technicality cannot be nullified[14].

(iii) Fire, the property and, the mountain the qualified-particular—both be taken as the major terms in the given instance of Inference. In this procedure, neither the smoke becomes the property of the mountain which in fact is the minor term, nor would the procedure be realised practically. In other words, neither the procedure nor the fact would be helped by this arrangement. Practically, it would equal to saying that 'where there is smoke, there are fire and mountain'. This conclusion is directly opposed by the actual experience in the world[15]. Therefore, in this alternative too, the inferential finding remains strongly contradicted by the fact.

(iv) Alternatively, let the mountain itself be considered as the major term qualified with fire, the property. Here the mountain would become the qualified-particular. (Dharma viśiṣṭaḥ dharmī sādhyaḥ, i.e., agniviśiṣṭaḥ parvataḥ sādhyaḥ.) According to this alternative, neither smoke becomes the property of the mountain, nor can there be the relation between smoke and fire, for, it is not possible to apprehend smoke everywhere associated with the mountain having fire. In Inference, as a rule, the minor term has been defined as having the major term the existence of which has been doubted in advance.[16] If the existence of the major term (i.e. fire) in the minor term (i.e. the mountain) has been already known, the knowledge cannot be called inferential. Secondly, the cognition that 'where there is smoke, there is the mountain possessing fire', cannot tally with the fact practically. Hence the alleged cantradiction cannot be obliterated even according to this alternative[17].

Thus having examined the logical and the pragmatic aspect of the technical procedure of Inference, Bhāvivikta concludes that to eradicate the contradiction, gauṇī vṛtti should be followed in both the technical procedure and verifying it practically. According to this method, the inferential procedure can free itself from the practical difficulties and contradictions. The theorists of Inference have no other device to retain Inference as a source of valid knowledge and to defend it from the criticism of the objectivist Cārvākas: Bhāvivikta explains what he means by gauṇī vṛtti or indirect method, as follows:

Technically speaking, in Inference, a minor term is qualified with major term, e.g. a mountain is qualified with fire (Dharmaviśiṣṭe dharmiṇi pakṣaśabdaḥ rūḍhaḥ). In this instance, the mountain is the qualified-particular (dharmī). Therefore, it is wrong to designate the mountain alone as the minor term, the mountain qualified with fire should be deemed as the minor term. The mountain, when it is isolated from fire, is only a qualified-particular, it alone cannot be the minor term, because the qualified-particular is technically only a part of the minor term (pakṣasya ekadeśaḥ). During the technical procedure, the importance of fire possessing smoke as property, should be ignored and, the qualified-particular e.g. the mountain, should be deemed as having smoke as property. Here, in minimising the importance of the function of fire, the reality that smoke is the property of fire, cannot be contradicted. While tallying the inferential conclusion with the fact, the technical position of smoke in the inferential procedure (i.e., smoke as the property of both fire and the mountain), should entirely be ignored (anvayasamaye atigauṇalakṣaṇatvaṃ). Thus the theorists of Inference may have to resort to a defensive device by adopting the gauṇī vṛtti. Then only they can successfully prevent condradiction between

the reality and the technicality of Inference.[18]

There is no alternative left to the theorists of Inference but to accept the gauṇī vṛtti or the indirect method to defend Inference.

Regarding the gauṇī vṛtti, Bhāvivikta takes strong exception that to adopt the indirect method to prove a theory is to admit the futility of the theory and, it betrays the theorists' effort to shield their views by one means or another. It is openly admitting the ambiguous character of Inference, because, complications and ambiguity involved in a source of valid knowledge directly affect the validity of a knowledge.

Compared to the perceptual knowledge and its procedure, inefficiency of gauṇī vṛtti may be realized. In Perception, the contact i.e., sannikarṣa, between the senses and an object is a necessary condition. This procedure or condition is not ignored while experiencing or practically knowing an object. Hence Perception is an authentic source of valid knowledge. It commands priority in producing a valid knowledge that its all conditions should be observed without ignoring either any side of the real fact or that of the technical procedure. From this point of view, Inference cannot be valid as the procedure does not tally with how actually a thing is inferred. A certain dimension of the technical aspect will have to be overlooked for the convenience of the real fact and vice versa. Hence Inference is refuted as incorrect and ambiguous[19].

According to the Naiyāyikas, Inference requires as a condition the knowledge of vyāpti i.e. the invariable relation between the major term and the middle term. The knowledge of vyāpti is not possible unless one has the knowledge of double agreement viz., agreement in presence and agreement in absence (anvayavyatirekadṛṣṭāntas). Moreover, no one is capable of observing and examining all places having smoke and fire to comprehend their invariable relation. Otherwise, the knowledge of invariable relation and the consequent judgement are likely to be erroneous.

The Naiyāyikas depend on Universal or sāmānya to know the invariable relation. But the concept of Universal is not approved by all. Its main opponents are the Cārvāka thinkers. Bhāvivikta contends that Perception produces the knowledge of fire and smoke, but not the genus of fire and smoke. The genus or Universal is known through Inference. It is a ridiculous argument, according to Bhāvivikta, to say that Inference depends on the knowledge of vyāpti and, vyāpti on Universal; but Universal is known through Inference. It involves the defect called mutual dependence. Inference is an unrealistic concept based on mere reasoning. Above all, it is an undoubted fact that the inferential conclusion of a wise person may be invalidated by some other wiser person resorting to the same reasoning[20]. How then may Inference be taken as a source of valid knowledge?

Sometimes, truth may be known through Inference. But, it does not certify the validity of Inference. They are only accidental findings. As Inference gives a probable answer to queries, it may at most help a person to remain optimistic in life.

Bhāvivikta highlights the lack of finality in Inferential judgements[21]. On the basis of his extant views, it may be appreciated that he identifies the basis of his views in reality. His intellectual standards may be criticised severely comparing to the subsequent metaphysical theories and trends. But it is not

befitting to touch that dimension of the subject here, as its interest is to discover him and his faith. Though it may be said referring to this elucidation that Bhāvivikta seems to have recognised concretes alone and detested the reasoned ideas, it will be right to keep scope for revision of this impression in view of our incomplete knowledge of his philosophy and the negligence in properly codifying his thoughts.

No doubt, 'speaking of concretes' is a general character of the Cārvāka system. But it does not necessarily make this system fit to be condemned for its lesser intellectual perspectives. An awareness is necessary while appreciating this system that it started as a tendency of opposition. It is much more right in the context of the early Cārvāka thinkers. Therefore, Bhāvivikta could not be positive and constructive in his own way. Though he starts his quest as a critic with opposing motives, his metaphysical conclusions make him positively an objectivist.

It is not possible to trace what he actually contributes to the development of the Cārvāka system. But it is true that he had been a preceptor of an independent school of that system. Nevertheless, the general influence of his thoughts may be noticed on the successors in shaping their inherent philosophical implications.

Abbreviations and Bibliography.

CLV — Cārvāka, Lokāyata and Svabhāvavāda (in Kannada) by G. Hanumantha Rao, Publisher—DVK Murthy, Mysore, in 1973.

EIP — Encyclopedia of Indian Philosophies II, Editor K.H. Potter.

GB — (Nyāyamañjarī) Granthibhanga, by Cakradhara, editor Dr. N.J. Shah, L.D. Institute of Indology, Ahmedabad.

HIM — A short History of Indian Materialism, Sensationalism and Hedonism by Dr. Dakshinaranjan Shastri, Bookland Private Ltd, Calcutta, 1957.

Mahābhārata

NM — Nyāyamañjarī of Jayanta Bhaṭṭa, Editor Suryanarayana Shukla, Chowkamba Sanskrit series, Varanasi-1, 1971.

PAIOC — Proceedings of the All India Oriental Conference, 17. 1953.

TS — Tarkasaṁgraha of Annaṃbhaṭṭa

ISP — Tattvasaṁgrahapañjikā of Kamalaśīla.

TEIP — The essentials of Indian Philosophy by Prof. M. Hiriyanna, London, 1940.

Vākyapadīya of Bhartṛhari.

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[1]See NM., Part II P 40, 'Tasmād bhūtacaitanyameva cirantana cārvākācāryavad,' etc.

[2]Vide G.B., P. 197, 'cirantacārvākaiḥ bhāviviktaprabṛtibhiḥ ityarthaḥ'.

[3]See NM, part I, PP. 108-9, 'Pramānasya gauṇatvāt anumānādarthaniśchayo durlabhaḥ'.

[4]See TSP., P. 155.

[5]See for its elaborate discussion 'Some Lost Nyāya Works and Authors' by Anantalal Thakkur, PAIOC., 17, 1953, PP. 389-90; also EIP., Part II, P. 281; and also GB., P. 197 footnote.

[6]See EIP., Part II, P. 281.

[7]Vide GB, Introduction P. 7, also P. 187 footnote.

8Cf. HIM, Introduction.

9See, Mahābhārata xii—38-39, xii-222, 224, see for details CLV., PP. 5-6.

10See NM, Part II, P. 3, 'caitanyakhacitāt kāyāt nātmānyo'stīti manvate' etc.

11See Bṛhadāraṇyaka Upaniṣad II.4.12, 'Vijñānaghana eva etebho bhūtebhyaḥ samutthāya tānyeva anuvinaśyati, na pretya saṁjñā asti.', also see NM. Part II, P. 3.

12See NM. Part II. P. 13, 'Iti bhūtacaitanyavādapakṣa eva yuktiyukto lakṣyate'.

13See NM. Part I, P. 108, 'Tasmādavaśyaṃ pakṣadharmatva—anvayavyavahāra siddhaye—gauṇyā vṛttyā varṇanīyaḥ.'

14Ibid, 'Dharmiṇi sāddhye hetoḥ ananvayitvaṃ na hi yatra dhūmaḥ tatra parvataḥ ityanvayaḥ.'

15Ibid, 'Dvaye tu sāddhye dvayamapi nāsti, na hi dahanamahīdhrayoḥ dharmo dhūmaḥ nāpyevamanvayaḥ yatra dhūmaḥ tatra parvatāgnī iti.

16Cf. T.S., 'Sandigdhasādhyavān pakṣaḥ.'

17Vide NM. Part I, P-108.

18Ibid, 'Dharmaviśiṣṭe dharmiṇi rūḍhaḥ pakṣa śabdaḥ tadekateśe dharmiṇi gauṇyā vṛttyā varṇanīyaḥ, envayapradarśnasamaye ca tathaivayoiane atigauṇalakṣaṇatvāt.'

19Ibid, 'Indriyārtha sannikarṣaiatvādivat agauṇalakṣaṇatvabhāvāt anumānaṃ apramāṇaṃ'.

20Cf. Vākyapadīya i.14., also NM. Part I, P. 109.' 'Yatnenānumitopyarthaḥ kuśalaiḥ anumātṛbhiḥ, abhiyuktatarairanyaiḥ anyathaivopapadyate'.

21Cf. TEIP. PP. 58-9.

An Exploration of Madhyamaka Doctrine

DR. KEVIN R. O'NEIL

An idea that is consistently emphasized in many of the Mahayana sects of Buddhism is the concept of voidness. The most precise definition of voidness may be found in the prajna texts. Prajna means super wisdom. Super wisdom defines a developed human perceptive condition. When an individual has developed his or her self to the prajna state, they have acquired a perception that is quite different from that of ordinary human beings. One who develops to the prajna state is able to clearly see and confirm what is described within the Madhyamaka Buddhist system and is therefore called a Madhyamika or one who follows the Madhyamaka tradition.

To obtain prajna or super wisdom means that you are able to truly understand and experience the nature of voidness within all phenomena.

Generally, most people mistakenly believe that voidness means the same thing as nothingness, the negation of existence, but this is a mistaken view. To understand void we must first look at it through the eyes of Indian metaphysics. Viewed from this metaphysical essence, all human life contains an essence which is real phenomena.

Let's look at phenomena from the Buddhist standpoint. Generally, in Hinayana philosophy phenomena are seen to really exist. To Hinayanists, existence is viewed through different explanations such as the self and matter both exist, or the self may be void but matter exists. Another view is that the objective world really exists; otherwise, people would not have a feeling of recognition. Other Hinayanists believe that the self really does exist and is made up of the five aggregates, or they think that the self is a temporary combination of mind and matter. They also think that the self may be real in the present but becomes void in the future, as it is in the past. Others feel that the self exists as a reality while being felt, while others feel that the self constantly exists.

Because of these differing opinions among adherents of the Hinayana traditions, arguments constantly broke out among monks and laymen. This situation of conflict continued after Gotama's death until around the second century B.C. when Bodhisattva Nagarjuna of the early Mahayana tradition wrote the Madhyamika Sastras and the Prajna Paramita Sutra.

Nagarjuna explained through the Prajna Paramita Sutra that the nature of all phenomena is voidness. He did this to refute the doctrines of the Hinayanists and clear up their confusion. He also wanted to establish the supremacy of the Madhyamaka system. It was his intent that the Madhyamaka system clarify and popularize the profound meaning of the doctrine of dependent origination, thus relieving human beings from their suffering.

The analysis of voidness explained in the Madhyamaka literature pertains to all phenomena. Without voidness, phenomena

could not exist. It is because of voidness that phenomena exist. This means that phenomena exist because of their nature of voidness, and the nature of voidness is also void. Voidness means that there is no permanent nature within phenomena. The ultimate aspect of all phenomena is void.

An outstanding feature of the Madhyamaka tradition is that voidness is also negated because of voidness. This concept exists so that people do not even stick to or grasp a tiny bit of the idea of voidness. Thus, no one is to grasp or remain attached to any kind of phenomena; in this way, one attains complete freedom. This understanding will enable all of us to become strong enough to resist any outside conditioning or programming that tries to tell us that a permanent nature exists in all matter and phenomena.

There are many misguided opinions held by the undeveloped. One such opinion is the idea of a permanent soul that always exists; another, that worldly phenomena are void; another, that a universal entity really exists because it has always existed as a force, god, or Brahma. In other words, many feel that phenomena exist but then vanish and return to an original source.

As you can see, the voidness concept of Madhyamaka denies the voidness theories of many other systems besides the Hinayana.

We can understand in what unique way the Madhyamaka tradition perceives voidness if we consider the heart Sutra. "All phenomena is void. All phenomena does not appear, vanish, is not dirty or clean, does not increase or decrease." This illustrates that voidness transcends the duality of phenomena which is movement and non-movement, high and low, one and different, existing and vanishing. But if you want to understand the precise relationship between voidness and phenomena, you must investigate deeply the law of dependent origination in Buddhism.

The Prajna Paramita Sutra states that there is no real nature within phenomena. Why? Because all worldly phenomena are produced by causes and effects. Nature means self nature. No self nature means that there is nothing that is fixed or without change existing by itself independently within any phenomena. We only have cause and conditions. Cause is the main principle influencing phenomena. Conditions are subordinate minor causes. Causes and conditions are necessary for the appearance of phenomena. Therefore it is stated in the Madhyamaka Sastras, "There is no phenomenon that is not rendered by causes and conditions. Therefore all phenomena are really void."

The law of causes and conditions expounded by the Buddha illustrates the twelve cause consequences of birth and death. A definition of causes and conditions is "This exists, then the other exists; this arises, then the other arises; this does not exist, then the other does not exist; and this vanishes and then the other vanishes."

By developing super wisdom, this theory of causes and conditions can be applied to our everyday material world. All phenomena exist according to the reaction and function of causes and conditions; therefore, the idea of the independent existence of a real phenomenon is an illusion.

The voidness doctrine uses the idea of causes and conditions as a basis to explain voidness. There is no real self or self nature within human beings. With this concept, I don't mean to deny what you ordinarily hear or see. My main intent is to indicate

that existence is only conditioned and that reality is nothing more than voidness.

A super existence or some form of entity which is the source or controller of people, matter, or events is an illusion. The appearance of matter is not caused by a self but by the relationship between conditions and causes. Matter is interdependent. As I said, there is no fixed self. Phenomena are ever changing on a time axis and are appearing and dispersing in space. The universe exists relatively; it is ever changing and moving with apparent existence viewed by the observer. It does not exist absolutely and independently.

If people take all phenomena to be reality, then ignorance and suffering will be caused because the individual will grasp onto and become attached to this false reality. This is the major cause of suffering and an unpeaceful mind.

It is stated in the Prajna Paramita Sastra, "The cart is formed by spokes, shafts, and hubs. If they are separated, it can no longer be called a cart. In the same manner, we are called human beings because of the coagulation of our five senses. If the five senses are separated, there is no more person. Only when phenomena cooperate can there be a name. Ordinary people become attached to the name; thereby causing their own ignorance. Don't go after names only. Existence and emptiness are all void." It was not the purpose of the Buddha to explain the theory of voidness to emphasize the existence or nonexistence of phenomena. It was to demonstrate the relation of cause to phenomena. "This exists, therefore that exists."

The rising of the universe and the construction of an atom are all caused by the complex reaction of dependent origination.

The first gatha of the chapter of causes and conditions in the Madhyamaka Sastra states, "If phenomena has no self nature, how can it have an other nature?" From the viewpoint of voidness, other nature is the same as self nature. The other nature is the self nature viewed from the opposite direction. When it is viewed from its own side, it has a self nature, and when viewed from the other side it has an other nature—which may also be called self nature when one's viewpoint is changed. Therefore, it is meaningless to think that something has an "other" nature.

If we know through our own perception that there is no self nature within phenomena, we will not look for a self in causes and conditions.

You may think that since phenomena are caused by causes and conditions and are everchanging and void, then the world you experience is not real. Of what use is an unreal world? This is an important question. Some people feel lost with the voidness theory and feel it best to lead a life of desire and enjoyment or pessimism with the view of extinguishing emptiness.

To surmount fears of this kind the Madhyamaka Buddhists established the theory of the middle path. This theory shows that the world is not void, fixed, and real in the ultimate sense, but it is also not emptiness. Although the nature of phenomena is void, they appear as if they are real to us in the present moment. Therefore, matter based on causes and conditions may be called a kind of temporary existence in name only. Temporary names only exist for the convenience of communication and presentation.

For most of us, the environment gets its meaning from the way we describe it. This includes our experiences and sensations. The temporary name is not really related to existence or the environment; it exists

only to help us begin to search for the true reality of phenomena. But for most individuals it only helps them escape truth and continue their unnecessary suffering (this refers to non-Madhyamikas).

Principles may contain ordinary knowledge or super wisdom, or they may contain low knowledge or accurate, high knowledge. Ordinary principles deal with phenomena based on human examination, grounded in human feelings that don't perceive reality. By understanding voidness, one discards ordinary knowledge as unreal. Such knowledge is based on a false attachment to self and phenomena. The Madhyamika examines phenomena with super wisdom which understands that principles are only temporary and void in nature. Phenomena do not exist nor are they empty. One should not insist that phenomena are empty, nor that they always exist.

The Mahaprajna Paramita Sutra states, "To distinguish phenomena with a mind on nongrasping, one can pĕrceive the truth." This principle will lead one to the supreme state and help us enter the realm of equality, nondiscrimination, stability, and freedom.

In Buddhism there are three things that constitute cognition. They are the six sense organs which are eyes, ears, nose, tongue, skin, and brain; the six objects which are color, sound, smell, taste, substance, and thought; and the six sensations which are the visual nerve, aural nerve, the odor nerve, taste nerve, touch nerve, and the understanding faculty. But human beings, due to their biased feelings of self and environment, feel that phenomena are independent with a real existence. This kind of cognition is limited by finite space and self deception. The result must perforce be segmented knowledge and partial reality.

The Maha Prajna Paramita Sutra states, "The names and substances of the world are produced by delusions and false sensations like some sort of magic, a dream, or a wheel turning out of control. Ordinary people think the world is real. This is based on their delusions. There is no real world to be grasped." Everything is void, with temporary names only. They seem to be real because of grasping people. If you don't know the unreal nature of reality, you are bound to grasp with your six senses.

The mind is also void because it is grasped by the six senses and conditioned phenomena. All knowledge based on the experience of sensing is not dependable.

We determine good or bad because of how we feel about phenomena. From these feelings arises grasping through seven sensations—happiness, sadness,anger, joy, love, hate, and desire. These are also the feelings responsible for ignorance and suffering.

If we do not know the true standard of what is real, false, good or bad, then our feelings are only subjective and comprise relative truth instead of constant truth.

The Avatamsaka Sutra states, "In the dharma the prajna is the first one." Prajna means our achievement in observing the environment with an understanding of voidness and how it relates to reality. We do this by becoming totally human. All worldly feelings lead to enlightenment; the only difference between bodhisattvas and other human beings is prajna. Bodhisattvas have the wisdom to observe phenomena as void. This wisdom develops an undertstanding of the apparent world through the void nature. This is true reality. This enables one to reach the state of enlightenment.

This is a different perception than that of sentient beings who use their ordinary sensations to observe phenomena, thus producing an egotistical grasping of the environment.

The Vimalakirti Sutra states, "Try to get rid of mistakes but not facts." The Madhyamika always insists we understand voidness because it is the middle way, the right way, the direct way. In order to counteract our tendency to grasp false existence, we propagate voidness. To counteract the misunderstanding of taking emptiness as real, we propagate voidness. If you observe the appearance of phenomena, you can reach a higher phase, which is voidness. You will understand temporary existence. Existence and voidness are one. One is the aspect and the other is the nature. Reality is neither existence nor nonexistence. Both are an aspect of voidness.

In conclusion: The voidness theory of the Madhyamaka school exists to show that phenomena are only a conglomeration of the essence and appearance of life. Voidness has the ability to cause your mind to get rid of its grasping to name and appearance, together with its grasping to emptiness. Then you may experience the ultimate perfect enlightenment, anutra samyak sambodhi, which is the experience of the voidness of reality. "To destroy the grasping of knowledge to become the nonborn, nonvanish, nonconstant, nonvariable, nonunity, noncombined, noncoming, and nongoing. To be able to say I can exaplain the cause and condition of phenomena. I can put an end to the mistake of grasping onto phenomena as real." (Madhyamaka Sastra.)

To be able to experience this is the reason for the existence of the prajna doctrine of the Madhyamaka system of Buddhism.

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BOOK REVIEWS—CONTENTS

Book Reviews

ARCHAEOLOGY

Archaeological Excavations in Durkadi Nala: An Early Palaeolithic Pebble—Tool Workshop in Central India—by Jorge Armand. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xxiii+198pp. Biblio., Pl. Rs. 150.

The excavations the author made in the site of Durkadi Nala on the ancient banks of the Narbada River, are the main contents of this book. It includes a very detailed analysis of the pre-Acheulian tools found there; which, according to a comparative study, can be as old as one million years. The author begins with a careful revision of the Soanian industry in India and a criticism of the classical theory of the two different traditions (choppers vs. handazes). This review shows clearly how shaky are the foundations of the classical theory in India.

The main conclusion of this book is related to a subject deeply connected with the problem of the emergence and early development of Man. The evidences discovered by the author in Durkadi Nala strongly supports the hypothesis that the Acheulian Culture of India is not the result of a foreign invasion, as most archaeologists and nistorians have accepted, but an independent Indian achievement.

Guide to the Buddhist Ruins of Sarnath with a Plan of Excavations and Five Photographic Plates—by Daya Ram Sahni. Delhi, Antiquarian Book House, 1982-83. 47pp +vi Pl. Rs. 85.

This book was first published in 1923 and is the work of Rai Bahadur Daya Ram Sahni, who was the Superintendent, Archaeological Survey, Hindu and Buddhist Monuments Northern Circle in the Archaeological Survey Department of the Govt. of India. This handbook is based on the accounts of excavations published in the years 1904-05, 1906-07, 1907-08, & 1914-15. Six plates and the map of Sarnath (plan of excavations) have also been included. The reproduction of the plates is not very satisfactory.

प्राचीन सिक्के (Ancient Coins)—ले० राम प्रकाश श्रोझा। लखनऊ, प्रकाशन केन्द्र, १९८३। १७८ पृ०+२२ फलक। रु० १५.५०।

इतिहास-निर्माण की दिशा में पुरातत्त्व सामग्रियों में मुद्राशास्त्र का अपना एक विशिष्ट स्थान है। इतना ही नहीं, भारतीय संस्कृति की विश्वस्त गरिमा इन्हीं मुद्राओं की देन है—क्योंकि जहाँ साहित्य दुर्बोध है, वहाँ पुरातत्त्व विषयों की सहायता से इतिहास तैयार होता है।

भारतीय इतिहास में सिक्कों पर लेख खुदवाने का सर्वप्रथम प्रयोग यूनानी शासकों ने किया। उन्हीं के अनुकरण पर कुषाण नरेश तथा गुप्त सम्राटों ने भी स्वर्ण-सिक्कों पर छन्दोबद्ध लेख खुदवाये, जिन पर उन उन राजाओं के आराध्य देवों की मूर्ति अथवा उनकी वन्दना मिलती है।

प्रस्तुत पुस्तक 'प्राचीन-सिक्के' में लेखक ने केवल गणराज्यों के सिक्कों से लेकर हूण नरेश तक के सिक्कों का एक संक्षिप्त उल्लेख किया है जिसमें इतिहास की कमी परंतु मुद्राशास्त्र पर स्पष्ट विवेचन उपलब्ध है।

पुरातत्त्व की रूपरेखा—ले० मदन मोहनसिंह। दिल्ली, जानकी प्रकाशन, १९८१। ख+२२६ पृ० ग्रन्थावली, पुरातात्त्विक शब्द-संग्रह। रु० ३०।

प्रस्तुत ग्रंथ में मुख्यतः पुरातत्त्व के स्वरूप, इतिहास तथा उत्खनन-संबंधी मूल तथ्यों का विवेचन प्रस्तुत किया गया है। भारत के अतीत गौरव को उद्घाटित करने में उत्खनन की देन का सही मूल्यांकन करने के उद्देश्य से आठ उत्खनित स्थलों के संक्षिप्त विवरण दिये गये हैं। पुरातत्त्व के विद्यार्थियों के लिये ग्रंथ

को उपयोगी बनाने के उद्देश्य से पुरावशेष-संबंधी अधिनियमों की मुख्य बातों और पुरातात्विक शब्दों के अंग्रेजी-हिंदी संग्रह के साथ हिन्दी अंग्रेजी रूपांतर भी इस पुस्तक में जोड़ दिये हैं।

पुरातत्त्व संबंधी शब्दों के चयन में इस बात का ध्यान रखा गया है कि वे यथासंभव लघु, सरल एवं अर्थ को व्यक्त करने वाले हों। संस्कृत में उपलब्ध उपयुक्त शब्दों को तो ग्रहण किया गया है, परन्तु इस बात का भी ध्यान रखा गया है कि प्रचलित शब्दों का ही अधिकाधिक प्रयोग हो।

प्रस्तुत विषय को यथासंभव सरल सहज ढंग से प्रस्तुत करने का प्रयास किया गया है। इसमें यथा-संभव पूर्व संस्करण की त्रुटियों को दूर करने का प्रयास किया गया है और इसके आकार में भी थोड़ी वृद्धि की गई है।

पुरातत्त्व विमर्श—ले० जय नारायण पाण्डेय। इलाहाबाद, विद्याप्रकाशन, १९८३। xix+ ४५५ पृ० ग्रन्थ सूची। रु० ६०।

संपूर्ण पुस्तक तेइस अध्यायों में विभाजित है। प्रथम अध्याय में पुरातत्त्व की परिभाषा, क्षेत्र एवं मानविकी तथा प्राकृतिक विज्ञानों से उसका संबंध विवेचित है। द्वितीय एवं तृतीय अध्यायों में विश्व तथा भारत में पुरातत्त्व के विकास के इतिहास का विवरण है। चतुर्थ अध्याय परिस्थितिकी एवं प्रतिनूतन काल के विषय में है। पाँचवें अध्याय में मानव के उद्भव एवं विकास का वर्णन है। छठे अध्याय में पुरास्थलों के अन्वेषण की विधियों का उल्लेख है। सातवें अध्याय मे पुरातात्विक छायांकन का वर्णन है। दसवें अध्याय में कालानुक्रम की विधियों का विवेचन है। ग्यारहवें एवं बारहवें अध्यायों में पुरापाषाणिक संस्कृति का क्रमशः विश्व एवं भारत के संदर्भ में निरूपण है। तेरहवें अध्याय में मध्यपाषाणिक तथा चौदहवें अध्याय में नूतन पाषाणकालीन संस्कृतियों का उल्लेख है। पन्द्रहवें अध्याय में सैंधव सभ्यता का परिचय प्रस्तुत किया गया है। सोलहवें अध्याय में भारत की ताम्र-पाषाणिक संस्कृतियों का विवेचन किया गया है। सत्रहवें अध्याय में ताम्रनिधियों एवं गैरिक मृण्भाण्ड का उल्लेख है। अठारहवें अध्याय में पुरातात्विक साध्यों के आलोक में भारत में लोहे की प्राचीनता की समीक्षा की गई है। उन्नीसवें अध्याय में चित्रित धूसर पात्रपरंपरा एवं उसकी संस्कृति की रूपरेखा प्रस्तुत की गई है। बीसवें अध्याय में भारत की बृहत्पाषाणिक समाधियों का निरूपण किया गया है। इक्कीसवें अध्याय में उतरी-काली चमकीली मृण्भाण्ड परंपरा एवं उसकी संस्कृति का विवेचन किया गया है। बाइसवें अध्याय में प्राचीन भारत-रोम के संबंध की पुरातात्विक साक्ष्यों के परिप्रेक्ष्य में विवेचना की गई है। तेइसवें अध्याय में ब्रह्मगिरि, महगड़ा, कालीबंगाँ, लोथल, सुरकोटदा, ककोरिया, हस्तिनापुर, कौशाम्बी, भगवानपुरा, श्रृंगवेरपुर, इन प्रमुख उत्खनित पुरास्थलों का परिचय दिया गया है।

आशा है प्रस्तुत पुस्तक 'पुरातत्त्व-विमर्श' हिन्दी भाषा-भाषी क्षेत्र के स्नातकोत्तर कक्षाओं के विद्यार्थियों के लिये अत्यंत उपयोगी सिद्ध होगी।

ARCHITECTURE

Chalukyan Temples of Andhradesa—by B. Rajendra Prasad. New Delhi, Abhinav Publications, 1983. viii + 124pp + 76pl. Biblio., Append., Gloss. Rs. 250.

During the sixth century A.D., the two great empires—those of the Chalukyas of Badami and the Pallavas of Kanchi in the Deccan and South India, respectively—have ushered in an era of vigorous temple building activity, reflecting the mingling of forms and ideals. Andhradesa which came under Chalukyan control witnessed the growth of Alampur as a great art centre of seminal importance. Following the innovative trends initiated at Alampur and perhaps under the guidance of the Alampur guild, temples were raised at Kudaveli, Mahanandi, Panyam, Satyavolu and Kadamarakalava. The unique feature of the architectural form is its kinship with the Nagara temple form; the temple of Dravidian style is a lone exception. This monograph, for the first time, presents an exhaustive documentation of morphological data

of the temples at Alampur, Kudaveli, Mahanandi, Satyavolu, Panyam and Kadamarakalava. Analysis of architectural form and ornament has been done in a detailed manner emphasizing the impact of the traditions of Madhyadesa, Kosala and Vidarbha in contradistinction to the centres of Karnata, i.e. Aihole and Pattadakal. Sculpture has also received close attention, emphasizing the art-form and feeling. An assessment of these structures both in time and in space has been systematically attempted in this monograph. Adequate photographic illustrations illuminate the text.

Impulse to Adorn: Studies in Traditional Indian Architecture—Ed. by Saryu Doshi. Bombay, Marg Publications, 1982. viii+155pp, Gloss., Biblio., Pl. Rs. 175.

The human desire for beauty effloresces in countless ways. One of its manifestations is the embellishment of the body, be it with jewels, dramatic drapery, or point and the more permanent mode of tattooed designs. This desire extends to man's surroundings as well, especially his home, where the embellishments take the form of festive signs and symbols, as well as decorative architectural elements.

In this volume Marg leads the reader, down the ages and across the country, to explore the impulse of the Indian to adorn.

The text ealborates upon the parallels between body decoration and architectural adornment. In this context the articles examine the structural ornamentations of a varied cross-section of people: mobile homes and attire reflect the changes that are taking place in their way of life, and the Bohras of Siddhpur whose mansions bear the imprint of their sojourns abroad. Noted scholras discover the significance of the windows of Nepal, the terracottas of Bengal, the charmed world of the frosted glass panes of barber shops in Madurai and the glint and glitter of metal decoration. Also described are the ritualistic magical diagrams on the walls of village huts as well as the profusion of carved woodwork as a functional and ornamental aspect of architecture.

Islam Builds in India: Cultural Study of Islamic Architecture—by K.V. Soundara Rajan. Delhi, Agam Kala Prakashan, 1983. xv+202pp+111pl. Biblio., Append., Drawings. Rs. 400.

This book is different from the usual descriptive accounts of the Islamic monuments in India and their style. It seeks to understand the background to the architectural creations of Islam, the problems of integrating indigenous techniques with the new environment and purpose. It tries to examine the formal structural motivations in the pre-Mughal and Mughal stages and the subtle distinctions between the two. It reviews certain open and knotty aspects of the structural beginning of this architecture and material evidence on hand. Above all it tries to understand the regional styles (wrongly called provincial) in their proper perspective, both of common factors and specialities as between Upper Indian and Deccani modes. It is a sympathetic study and an archaeologist's approach to the historical developments related to the structural modes and lay out patterns. It is to be used for a better and deeper appreciation of the special and complementary place Islamic architecture has in the unified heritage of Indian architecture. It is profusely illustrated with many helpful charts and comparative data. It fulfils a void in our overall understanding of the synthesis underlying the spectacular creative spectrum unfolded by Islam after its total and unqualified domicility in India as a partner in its art and cultural endeavours.

Jagannatha in History and Religious Traditions of Orissa—by Gopi Nath Mohapatra. Calcutta Punthi Pustak, 1982. xiv+514pp+19pl. Biblio., Abbrev. (Orissan Studies Project-13). Rs. 235.

Here is a scholarly contribution to the Indological studies attempting for the first time about the systematic history of the Cult of Jagannatha since the 12th century to the 1980 A.D. In the preceding work 'The Land of Vishnu' the author has traced the origin and antiquity of the Cult of Jagannatha, the back-bone of Hindu-culture. The present history however brings a completion of the scheme prepared in undertaking the research project to study the cult of Jagannatha at Puri, Orrisa. Jagannatha Temple at Puri stands as the foremost Indian religious institution for which innumerable visitors from India and abroad come to assemble at Puri every year to witness the festivals of Lord Jagannatha. This institution therefore has been tempting the scholars to go in detail for the history of this religious centre. In presenting here this research work of archaic character, the regional traditions, culture and religions have been taken into account for preparing the history in detail of Lord Jagan-

natha in the eventual development of the political and cultural history of Orissa with the help of available records, inscriptions, Sanskrit texts, Oriya literature, archaeological remains and archival sources. We hope, a long cherished desire of the scholars of the fields of History, Culture, and Indology, has been fulfilled by this memorable contribution of interdisciplinary research.

Masterpieces of Rashtrakuta Art: The Kailas—by M.K. Dhavalikar. Bombay, Taraporevala, 1983. 53pp. +84pl. Biblio., Gloss. Rs. 197.

Perhaps the only important surviving monument of the times of the mighty Rashtrakutas, redolent of their great plastic art, is the wonderful Kailas at Ellora, rightly described as an "Epic in Stone."

The Kailas is a unique temple, excavated completely from a solid hillside and is thus perhaps the greatest achievement of the Indian priest-architect and sculptor. Excavated in the 8th century A.D., under the patronage of King Krishna I, it is more a stupendous monolithic shrine rather than a mere cave-temple—a shrine dedicated to Shiva and His worship.

The author has dealt with every aspect of the architecture and art of the Kailas complex and of the Rashtrakutas who ordered it to be excavated. After a historical Introduction, Dr. Dhavalikar deals with the different architectural phases, the excavation of the Kailas in particular and has also dealt with the other adjoining shrines. A very interesting chapter is that on the Kailas in the medieval period.

The whole book is very readable by all interested in Indian culture, both Indian and foreign. The tourist to the Ellora group of caves will find it indispensable. But the author has not forgotten the serious student of Indian art and architecture. For him he has given many references and notes at the end of the book so as not to disturb the reading flow of the less knowledgeable reader. For him there is also an adequate Glossary of Technical Terms. The Select Bibliography will prove very useful for further study.

Of course, no book of this nature would be adequate unless well illustrated. There are therefore 84 superb plates of large size and some explanatory line drawings in the text. The plates will be a delight to the discerning eye for they illustrate the very best of the art of the Rashtrakutas in general and of the Kailas particularly in detail.

Symbolism of Indian Architecture—by A.K. Coomaraswamy. Jaipur, Historical Research Documentation Programme, 1983. viii+80pp. Biblio. of Author's Works on Architecture. (*Originally published in* Indian Historical Quarterly Vol. xiv., 1938 as Symbolism of the Dome). Rs. 80.

This is one of the rarest classics of A.K. Coomaraswamy on Indian Art History. Essentially, it deals with the vertically rising 'Stambha' (Pillar) and the spherically spreading 'Stupa', the two basic constituents of Indian Architecture. He defines their symbolism which went into the making of their art through the ages, beginning with the Ṛgvedic period. Without this symbolism, e.g. Architectural Representation of the World Creation, or the 'Ekastambha' (Unitary Pillar)representation of the world sustenance through the Sun's daily journey, the traditional Indian arts have no meaning. Coomaraswamy deals with the faiths and beliefs of the people, which are metaphysical in essence, as primarily as he dealt with the physical forces and urges of the situation and it is only by this study that Indian Art can be understood.

Temples and Legends of Himachal Pradesh—by P.C. Roy Chaudhury. Bombay, Bharatiya Vidya Bhavan, 1981. vii—200pp. pl. Rs. 40.

The author has attempted to give a book of general interest to the reader who has, more or less, a fleeting interest in the subject and would like to visit some of them some time. But at the same time he has tried to give some indications where a further study could be made. For example, in this small book, besides describing the more important old temples of Himachal Pradesh and their legends he has indicated that there are people speaking a Mundari dialect in Lahoul and Spiti while Mundari is the language of the Mundas living in Chotanagpur in Bihar, parts of Bengal and Madhya Pradesh. A linguist may find some interest and carry on further study as to when the Mundari speaking people lived in this far-flung Himachal district thousands of miles away from the present Mundari speaking tribe and how the language has changed in the course of centuries. Kinnaur, Lahoul and Spiti and the area of Kulu district should be the anthropo-

logist's delight from various points of view. Buddhism and Hinduism have coalesced with Animism, polyandry flourishes and the physical features completely regulate the daily life of the people. The fauna and the flora and the superb natural environs in which the temples are located and the legends have grown have not received the necessary attention of the people of the rest of India. Peculiarly enough, while the wall paintings of the temples of the area and particularly Kangra district had attracted attention earlier, the temples were not very well known. The evolution of the different types of temples in this region could well be studied with that of the other areas in the North and the South. There has hardly been any indepth study of the aboriginal art of the folk music and dances in this region.

ARYA SAMAJ

ऋषि दयानन्द सरस्वती के पत्र और विज्ञापन—सं० भगवद्दत्त। भाग १। परिष्कृत एवं परिवर्धित संस्करण। बहालगढ़, रामलाल कपूर ट्रस्ट, १९८०, ४९२ पृ०। रु० ३५।

इस संस्करण में पूर्व मुद्रित पत्र, विज्ञापन और परिशिष्ट तो सभी संगृहीत हैं ही अनेक नये पत्र, पत्रांश, विज्ञापन, विज्ञापनांशों का संग्रह इस संस्करण में प्रथम बार किया गया है। इस बार ऋषि दयानंद के द्वारा संस्कृत में लिखे गये पत्रों का भाषानुवाद भी दिया गया है।

इस संस्करण की एक विशेषता यह भी है कि ऋषि दयानंद ने किसी व्यक्ति को लिखे गये पत्र में लिखा है कि 'आपका पत्र आया' और वह यदि हमें प्राप्त हो गया है तो हमने नीचे टिप्पणी में संकेत कर दिया कि यह पत्र तीसरे भाग में देखें। इसी प्रकार ऋषि दयानंद को लिखे गये पत्रों में यदि यह निर्देश मिलता है कि 'आपका पत्र मिला' और हमें यदि ऋषि दयानंद का वह पत्र उपलब्ध हुआ है तो हमने नीचे टिप्पणी में लिख दिया है कि ऋषि दयानंद का यह पत्र अमुक पृष्ठ संख्या पर देखें।

अनेक स्थानों पर पत्र सूचना ही संगृहीत कर दी है। आशा है इससे पत्रों का अनुसंधान करने वाले भावी व्यक्तियों को लाभ होगा।

संस्कार विधिः —ले० दयानन्द। दिल्ली, आर्य साहित्य प्रचार ट्रस्ट, १९८१। २७१ पृ०। रु० ६।

आर्य समाज के संस्थापक महर्षि दयानंद ने मनुष्य जीवन में संस्कारों के महत्व को देखते हुए प्राचीन ऋषि मुनियों की पद्धति का अनुसरण करके संस्कारविधि की रचना की है। पुस्तक के प्रथम प्रकरण में वे सामान्य विषय जो संस्कारों के आदि और उचित समय व स्थान पर करने चाहिएं संकलित हैं। सामान्य प्रकरण के संस्कारों में जो मंत्र व क्रिया अपेक्षित है वे उन कर्त्तव्य संस्कारों में लिखी है जिस को देखकर सामान्यविधि की क्रिया सुगमता से की जा सके। इस पुस्तक के निर्देशानुसार आचरण से पाठकों का शरीर और आत्मा सुसंस्कृत होगी एवं उन्हें धर्म, अर्थ, काम और मोक्ष की प्राप्ति होगी।

सत्यार्थ प्रकाशः—ले० दयानन्द। २१ संस्करण। दिल्ली, आर्य साहित्य प्रचार ट्रस्ट, १९८०। ४२७ पृ०। रु० १४।

सत्य का ग्रहण और असत्य का परित्याग कराना ही इस ग्रंथ का मुख्य उद्देश्य है। इस ग्रंथ में ब्रह्मा से लेकर जैमिनि मुनि पर्यंत ऋषि मुनियों के वेद प्रतिपादित सारभूत विचारों का संग्रह है। अल्प विद्यायुक्त स्वार्थी, दुराग्रही लोगों ने जो वेदादि सच्छास्त्रों के मिथ्या अर्थ करके उन्हें कलंकित करने का दुःसाहस किया था, उनके मिथ्या अर्थों का खंडन और सत्यार्थ का प्रकाश अकाट्य युक्तियों और प्रमाणों से इसमें किया गया है। इसके प्रारंभ में जो प्रतिज्ञा की है ('त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि' इत्यादि) उसी के अनुसार संपूर्ण ग्रथ में सत्यार्थ का प्रकाश करते हुए अंत में प्रतिज्ञा का उपसंहार किया है। अत्यन्त समृद्धिशाली, सर्वदेश शिरोमणि भारत देश का पतन किस कारण से हुआ एवं उत्थान किस प्रकार हो सकता है, इस विषय पर इस ग्रंथ में प्रकाश डाला गया है। इसमें आर्यसमाज और मत-मतान्तरों के अंतर को अनेक स्थानों पर एवं एकादश समुल्लास में विशेष रूप से खोलकर समझाया गया है। इस

ग्रंथ में सांप्रदायिकता के स्वरूप और उसकी हानियों का यथार्थ दिग्दर्शन है।

ASTROLOGY

अंक चमत्कार—ले० कीरो; अनु० गौरीशंकर कपूर। दिल्ली, रंजन पब्लिकेशन्स, १९८३। viii+१६० पृ०, रु० १०।

पाश्चात्य अंक शास्त्रियों में विश्व विख्यात तथा अपने समय के अत्यंत विद्वान और लोकप्रिय कीरो को प्रमुख स्थान प्राप्त है। वह केवल अंक विज्ञान के ही प्रकांड पंडित नहीं थे, उन्हें हस्तरेखा और ज्योतिष विज्ञान में भी दक्षता प्राप्त थी।

कीरो ने गुह्य विद्याओं में दक्षता प्राप्त करने के लिये भारत और अन्य दूर-दूर के देशों में भ्रमण किया और वहाँ के उन व्यक्तियों से भेंट की जिनके पास उनके पूर्वजों के समय से संचित निगूढ़ विद्याओं से संबंधित प्राचीन ग्रंथ संगृहीत थे।

कीरो का कहना है कि जो अपने जीवन में बिल्कुल असफल रहे हैं यह अंक-विज्ञान का ज्ञान उनको सफलता पाप्त करायेगा। जो सफल हैं उन्हें सफलता के और उच्च शिखरों पर पहुंचायेगा। जो व्यक्ति इसमें दिलचस्पी लेगा, इसका समुचित अध्ययन करके, ठीक तरह से अपनायेगा उसका जीवन सरस बन जायेगा।

अंक-विज्ञान की सहायता से जीवन को बहुत सी उलझनों तथा निराशाओं से मुक्त रखा जा सकता है।

अंक ज्योतिष—ले० वादरायन, दिल्ली, अनुपम बुक्स, १९८३। २७९ पृ०। रु० ४०.

अंक आज के मानव का सर्वाधिक विश्वस्त मित्र, सहचर एवं पथ-प्रदर्शक है। अंक ज्योतिष की सहायता से केवल जन्म-तिथि के आधार पर ही व्यक्ति अपने मित्र, प्रेमिका, पति, पत्नी, पुत्र, पुत्री, नौकर, अधिकारी अथवा किसी भी व्यक्ति के चरित्र, स्वभाव, रुचि एंव विचारधारा के बारे में पूरी पूरी और सही जानकारी प्राप्त कर सकते हैं। प्रस्तुत पुस्तक लेखक ने अपने सतत परिश्रम एवं अनुभव के आधार पर लिखी है जिसके द्वारा व्यक्ति जहां स्वयं लाभ उठा सकता है, वहीं अपने मित्रों, संबंधियों एवं परिचितों का भी उचित मार्गदर्शन कर सकता है।

Astrologer's Guide to Counselling: Astrology's Role in the Helping Profession—by Bernard Rosenblum. Reno, Nevada, CRCS Publications, 1983. 143pp. $ 7.95.

Only since the late 1960s has the intelligent practice of astrology been widely viewed as a legitimate helping profession, able to take its rightful place among the therapeutic, counselling, and healing arts. While clarifying basic counselling guidelines for practitioners of astrology, Dr. Rosenblum describes in detail the essential dynamics of many counselling problems that the astrologer typically encounters, psychopathology, and the unique problems often created by the astrologer's intervention.

Anyone studying or practising astrology on any level should read this important book, and all responsible teachers of astrology should make it required reading even for beginning students. In addition, openminded practitioners of the therapeutic arts who are dissatisfied with orthodox theories will find this book an excellent introduction to astrological psychology.

Astrological Mirror —by B. Suryanarain. 4th Edn. Bangalore, The Astrological Office, 1983. xvi + 7 +72pp. Rs. 10.

The Astrological Mirror, both the larger and the smaller, has been serving very useful purposes in the daily life of educated gentlemen. In the present edition the author has taken every care to make it as useful and as interesting as such technical books could be made. The necessity for such sound astrological literature, by astrological adepts, has been a long recognised truth. He has made this work acceptable to all classes of people. The remarks he has passed here and there explaining the astrological technical language in the light of modern advanced Physical Sciences will be found to be not only useful but very instructive. In human careers events like marriage, nuptials, upanayana and other religious karma are very important, and therefore they should always be commenced under the most auspicious lunar, stellar and other planetary influences.

Catechism of Astrology—by B.V. Raman. Vol. I. Bangalore, I.B.H. Prakashan, 1983. 111pp. (IBHP Astrology Series). Rs. 9.

Man lives in a world of predictions and the question whether it is possible to foretell the future is purely academic.

Astrological predictions play an important part in man's life. Astrology can predict with fair accuracy important events in life. An experienced astrologer does not just make generalisations from past observations. He has, designed for him, a set of rules, based on intuition and observations extending over thousands of years. There are processes which when carefully and properly handled can enable one to make correct predictions. Often the complex astrological rules are capable of different interpretations, the correct ones depending upon the astrologer's experience and intuitive capacity.

The book mainly deals with the interpretation of the various technical rules based on the author's own humble experience. This is not an original book. It is a reprint of the questions and answers handled by me as Mihira in the years 1944 to 1950 or so. These questions and answers cover important aspects of astrology and have been thoroughly revised and rewritten at several places.

It is hoped that the book in question will serve as a guide for students, savants and practitioners of astrology.

Child Signs: Understanding Your Child Through Astrology—by Dodie Edmands and Allan Edmands. Reno, Nevada, CRCS Publications, 1978. 154pp. $ 6.95.

"A marvellously useful book for parents and for others who work with children, it contains practical advice on childrearing derived from observation and experience rather than preachy textbook theories. Its astrological insights are fresh, based on knowledge of real children rather than tired, old zodiac cliches. I highly recommend it."

Child Signs is the only treatment of child development from an astrological viewpoint. Not limited to the Sun Sign approach, the authors specifically include the importance of the Moon Sign and Rising Sign. It includes detailed portraits of the first six years in a child's life. Hundreds of insights into their children's personality, feelings, habits, and motivations make this a book every parent will want to own.

Dodie and Allan Edmands are parents of two children and professional counsellors familiar with both child psychology and modern astrology. Allan has been the astrology columnist for the Woodstock Times (N.Y.) and co-authored the outstanding Larousse Encyclopedia of Astrology. Dodie's interests have combined child development, astrology, and professional training in psychotherapy. They explain their approach to astrology as follows: "What we do is to approach the child as an individual from birth, with his or her own distinctive inborn characteristics, and then we try to introduce parents to the various facets of their child that they might not have been aware of. When properly used, astrology gives a non-judgemental framework for sorting out our children's genuine strengths from our expectations of them."

दैवज्ञ-वल्लभ (Daivajña Vallabha)—ले० वराहमिहिर, व्याख्या० शुकदेव चतुर्वेदी। नई दिल्ली, रंजन पब्लिकेशन्स १९८३। १६४ पृ०। रु० ४०।

The present volume written by Acharya Varahmihira is rare and standard treatise in Horary Astrology. All facts relating to Horary are dealt with in comprehensive and lucid way pertaining to day-to-day queries of life.

Even later Astrologers such as Prithuyasas, hattotpala, Neelkantha, Siddhanarin Das & Rudramani etc. have continued to keep the tradition of this treatise and composed their own books. This shows the validity of this rare work.

This unique work deals with queries relating to success, gain & loss, windfall, foreign travel, export business and love, marriage, progeny, abortion, labour trouble & political and economic situation of the country in an exhaustive manner.

Original Sanskrit slokas have been given alongwith English commentary by an authoritative scholar.

This classic has become a must for lovers of Astrology as well as professionals.

दाम्पत्य-सुख (Astrology and Marriage)—ले० सुखदेव चतुर्वेदी। नई दिल्ली, रंजन पब्लिकेशन्स, १९८२। १७२ पृ०। रु० ४०।

दाम्पत्य-सुख—"एक ज्योतिष शास्त्रीय अध्ययन" हिंदी भाषा में पहली बार प्रकाशित एक ऐसा अनूठा

ग्रंथ है जिसमें दाम्पत्य सुख, दाम्पत्य संबंध एवं दाम्पत्य जीवन के समस्त पहलुओं तथा दाम्पत्य जीवन में उत्पन्न होने वाली अधिकांश समस्याओं के समाधान का सांगोपांग शास्त्रीय रीति से विवेचन किया गया है।

अनेक ग्रंथों के प्रणेता तथा ज्योतिष शास्त्र के प्रख्यात विद्वान लेखक ने प्रस्तुत ग्रंथ में ज्योतिष शास्त्र के आधारभूत सिद्धांतों के अनुसार वर-वधु का चुनाव, उनके गुण-दोषों का विवेचन, नक्षत्र एवं ग्रह-मेलापक, मंगलीयोग, विवाह होने का समय, विवाह होने में बाधाओं के कारण, उनका निराकरण एवं संतान सुख जैसे गंभीर प्रश्नों का सरल, सहज, बोधगम्य शैली में प्रतिपादन किया है।

दाम्पत्य सुख जैसे महत्वपूर्ण विषय पर हिंदी भाषा में लिखित यह सर्वांग पूर्ण ग्रंथ ज्योतिष शास्त्र के विद्वान एंव ज्योतिष प्रेमी पाठकों के लिये समान रुप से पठनीय एंव संग्रहणीय है।

Dynamics of Aspect Analysis: New Perceptions in Astrology—by Bil Tierney. Reno, Nevada, CRCS Publications, 1983. iii+277pp. $ 8.95.

"This is a goldmine of information....His interpretations are clear, concise and thorough; his conceptual explanations are likewise easy to read and understand. This book is essential reading."

'Dynamics of Aspect Analysis' is a significant contribution to astrology that will be welcomed by students and practitioners. Its approach is psychological and analytical rather than predictive, and it is designed to enlighten rather than preach the reader. No matter how complex a birthchart may be, this book's consistent emphasis on fundamental principles enables one to unravel the complexities of any chart with precision and clarity.

This book is unique in its depth of treatment of the meaning of aspects and aspect patterns, containing an abundance of original information and thorough explanations of traditional ideas that have heretofore received only sketchy treatment. Its broad scope includes:

Major and minor aspects, including the quintile, septile & novile.

Unaspected planets & dissociate (out-of-sign) aspects.

Traditional aspect patterns, as well as lesser-known configurations such as the Kite, Grand Sextile, Mystic Rectangle, Hard Rectangle, and Yod (or "finger of God") & its focal planet.

Stationary and retrograde planets in their natal, progressed and transiting phases.

The four Hemispheres and the four Quadrants, including the author's "Quadrant System of Motivational Analysis".

Fascinating Jupiter: A Unique and Advanced Study of Jupiter in The Series of Planets—by L.R. Chawdhri. New Delhi, Sagar Publications, 1983. 422pp. Rs. 42.50.

This book written by Jyotish Saraswati L.R. Chawdhri deals with the role of Jupiter in astrology in a clear and exhaustive manner. In astrological parlance, Jupiter is said to be the first and the most important benefic. Does it always produce benefic results turn into maleficence ? Many questions have been dealt with in this scholarly work.

The author is an engineer by profession. Astrology is his hobby. He has been recongised as a great author only in this field and has been awarded a Praman Patra by Dr. B.V. Raman, Editor, Astrological Magazine, Bangalore.

The book is quite interesting and of much use to all those who are interested in astrology.

In available blanks, some thoughts as fillers have been given, which have no concern with Jupiter or astrology. These could have been avoided.

Garga Hora (गर्ग होरा)—by Gargacharya; Tr. by R. Santhanam. New Delhi, Ranjan Publications, 1983. 175pp. Rs. 60.

Garga Hora is one of the most ancient classic texts on Hindu predictive astrology. Gargacharya, an omnipotent sage, lays down important principles, through his divine in sight in respect of Raja Yoga, Longevity, etc. Another advantage with this work is that the student is guided to know the effects of planetary combinations, any kind obtainable by any possible permutation, for each Bhava. Each Bhava is systematically dealt with showing various conjunctions in all numbers.

Yavanas as well approved these theories. Bala Bhadra, the illustrious author of Hora Ratna, did abopt the slokas from Garga.

The present English rendering by R. Santhanam is based on Hora Ratna and C.G. Rajan's Tamil account.

Sage Garga has enunciated a few principles of general application in the context of predictive astrology in this work.

Also discussed in great detail are effects of planetary conjunctions ranging from two to seven with reference to the 12 bhavas.

These aphorisms may be of immense advantage in practical analysis of a horoscope. This is the first work of its kind dealing with all possible transmutations of planetary conjunctions.

ग्रहलाघवम्—ले० गणेशदेव; मल्लारि–विश्वनाथयोः संस्कृत व्याख्याभ्याम् केदारदत्त जोशी–कृत हिंदी सोदाहरणोपपत्त्या च सहितम्; व्याख्याकार केदारदत्त जोशी। दिल्ली, मोतीलाल बनारसीदास, १९८३। ८६+३४५ पृ०। रु० ५० (सजिल्द); रु० ३५ (अजिल्द)।

त्रिस्कन्ध ज्योतिष में गणित का स्थान सर्वोपरि है। दैवज्ञ श्रीगणेश विरचित ग्रहलाघव ग्रहगणित ज्योतिष की एक अद्‌भुत रचना है। इसमें वर्तमान कल्प से लेकर अहर्गण (दिनसमह) साधन कर उसके तीन खण्डों के तीसरे लघुखण्डीय दिनसमूह से ग्रहों की आकाशीय वस्तुस्थिति का जो चमत्कारिक सिद्वान्त स्थापित किया गया है वह आज सभी ग्रहगणितज्ञों से मान्य हो रहा है। पञ्चांग गणित साधन की ऐसी सरल शुद्ध उपलब्धि आचार्य श्रीगणेशजी तक ही सीमित रही है। इस ग्रन्थ के १६ अध्याय हैं।

(१) ग्रह मध्यम साधन के मध्यमाधिकार (२) सुर्यचन्द्रस्पष्टीकरणाधिकार (३) मंगल, बुध, बृहस्पति, शुक्र और शनि से पञ्चतारास्पष्टीकरणाधिकार (४) भूमण्डल में दिशादेश और समय ज्ञान का त्रिप्रश्नाधिकार (५-६) चन्द्रसूर्यग्रहणाधिकार (७) मासगणाधिकार (८) ग्रहणद्वयसाधनाधिकार (९) उदयास्ताधिकार (१०) ग्रहच्छायाधिकार (११) नक्षत्रच्छायाधिकार (१२) शृंगोन्नति (१३) ग्रहयुति (१४) पात (१५) तिथिवारनक्षत्रयोगकरणात्मक पञ्चांग से चन्द्रग्रहणानयनाधिकार एवं (१६) उपसंहाराधिकार से यह ग्रन्थ विशेष विभूपित है। बड़े लम्बे अरबों की संख्याओं के गणित की गुणनभाजन की लम्बी और परिश्रम-साध्य ग्रहगणित की असुविधा को समझ कर श्रीगणेश दैवज्ञ ने लघु आंकड़ों से ग्रह साधन की जो चमत्कारिक गवेषणा की है वह शद्ध एवं सूक्ष्म है, इसी अभिप्राय से आचार्य ने इस ग्रन्थ का सही नामकरण 'ग्रहलाघव' किया है जो सरस एवं समीचीन है।

मूल एवं दो प्राचीन टीकाओं के साथ इस मूल ग्रन्थ को ज्योतिष शिरोमणि केदारदत्त जोशी ने हिन्दी भाषा के माध्यम से सरल करते हुए उदाहरणों के साथ सरल एवं स्पष्ट कर दिया है। आशा है विद्वज्जन इस प्रयास का स्वागत करेंगे।

हस्तरेखा महाविज्ञान—ले० भारती योगी। बरेली, संस्कृति संस्थान, १९८३। ५०४ पृ०। रु० १३

प्रस्तुत पुस्तक का नाम 'हस्तरेखा-महाविज्ञान' रखते हुये भी इस बात का ध्यान रखा गया है कि हस्तरेखा के साथ अन्य अंगों के शुभाशुभ लक्षणों और चिन्हों पर भी प्रकाश डाला जाये। इसे जीव-विज्ञान, शरीर-विज्ञान और मनोविज्ञान के निष्कर्षों और असंख्य हाथों के अवलोकन से हुये अनुभवों के आधार पर लिखा गया है। पाठकों की सुविधा के लिये स्थान-स्थान पर विभिन्न मतों पर प्रकाश डालते हुये अपना निष्कर्ष भी प्रस्तुत किया गया है, जिसके आधार पर एक सामान्य से सामान्य व्यक्ति भी अपने भविष्य को सुगमतापूर्वक शीघ्र जान लेने में समर्थ हो सकता है।

आशा है यह पुस्तक पाठकों के लिये उपयोगी और लाभप्रद सिद्ध होगी।

हिन्दी प्राण-तोषिणी तन्त्र—अनु० रमादत्त शुक्ल। भाग १। प्रयाग शाक्त साधना पीठ, १९८३। ७+१०८ पृ०। रु० १५ (अजिल्द); रु० २५ (सजिल्द)।

'प्राण-तोषिणी तंत्र' के सात कांड हैं—(१) सर्ग-कांड

(२) धर्म-कांड (३) अर्थ-कांड (४) काम्य कांड (५) भजन-कांड (६) ज्ञान कांड और (७) नैर्गुण्य कांड। इन कांडों में अनेक तंत्रों और आर्ष ग्रंथों के उद्धरणों के संकलन द्वारा प्रतिपाद्य विषयों का प्रामाणिक विवरण प्रस्तुत किया गया है। ऐसे तंत्रों के वचन भी इसमें उदधृत हैं जो अभी अप्राप्य हैं; जिनका केवल नाम ज्ञात है।

'हिन्दी प्राण तोषिणी तंत्र' के इस प्रथम भाग में पहले दो कांडों का सारांश दिया गया है।

जातकाभरण (सरल अनुवाद सहित)—ले० ढुण्ढिराज; अनु० भारती योगी। बरेली, संस्कृति संस्थान, १९८२। ३३२ पृ०, रु० २०।

मानव जीवन में ज्योतिष शास्त्र का उपयोग बहुत महत्वपूर्ण माना जाता है क्योंकि यह शास्त्र आकाश में स्थित ग्रहों, नक्षत्रों आदि के धरती पर पड़ने वाले प्रभाव से संबंधित है। ग्रहों और नक्षत्रों का प्रभाव केवल मनुष्यों पर ही नहीं, समस्त प्राणियों और भौतिक तत्त्वों पर पड़ता है। किंतु मनुष्यों के अतिरिक्त अन्य प्राणी ज्योतिष शास्त्र का लाभ नहीं उठा सकते, इसलिये इसे मनुष्यों के लिये ही हितकर माना जाता है। ज्योतिष के ३ अंग हैं—गणित-सिद्धांत, संहिता और जातक। इनमें जातक ग्रंथ सरल और शीघ्र ही समझ में आने वाले होते हैं। प्रस्तुत ग्रंथ जातकाभरण भी उन्हीं जातक-ग्रंथों में से एक है तथा अपने ढंग का उत्तम ग्रंथ माना जाता है। आशा है पाठकगण इससे अवश्य लाभ उठायेगें।

ज्योतिष–रत्नाकर—ले० देवकीनन्दन सिंह, दिल्ली, मोतीलाल बनारसीदास, १९८३ (पुनर्मुद्रण) १२२ +१०६० पृ०। रु० १५० (सजिल्द)। रु० १२० (अजिल्द)

प्रस्तुत ग्रंथ भारतदेशान्तर्गत बिहार प्रदेशवासी श्री देवकीनन्दन सिंह की कृति है। होराशास्त्र से सम्बन्धित यह ग्रन्थ ज्योतिषशास्त्र के मुख्य-मुख्य आचार्यों के मतों को लेकर हिन्दी भाषा में लिखा गया है। १०५५ पृष्ठों के इस बृहदाकार ग्रन्थ में ज्योतिष के सभी विषय सरल रीति से समझाये गये हैं।

ग्रन्थ दो भागों में विभाजित है किन्तु दोनों भाग एक ही जिल्द में आ गये हैं। संपूर्ण ग्रन्थ के तीन प्रवाह हैं। प्रथम भाग में गणित प्रवाह और ज्योतिष रहस्य प्रवाह दिये हैं। द्वितीय भाग में व्यावहारिक प्रवाह है। तीनों प्रवाह ३४ अध्यायों और ३५७ धाराओं में विभाजित हैं।

विषय की दृष्टि से—संपूर्ण ग्रंथ के ३४ अध्यायों में संवत्सर, दिन, मास आदि कालज्ञान कराने के साथ-साथ नक्षत्र, ग्रह, राशि, लग्न, भाव, दशा, अरिष्ट, मृत्यु, विधा, विवाह, संपत्ति, व्यवसाय, धर्म, आयु, अष्टकवर्ग, जन्मलग्न, योग, रोग, अवस्था, महादशा, अन्तरदशा, गोचर, मुहूर्त आदि ज्योतिष शास्त्र के महत्वपूर्ण विषयों पर शास्त्र के आधार पर आधुनिक ढंग से विचार किया गया है। द्वितीय प्रवाह में १५ से २२ तक के अध्यायों को तरंग नाम देकर मनुष्य के जीवन पर ज्योतिषशास्त्रानुसार विचार प्रकट किये हैं। प्रथम तरंग में अरिष्ट, द्वितीय में परिवार, तृतीय में विधा, चतुर्थ में विवाह, पञ्चम में सन्तान, षष्ट में व्यवसाय, सप्तम में धर्म और अष्टम में आयु-संबंधी विवेचन हुआ है। जीवन के तरंगों का एवंविध अंकन इस ग्रंथ का विशेष योगदान है।

व्याख्या शैली सरल है। ६२ चक्रों के समावेश से सुगम शैली को सुगमतर बना दिया गया है।

परिशिष्ट में कतिपय प्रख्यात महापुरुषों की तथा बालक, बालिका, महिलाओं की ९६ कुण्डलियां हैं जो व्यावहारिक ज्योतिषज्ञान में अतीव उपयोगी सिद्ध होंगी।

Laghujātakam—by Varahamihira, Ed. with 'Tatvaprabha' Sanskrit-Hindi Commentary by Laşanalal Jha. Varanasi, Krishnadas Academy, 1983. 128pp. (Krishnadas Sanskrit Series-42). Rs. 15.

इस पुस्तक में १६ अध्याय हैं, उनके नाम से ही विषयबोध स्पष्ट हो जाता है।

इस ग्रथ में जन्मपत्र संबंधी सभी विचार गागर में सागर के समान भरे पड़े हैं। जीव की गर्भस्थिति से

लेकर निधन-पर्यंत की सारी परिस्थितियों के शुभाशुभ फलादेश में लघुजातक का स्थान सर्वोत्तम है।

जन्मपत्र के आधार पर जातक की पूर्वापर-जन्म की स्थिति, ज्ञानार्थ विलक्षण रीति इस ग्रंथ में प्रतिपादित है। स्त्रीजातकाध्याय में स्त्रियों के लिये विशेष फलादेश और नष्टजातकाध्याय में नष्टजन्मपत्र बनाने की विलक्षण विधि है।

टीका में गूढ़ रहस्यों को स्पष्ट किया गया है। युक्ति, उपपत्ति, उदाहरण, परिवर्धन एवं विशेष समीक्षा से युक्त यह संस्कृत-हिन्दी टीका सर्वसाधारण-जनोपयोगी बनाई गई है। जो विषय ग्रंथ में सूक्ष्म रूप से प्रतिपादित हैं, उन्हें स्पष्ट करने की चेष्टा की गई है। समीक्षा में यत्र-तत्र टीकाकारों के विचारों पर उचित प्रकाश डाला गया है।

यह ग्रंथ छोटा होने पर भी अधिक उपादेय है।

लक्ष्मी तन्त्र (सरल हिन्दी अनुवाद सहित)—अनु० चमनलाल गौतम। बरेली, संस्कृति संस्थान, १९८१. ३३६ पृ०। रु० १०।

इस पुस्तक में लक्ष्मीसिद्धि की विभिन्न मन्त्र साधनायें दी गई हैं। उनका प्रभाव निश्चित रूप से होता है क्योंकि मंत्र एक शक्ति हैं। मंत्र-सिद्धि में दृढ़ संकल्प और इच्छा शक्ति का विशिष्ट महत्व होता है क्योंकि संकल्प ही सुप्त शक्तियों को जगाने का माध्यम होता है। वही शक्तियों के एकत्रीकरण का कार्य करता है। वह ऐसी विद्युत है जो प्राप्त शक्तियों के अणु-अणु में गति लाने की सामर्थ्य रखती है। श्रद्धा साधना की नींव है, जहां श्रद्धा है, वहीं सिद्धि है। श्रद्धा के बिना साधना की आशा करना व्यर्थ है। मन्त्रसाधना और भावना का घनिष्ट संबंध है। साधक जैसी भावना करता है, वैसी ही सफलता उसे प्राप्त होती है। मन को सब ओर से हटाकर तन्मय किया जाये और चित्त को एकाग्र किया जाये तभी-साधना में सफलता और सिद्धि प्राप्त होती है। एकाग्रता से ही वह आकर्षण शक्ति उत्पन्न होती है जिससे अभीष्ट सिद्धि प्राप्त हो। प्राणायाम से मन को स्थिर रखने में सहायता मिलती है, क्योंकि मन प्राण के अधीन होता है। यह सतयोगी प्रक्रियायें मन्त्र सिद्धि में महत्वपूर्ण भूमिका प्रदर्शित करती हैं।

लोकविजय-यन्त्र (सानुवाद और विस्तृत विवेचन सहित) : देश, नगर, ग्राम और राष्ट्र का फलबोधक ग्रन्थ—ले० नेमिचन्द्र। वाराणसी, वीर-सेवामन्दिर-ट्रस्ट, १९७१। ५७+१०५ पृ०। रु० १२।

हमारे समक्ष एक महत्वपूर्ण रचना 'लोक विजय यंत्र' प्रस्तुत है। इसमें अंक संख्या के निर्धारण द्वारा मानव के सुख-दुख समर्घ-महर्घ, वर्षा-वायु, सुभिक्ष-दुर्भिक्ष, रोग, धन-धान्य, रस निष्पत्ति, समृद्धि आदि की सही जानकारी प्राप्त करने का प्रयास किया गया है; इसमें ग्रहों के ध्रुवाङ्कों के माध्यम से निर्णय प्राप्त किए गये हैं। अवश्य ही यह यान्त्रिक प्रक्रिया उपयोगी एवं मौलिक है।

इस विज्ञान में अनुराग रखने वाले विद्वज्जन इसके प्रयोग-परीक्षण द्वारा देश और समाज का सही पथ-प्रदर्शन कर सकेंगे।

मानसागरी (संस्कृत भाषा, हिन्दी व्याख्या, उदाहरण एंव परिशिट सहित ज्योतिष का प्राचीनतम ग्रन्थ) —अनु० भारती योगी। बरेली, संस्कृति संस्थान, १९८३। ४६७ पृ०। परिशिष्ट रू० २४।

ज्योतिषशास्त्र का यह प्राचीन ग्रंथ 'मानसागर' के नाम से रचा गया था, किंतु बाद में इसकी पद्धति की विशेषता के कारण 'मानसागरी' नाम दिया गया। वस्तुतः इसमें वर्णित पद्धति के अनुसार किया गया गणित अधिक यथार्थ, फलितार्थ उपस्थित करने में समर्थ है। यही कारण है कि आज भी इस ग्रंथ का उतना ही मान है जितना पूर्वाचार्यों के समय में था।

इस पुस्तक में श्लोकों की शुद्धता पर अधिक ध्यान दिया गया है, साथ ही भाषांतर भी शुद्ध एवं सार्थक हो सके इसकी भी सावधानी बरती गई है। भाषांतर के साथ ही जहां अपेक्षित समझा गया वहां गणित के

उदाहरण भी अनेक स्थानों पर प्रस्तुत किये गये हैं। विषय वस्तु को अधिक बोधगम्य बनाने के उद्देश्य से बहुत से चक्र भी दिये हैं, जिनके द्वारा अपेक्षित विषय के समझने में कोई कठिनाई नहीं रहती। आशा है सभी प्रकार के पाठक इससे लाभ उठा सकेंगे।

Nadi System of Prediction (Stellar Theory)—by Rattan Lal. New Delhi, Ranjan Publications, 1983. 136pp. Rs. 25.

It is not enough to simply quote astrological rules from classical texts. What is of paramount importance is their practical worth in the science of prediction. And it is here that the stellar system scores so brilliantly.

The Vimshottari dasha system strictly belongs to the Stellar system of astrology. All those following the Vimshottari dasha system must follow the Stellar system of prognostication. Here is a unique treatise on this sytem that contains information hithertofore unpublished or barely touched upon in works on Nadi astrology. The work details and illustrates, inter alia, Yogas like Kalasarpa, Swetsarpa, their bhanga (cancellation), one planet control yoga, Sarthakajeevan yoga, Vyarthajeevanyoga, their bhanga (cancellation), Stellar Parivartana yoga etc., that have a vital bearing on the status a person is destined to achieve in life.

Rashi (sign) influence is diffusive. Persons born in the same lagna or ascendant on the same day do not have the same destinies. This fact is central to the nadi system of astrology which stresses the supreme role of the rising constellation and its quarter. Read this book and enjoy the fascination of the practical worth of the nadi system of Hindu Astrology.

Outer Planets and Their Cycles: The Astrology of the Collective—by Liz Greene. Reno, Nevada, CRCS Publications, 1983. 182pp. $ 7.95.

This volume is one of a series compiled from the talks and workshops of some of the most innovative and articulate contributors to modern astrology. Through this medium of edited transcripts, some of the most vital of today's astrological thought—which heretofore has been communicated only to small groups and then passes into oblivion—can be given a permanent orm and a wider availability.

This volume comprises lectures given by Liz Greene at a weekend programme in England and is the most complete treatment of the "astrology of collective" ever done. It explains significant historical and generational trends that correspond to vast planetary cycles, and it also discusses the individual's attunement to the outer planets and the collective psychological forces they represent.

At a time when "mass psychology" is virtually no better understood than one hundred years ago, in spite of innumerable historical, sociological, and psychological studies of the subject, this book provides convincing evidence that astrology may indeed be the most accurate and useful framework for studying, predicting, and understanding the hidden forces which motivate human beings.

Sachitra-Mānasāgari: An Astrological Text with Manorama Hindi Commentary—Ed. & Tr. by Ramchandra Pandey. Varanasi, Krishnadas Academy, 1983. 20+511pp. (Krishnadas Sanskrit Series-43). Rs. 30.

मानसागरी ज्योतिष शास्त्र के होरा स्कन्ध का एक संग्रह ग्रंथ है। जन्म-पत्र निर्माण विधि, लेखन विधि एवं फलादेश विधि से संपन्न यह ग्रंथ ज्योतिषानुरागी व्यक्तियों के लिये कल्पद्रुम सदृश है। ग्रंथकर्त्ता ने इस ग्रंथ में विभिन्न मानक ग्रंथों से आवश्यक विषयों का संकलन कर संग्रहीत किया है। यद्यपि विषयों का संकलन कई ग्रंथों से किया गया है, फिर भी बृहत्पाराशर होराशास्त्र का इस पर सर्वाधिक प्रभाव है।

ग्रंथ को सरल बनाने की दृष्टि से स्थान-स्थान पर तालिका एवं उदाहरण दिये गये हैं। गूढ़ ग्रंथियों को सुलझाने के लिये टिप्पणियां दी गई हैं।

ग्रंथ के अंत में एक लघु परिशिष्ट है जिसमें जन्म पत्र निर्माण संबंधी प्रारंभिक एवं आवश्यक विषयों का दिग्दर्शन कराया गया है। आशा है पाठकगण इससे लाभान्वित होगें।

Saravali (सारावली) of Kalyana Varma Ed. with English Translation, Commentary, Annotation by R. Santhanam. 2 Vols. New Delhi, Ranjan Publications, 1983. 344pp., 347-795pp. Rs. 80 & Rs. 120.

A shining but never setting star in the astral skies

originally enunciated by the king astrologer, Kalyana Varma. Even though a king by birth, he felt the utmost need to become familiar with the fascination of unfolding stellar secrets. The result: Saravali.

This voluminous work is divided into 55 chapters, each devoting to various delicate aspects of Astrology. Every requirement of the student is borne in mind by the author and the text thus, among other things, deals with effects of planetary states at birth, mutual significators, various developments of embryo in the womb of the mother, birth of twins etc., dispositions of planets to cause and counter-act evils, a number of Raja Yogas bestowing high status, combinations lowering a native, female horoscopy, planetary conjunctions, effects of planets remaining in various signs aspected by another planet, effects of various houses in aspect to the planets, planetary periods, roles of decanates etc., etc.

Kalyana Varma filled his work with the essence of the teachings of various sages and ancient masters. His greatness is proved by the fact that Bhattotpala (the illustrious commentator of illustrious Varaha Mihira), Vaidyanatha of Jataka Parijata, Mantreswara of Phala Deepika and others acknowledged their reliance on Saravali.

शीघ्र बोध: 'निर्मल' भाषाटीका समेत—ले० काशीनाथ; टीका० ब्रह्मानन्द त्रिपाठी । वाराणसी, चौखम्बा सुरभारती प्रकाशन, १९८२ । ८+११८ +२ पृ० । (चौखम्बा सुरभारती ग्रन्थमाला-६१) १ रु० ६ ।

वेद हमारी ज्ञानराशि का मूलस्तोत्र अथवा भंडार है। इसको विधिवत देखने तथा समझने में ज्योतिष शास्त्र का महत्वपूर्ण योगदान है। शास्त्रकारों ने ज्योतिष शास्त्र को वेद का निर्मल चक्षु कहा है। इसका तात्पर्य यह है कि इसके ज्ञान के बिना मनुष्य अन्य शास्त्रों के अन्त: प्रवेश में असमर्थ रहता है।

प्रस्तुत पुस्तक में योग के उदाहरण, चित्र, चक्र तालिका आदि द्वारा विषय को निर्भ्रान्त करने में पर्याप्त श्रम किया गया है। आशा है इससे ज्योतिष के जिज्ञासुओं को लाभ होगा।

Study in Astrological Occultism : An Astrological Approach to Vedantic Philosophy and Yogic Discipline—by Bepin Behari. Bangalore, IBH Prakashan, 1983. 273pp. Rs. 30.

A study in Astrological Occultism, a revised version of the earlier work entitled Fragments of Hindu Occultism which was given the premier award by the Meyer Foundation of Switzerland for its challenging approach, is a study describing the rationale of predictive sciences, relating astrology with the wisdom of religions of the world, thus enabling the human individual to have better understanding of the world around him and to lead a more satisfying life.

The significance of different dimensions of life, such as, birth, education, marriage, profession, human suffering and death explained here would give a deeper understanding of life and provide courage and endurance for meeting the everyday challenges of life.

सूर्य—ले०; उमाशंकर दूबे। कानपुर, श्री हनुमत् ज्योतिष मन्दिर, १९८३। १६४ पृ० (नवग्रह सीरीज़-१) । रु० १० ।

हिंदी पाठकों को कम से कम मूल्य में अधिक से अधिक ज्योतिष की शास्त्रीय सामग्री एक ही स्थान पर उपलब्ध हो जाये, जिससे वे प्राचीन भारतीय आचार्यों और अर्वाचीन पाश्चात्य विद्वानों के मतों का तुलनात्मक अध्ययन कर सकें, इस उद्देश्य से नवग्रह सीरीज़ में प्रत्येक ग्रह पर एक स्वतंत्र पुस्तक लिखकर ग्रह से संबंधित सभी आवश्यक जानकारी देने का प्रयास किया गया है। सीरीज़ की यह प्रथम पुस्तक 'सूर्य' आपके सम्मुख उपस्थित है।

पुस्तक तीन खंडों में विभाजित है—प्रथम खगोल खंड में वेदों से लेकर आधुनिकतम खगोलविज्ञान का हवाला दिया है। फलित खंड में भारतीय और पाश्चात्य दोनों मतों का उल्लेख कर आवश्यक प्रसंगों में तर्क सम्मत एवं अनुभवसिद्ध निष्पक्ष टिप्पणी दी है। तृतीय उपासना खंड में ग्रह अरिष्ट शान्ति के शास्त्र सम्मत अनुभूत उपाय बताये हैं।

तान्त्रिक पञ्चाङ्ग संग्रह : महाकाली, आदिवाराही, महालक्ष्मी, महासरस्वती पञ्चाङ्गों का संग्रह—सं० सर्वेश्वर । वाराणसी, वाराणसेय संस्कृत

संस्थान, १९८३। ख+४४+४-२४+४-२८+४-३३ पृ० (वाराणसेय संस्कृत ग्रन्थमाला-४), रु० २५।

इस पुस्तक में माँ की कृपा का मार्ग दर्शित है क्योंकि आत्मरक्षा एवं कल्याण चाहने वाले व्यक्ति को माँ की शरणागति आवश्यक है। इसके अनुष्ठान मात्र से संपूर्ण सिद्धियां सुतरां प्राप्त हो जाती हैं।

इस पुस्तक में विधि निर्दिष्ट होने पर भी सद्गुरु का होना नितांत आवश्यक है अतः साधक को सद्गुरु से क्रियात्मक ज्ञान का अनुष्ठान करने में प्रवृत्त होना चाहिये। बिना गुरु के उपदेश से आराधना में बाधा एवं प्रतिकूल परिणाम संभावित है।

अतः साधक भक्त को चाहिये कि माँ के चरणारविन्द में अपने को समर्पित कर अपने को माँ पर आधारित माने। माँ स्वयं सही मार्ग दर्शित करेगी और निश्चित सिद्धि प्राप्त होगी।

Your Destiny and Scientific Hand Analysis—by Yaschpaule. Kuala Lampur, Heinemann Asia, 1982 (Reprinted). xii+436pp. Fig. [ISBN 9250008].

In Your Destiny and Scientific Hand Analysis, Yaschpaule analyses and discusses the relationship between the lines on the hand and their possible significance in a person's life. The author explains to the reader what the lines and marks on his palms may tell him about the subject. He does not predict miracles or disasters in this book.

The author writes from long professional experience of fifteen years as a hand analyst. In the course of a successful career, Yaschpaule has analysed the hands of local and foreign celebrities, professionals and laymen. Numerous actual cases are analysed in this book which is well illustrated with diagrams and authentic handprints.

The author has a regular column in the New Sunday Times where he analyses handprints of contributors from all walks of life.

Your Destiny in Thumb: Ancient Indian Science of Thumb Reading (Nirayana or Sidereal System)—by R.G. Rao. New Delhi, Ranjan Publications, 1983. 128pp. Rs. 115.

The substance is gleaned from a cose st udy of the famous "Nadi Granthas" and the entire future of mankind is contained in the palmleaf nadi granthas like the Nandi-Nadi, Ravana Samhita, Suka Nadi and with the assistance of Pandits has been tested and verified over innumerable hands and after arriving at the real truth about it has herein been described together with actual thumb impressions. The source books are in Sanskrit, Tamil and Pali languages. The Ravi, Nadi and Suka Nadis reveal from the symbols of the Palm the exact dates of birth and the tale of previous birth of an individual. But, the Tamil book Ravana Samhita exhibits the Janma Lagna and even the entire history of an individual on the basis of the mysterious signs on thumb. This book "Your Destiny in Thumb" indicates how the 'Lagna' or Ascendant is to be arrived at and definite predictions of life's happenings made from the signs on thumb alone.

ASTRONOMY

Bijganit (Elements of Algebra) with 'Sudha' Hindi Commentary & Expository Notes—by Bhaskaracharya; Ed. by Deva Chandra Jha. Varanasi, Krishnadas Academy, 1983. 408pp. (Krishnadas Sanskrit Series-40). Rs. 50.

प्राचीन और आधुनिक सिद्धान्त ज्योतिष (astronomy) गणित के अधिकारी विद्वान लेखक का ग्रंथ हिन्दी को सिद्धान्त ज्योतिष की अनुपम भेंट है। इसमें रेखा गणित के द्वारा स्पष्ट ग्रहगति की उपलब्धि, अपोलोनियस कृत ताराग्रहों की वक्रमार्ग गति, वक्रकेन्द्रांश का अद्भुत विवेचन, टालमीकृत ताराग्रह मन्दोच्चानवन की प्रशस्त युक्ति तथा अनुवर्त्तवृत (doferent) में मन्दफल और शीघ्रफल का साधन, चन्द्रमा के मन्द फल से स्युति संस्कार (eulation), कोपर्निकस द्वारा सूर्य केंद्रिक ग्रह संस्था में सूर्य से ग्रहों की दूरियों का सोपपत्तिक साधन, चन्द्रसर में नवीन संस्कार, तिथि संस्कार, वार्षिक संस्कार, केप्लर द्वारा ग्रहों की समान कोणात्मक गति के स्थान में समान क्षेत्र फलाक्रमण की स्थापना, न्यूटन के द्वारा इसकी गति, विज्ञानीय उपपत्ति, केप्लर के तृतीय नियम के प्रसिद्ध गुरुत्वाकर्षण के व्युत्क्रम वर्ग नियम की उपलब्धि, पृथिवी, सूर्य तथा ग्रहों और उपग्रहों में गुरुत्वाकर्षण सिद्धान्त व्यापकता, पृथ्वी और ग्रहों के पिण्ड के उपर और

ग्रहों की दृष्टियों का संबंध, आधुनिक कृत्रिम उपग्रह की गति, दूरी, भ्रमण काल का निर्धारण, आदि विषय बोधगम्य रीति से प्रतिपादित किये गये हैं।

हिन्दी में यह पहली पुस्तक है जिसमें प्रवाहमय भाषा में उपन्यास के समान आनन्द के साथ-साथ ग्रहगति विज्ञान के विकास की कहानी देखने को मिलेगी।

Vāstavacandraśṛṅgonnatisādhanam — by Sudhakara Dvivedi; Ed. by Kṛṣṇa Candra Dvivedi. Varanasi, Sampurnananda Sanskrit University, 1982. vi+57pp. (Laghugranthamālā-36). Rs. 8.

Published in the laghu-grantha-mala series, this work is the fruit of research study of M.M. Sudhakara Dvivedi, a twenty year old scholar in Astronomy and Mathematics. The scholar has amalgamated the Eastern and the Western Astronomy and has established the real and unique features of celestial bodies. In 92 verses of various metres in Sanskrit, comparing and contradicting views of Astronomers like Lalla, Bhaskara, Ganesa, Jnanaraja, Kamala Kara Bapudeva Sastri and following modern mathematics, the writer propounds striking thoughts on topics like shape of planets, heat of the sun, the shape of moon, distance of the moon from different planets, celestial measurements, etc. The concentration is on the facts of moon. A noteworthy feature of the book is the language and expression which distinguish it from the pedestrian character from which most research writings suffer. The methodology of the investigation and exposition in the thoughts is marked by thoroughness. The metric style makes the study pleasant.

A lucid exposition of the textual verses has been given in the Sanskrit commentary written by his grand student Srigangadhara Miśra. Another commentary 'unnatatarjanī' is added by the same student to explain the mathematical portions separately. Diagrams, preface, introduction and subject-index add credit to this work.

A remarkable contribution.

Dr. L. Kuppuswamy

AYURVEDA

Aṣṭāṅgahṛdaya—by Vāgbhaṭṭa; Ed. with 'Vidwanmanoranjinī' Hindi Commentary by Kashinath Shastri. Varanasi, Chowkhamba Saraswatibhavan, 1980. 16+268pp. (Krishnadas Ayurveda Series-1). Rs. 15.

अस्टाङ्गसंग्रह विस्तृत ग्रन्थ है, उसका सार (हृदय) लेकर अल्प श्रम करने वालों के लिए यह पृथक बनाया गया है। यह ग्रन्थ आद्यन्त पद्यमय है, अतः कण्ठ करने में आसान है। इसमें कण्ठ करने का ही विशेष महत्व है। इस ग्रन्थ की लेखन शैली तथा विषय-विन्यास आदि सभी प्रशंसनीय हैं, फिर भी सूत्र स्थान अधिक उत्तम है। इस ग्रन्थ का सूत्र स्थान कण्ठ होने पर चिकित्सा-सिद्धान्त का पूर्ण ज्ञान हो जाता है।

आयुर्वेदिक चिकित्सा–सार—ले० राजेश दीक्षित एंव छेदालाल शर्मा। मथुरा, भाषा भवन, १९८३। ३२० पृ०। रु० १२.५०।

आयुर्वेदीय चिकित्सा पद्धति के अनुसरण से कठिन से कठिन रोग का भी अल्पसमय में शमन हो जाता है एंव मनुष्य को स्वास्थय एवं दीर्घ जीवन की प्राप्ति होती है। इस दृष्टि से प्रस्तुत पुस्तक में समस्त आयुर्वेदीय ग्रंथों का निचोड़ संकलित है जिसके अंतर्गत प्रत्येक रोग के लक्षण, चिकित्सा विधि, औषधि एंव पथ्यापथ्य का निर्देश आदि विवरणों को दिया गया है।

इस संदर्भ में औषधियों के प्रयोग व प्राप्ति में सरलता का विशेष ध्यान रखा गया है। चिकित्सा शास्त्र में रुचि रखने वालों के साथ ही प्रत्येक घर में रखी जाने के उपयुक्त पुस्तक है।

Āyurvediya Paribhāṣā (definitions of untold or less told terms of Indian medicine) with Vaidyaparibhā Hindi Commentary by Indradeva Tripathi. Varanasi, Chaukhambha Orientalia, 1982. 12+106pp. (Jaikrishnadas Ayurveda Series-39). Rs. 5.

"आयुर्वेदीय परिभाषा" नामक ग्रन्थ में चरक, सुश्रुत, वाग्भट्ट आदि के विवादास्पद परिभाषाओं का दिग्दर्शन कराते हुए निर्णयात्मक समाधान किया गया है। इस प्रकार का विवेचन अन्य पारिभाषिक ग्रन्थों में नहीं मिलता।

ग्रन्थ के प्रारम्भ में मनु, विष्णु, याज्ञवल्क्य, चरक, सुश्रुत, दृढ़वल आदि विभिन्न आचार्यों के मत मतान्तर का सप्रमाण निरुपण किया गया है। तदनन्तर ग्रन्थों के अनुक्त सांकेतिक विवेचन के बाद कल्क निर्माण, अव्यक्त विषयक विवेचन, पाक प्रकार, प्रक्षेप विवेक लेशोलविवेक आदि विचार सविस्तृत किया गया है। अन्त में मूल ग्रंथकार के द्वारा असंकलित परिभाषाओं का निरुपण करते हुए प्राचीन, अर्वाचीन एवं प्रचलित मान तालिका का समन्वयात्मक विवेचन किया गया है।

आयुर्वेदीय शरीर रचना विज्ञान (Ayurvedic Anatomy)—**ले० ताराचन्द शर्मा। रोहतक, नाथ पुस्तक भण्डार, १९८३ । ४५५ पृ० रू० ४०.**

प्रस्तुत पुस्तक में भारतीय चिकित्सा केंद्रीय परिषद के पाठ्यक्रमानुसार विषय को स्पष्ट करने का प्रयास किया गया है। जहां संस्कृत के पारिभाषिक शब्द दुरूह प्रतीत हये उनके अंग्रेजी नाम भी साथ में दिये गये हैं। इसमें भिन्न-भिन्न ग्रंथों में पाये जाने वाले शरीर संदर्भों को एकत्र कर विषय को अत्यंत सुगम एंव छात्रोपयोगी बना दिया गया है।

चिकित्सा में निपुणता प्राप्त करने का प्रथम और आवश्यक सोपान शरीर विज्ञान है। संसार के रोग रूपी दुःख को हरण करने वाला आयुर्वेदीय सिद्धहस्त चिकित्सक वही बन सकता है जिसने शरीर के अंग प्रत्यंगों की स्थिति, उनका शरीर की दृष्टि से सुक्ष्म-स्थूलावयव ज्ञान, परिभाषा, अंग-प्रत्यंग के परस्पर संबंध आदि शारीर (शरीर संबंधी) का प्रत्यक्ष कर्माभ्यास द्वारा अध्ययन किया हो।

शारीर ज्ञान के बिना रोग निदान नहीं हो सकता और रोग निदान के बिना चिकित्सा असंभव है अतः चिकित्सा का मूल आधार शरीर विषय का सम्यक् ज्ञान है।

वैद्य ताराचन्द शर्मा को शरीर रचना विषय का यथेष्ट अनुभव है अतः उक्त विषय का आयुर्वेद तथा भारतीय वाङ्मय से तो परिश्रमपूर्वक संकलन किया ही है किंतु उन्होंने आधुनिक शरीर रचना विज्ञान के उपादेय अंशों से भी यथास्थान सहायता ली है। उन्होंने चित्रों द्वारा रोग को स्पष्ट करने का सफल प्रयास किया है जिससे विधार्थियों को सुविधा हो।

प्रस्तुत पुस्तक को उन्होंने छात्रों के लिये यथाशक्य उपयोगी बनाने का सुंदर प्रयास किया है। आशा है आयुर्वेद के जिज्ञासु छात्र अवश्य ही इस पुस्तक से लाभान्वित होगें।

चिरस्वास्थ्य, सुख और सफलता के यौगिक सूत्र—ले० बोधायन। कानपुर, बोधायन प्रकाशन, n-d ४८ पृ०। (बोधायन योगमाला-१). रू० २।

आजीवन शारीरिक एवं मानसिक प्रफुल्लता बनाए रखने के लिए इस पुस्तक में अन्तर्राष्ट्रीय ख्यातिप्राप्त योगाचार्य डा० बोधायन ने कुछ यौगिक सूत्र बताए हैं जिनके अनुसरण से व्यक्ति स्वस्थ, सुखी एवं आनंदमय जीवन व्यतीत कर सकता है। आहार, निद्रा, विश्राम, योगासन, पारिवारिक जीवन का स्वरुप आदि जीवन के सभी गूढ़ एवं अनिवार्य विषयों पर इस पुस्तक में चर्चा हुई है। योग एवं अध्यात्म में आस्था रखने वाले व्यक्ति इन यौगिक सूत्रों के अनुसार से अत्यंत लाभान्वित होंगे।

Clinical Salya-Vijñāna—by Akhilanand Sharma. Varanasi, Chaukhamba Orientalia, 1983. 22+210pp. (Jaikrishnadas Ayurveda Series-44). Rs. 25.

'शल्यशास्त्र' चिकित्सा-विज्ञान का एक प्रमुख अंग माना जाता है। इस प्राचीन सिद्धान्त को विश्व के सभी शल्यकोविद (सर्जन) मानते हैं एवं इसकी महत्ता पर भी सभी वर्ग के विद्वानों ने प्रकाश डाला है।

यह पुस्तक भारतीय चिकित्सा परिषद द्वारा स्वीकृत पाठ्यक्रम के अनुसार लिखी गई है। इसमें आयुर्वेद एवं आधुनिक शल्यविज्ञान में प्रचलित शब्दावली प्रयुक्त की गई है। अनेक स्थानों पर आवश्यक चित्रों का समावेश किया गया है जिससे छात्रों के ज्ञान परिवर्धन के साथ-साथ विषय को समझने में सुगमता हो।

Comparative Hindu Materia Medica—by Chandra Chakraberty. Delhi, Neeraj Publishing House, 1983 (Reprinted). 198+ii+6pp. Rs. 100.

Materia Medica, which literally means medical material developed in Ancient India independently, and was unlike Greek medical science, mother of modern medical science in Europe; and Yunani (Muslim medical science). A branch of Ayurveda, Hindu materia medica fell into disuse with the wide popularity of European medicine in India. In this small book Chandra Chakraberty, an authority on Ayurveda, and well-versed in European medical science undertakes a comparative study of Hindu medicine, and proves that various substances which are used in Hindu medicine have greater efficacy; and hence more medical value in the treatment of diseases than European medicine.

The latter is usually used in its pure chemical form whereas, says the author, a majority of the indigenous drugs prescribed in Hindu medical works are excellent therapeutic agents, because a drug used in its native fresh state has more virtue than the European drug which undergoes such chemical changes as are involved in distillation, sublimation, granulation and so on.

Unfortunately, many of the drugs used by Hindu doctors have not yet been thoroughly analyzed and clinically experimented. So that this work can be undertaken by the researchers, in this well-researched book the author provides, arranged alphabetically, a list of drugs used in Hindu medicine and describes their medical value together with their European and Hindu names. The author has described more than 190 genera and 800 species.

Needless to say, Chandra Chakraberty's book will be of invaluable help to the Indian botanists, herbists, druggists and medical practitioners. Its reprint will therefore be a very welcome addition to the small number of Ayurveda books in English.

द्रव्यगुण-विज्ञान—ले० प्रियव्रत शर्मा । २ भाग, छठा संस्करण । वाराणसी, चौखम्भा अमरभारती अकादमी, १८+४२६ पृ०; १८+८७३ पृ० + ६५ चित्र । (वि० आयुर्वेद ग्रन्थमाला-३), रु० ३५ (भाग १); रु० ८० (भाग २) ।

प्रस्तुत ग्रंथ के विवरण में प्राचीन शैली को सुरक्षित रखते हुये आधुनिक विज्ञान द्वारा उपलब्ध ज्ञान का यथासंभव पूर्ण उपयोग किया गया है । वर्णन में यह ध्यान रखा गया है कि द्रव्यों के परिचयात्मक, सैद्धांतिक और प्रायोगिक ये तीनों पक्ष स्पष्ट रुप से अभिव्यक्त हों ।

दर्जनों नये द्रव्यों का समावेश किया गया है जो पिछले संस्करणों में नहीं थे यथा चोरक, गोरक्ष, रुद्राक्ष, शाखोटक आदि । द्रव्यों के लैटिन नाम पुराने नामों के स्थान पर अद्यतन दिये गये हैं । संस्कृत पर्यायों के जो नये अर्थ प्रकाश में आये हैं उन्हें दे दिया गया है । द्रव्यों का वानस्पतिक परिचय विस्तार से दिया गया है, उनकी जातियों पर भी प्रकाश डाला गया है । इसके अतिरिक्त, संग्रहविधि, अप-मिश्रण आदि पर भी आवश्यक जानकारी दी गई है । द्रव्यों की मात्रा जो पहले रत्ती, माशा तोले में थी उसे मीट्रिक मान में परिवर्तित कर दिया गया है। प्रत्येक द्रव्य के विवरण के अंत में शास्त्रीय उद्धरणों के बाद आधुनिक ग्रंथों एवं शोधपत्रों के संदर्भ दे दिये गये हैं, जिससे जिज्ञासुजन अधिक जानकारी प्राप्त करने के लिये मूलग्रंथ का अवलोकन कर सकें ।

आशा है यह युगानुरूप संस्करण युवा पीढ़ी के लिये बोधक एवं रोचक होगा और भविष्य के लिये शोधप्रेरक भी ।

इस संस्करण में अनेक नवीन विचार समाविष्ट किये गये हैं । प्राक्तन विचारों को संशोधित किया गया है तथा अन्य परिवर्तन किये गये हैं जिससे यह ग्रंथ युगानुरूप हो गया है ।

द्रव्य, उसमें स्थित गुण-कर्म तथा उसके विभिन्न कल्पों की विशद व्याख्या के लिये इस ग्रंथ के चार खंड किये गये हैं —द्रव्यखंड, गुणखंड, कर्मखंड और कल्पखंड ।

द्रव्यखंड में द्रव्य का वर्गीकरण रचनानुसार, कुलानुसार, कर्मानुसार तथा मिश्रक इस क्रम से विस्तृत रूप में दिया गया है । उनमें भी प्राच्य और पाश्चात्य दोनों मत उपस्थित किये गये हैं। आयुर्वेदीय औषध-द्रव्यों को आधुनिक शैली से शरीर के प्रत्येक संस्थान पर होने वाले कर्म की दृष्टि से भी व्यवस्थित किया गया है तथा मिश्रक गणों की भी एक

नवीन व्यवस्था दी गई है। विपाक के संबंध में प्रचलित मतभेदों की विस्तृत समीक्षा की गई है।

कर्मखंड में द्रव्य के कर्मों की व्याख्या प्राचीन और नवीन दोनों दृष्टियों से की गई है। अनेक आधुनिक कर्मों की व्याख्या आयुर्वेदीय सिद्धांतों के अनुसार करने का प्रयत्न किया गया है।

समस्त ग्रंथ के विवेचन में आलोचनात्मक एवं तुलनात्मक शैली को प्रधानता दी गई है। ग्रंथ से संबंध रखने वाले मूलवाक्य सर्वत्र टिप्पणी (फुटनोट) में दे दिये गये हैं जिससे मूलग्रंथ की ओर भी पाठकों का ध्यान आकर्षित हो। आशा है पाठकगण इससे अवश्य लाभ उठायेंगे।

Hand Book of Ayurveda—by Bhagwan Dash and Manfred Junius. New Delhi, Concept Publishing Company, 1983. xi + 221pp. Rs. 70.

Ayurveda is at once a science of life and a system of medicine. In both these aspects it emerges as an Integral science whose object is to study life as a whole.

A Hand Book of Ayurveda is intended as the first of serious course books on Ayurveda which can be utilized with great profit by the assiduous student of Ayurveda, the medical practitioner, the specialist as well as the average housewife or layman who wishes to lead a harmonious life in tune with nature.

Designed espeically keeping in mind the course at the Australian School of Ayurveda in Adelaide, this beautifully produced Hand Book is profusely illustrated with diagrams, charts, line drawings and plates which provide the reader with a visual presentation of nature's bountiful resources which can be utilized to alleviate human suffering and benefit mankind. The blank pages provided at the end of the book are intended to facilitate the student or the teacher in making notes and observations based upon individual experience. This, it is hoped, will add to enrichment of the subject as a whole.

Interpretation of Ancient Hindu Medicine—by Chandra Chakraberty. Delhi, Neeraj Publishing House, 1983 (Reprinted). xxvi—599pp. Rs. 300.

Chandra Chakraberty, an acknowledged authority on Ayurveda of Hindu medicine, offers in this well-written and well-researched treatise an interpretation of the salient principles of Hindu mecinde based upon Charaka and Susruta in modern terminology. Time was when students in India acquired knowledge of Hindu medicine from books written in Sanskrit. But with the growing disuse of Sanskritic learning knowledge of Hindu medicine was necessarily limited only to a few cognoscente. A modern student of Hindu medicine has, therefore, no other choice but to depend on books that are written in English. To such students Chandra Chakraberty's book is addressed.

An Interpretation of Ancient Hindu Medicine is a complete book about Hindu medicine organized into five chapters. Each chapter discusses and explains one particular branch of Hindu medicine. The chapters again are divided into various sections dealing with different topics. These chapters are: Anatomy, Physiology, Pathology, Diseases and their Diagnosis, Diseases and their Clinical Studies. A reader can therefore acquire all that he should know about Hindu medicine from this single book.

In these days when strenuous efforts are being made to revive the indigenous system of medicine throughout India, the reprint of Chandra Chakraberty's book will prove an opportune and welcome publication.

ओंकार से रोग निवारण : ध्वनि विज्ञान पर आधारित भारत की प्राचीन विद्या—ले० चमनलाल गौतम। बरेली, संस्कृति संस्थान, १९८३। ११० पृ०। रु० ३.५०।

रोग निवारण की विभिन्न चिकित्सा पद्धतियाँ यहाँ प्रचलित हैं; एलोपैथी, होमियोपैथी और आयुर्वेद तो प्रमुख हैं, प्राकृतिक और योग चिकित्सा भी लोकप्रिय होती जा रही हैं।

बौद्धिक वर्ग में मंत्र विद्या पर अब विश्वास नहीं रहा है परन्तु ध्वनि विज्ञान पर हुई आधुनिक खोजों ने इस प्राचीन विद्या की वैज्ञानिक पुष्टि कर दी है। ओंकार को श्रेष्ठतम् मंत्र स्वीकार किया गया है। इसलिये इसे मन्त्र सम्राट और मंत्र शिरोमणि की उच्च उपाधियों से विभूषित किया गया है। अतः रोगनिवारण के लिये ओंकार एक संजीवनी का सा कार्य करता है क्योंकि इसकी ध्वनि में समस्त रोगों के निवारण की क्षमता है। आस्ट्रेलिया में एक

वैज्ञानिक डॉ० लेजोरियो का मत है कि श्रोम् के उच्चारण से हृदय, मस्तिष्क, पांव एवं समस्त सूक्ष्म इंद्रियों पर प्रभाव पड़ता है।

वैज्ञानिक परीक्षणों से अब सिद्ध हो चुका है कि श्रोंकार की महाध्वनि शुष्क नाड़ियों में जीवन का संचार करती है और इसे विभिन्न रोगों पर सफलतापूर्वक प्रयुक्त किया जा सकता है।

पदार्थ विज्ञान—ले० रविदत्त त्रिपाठी । लखनऊ, ज्ञान भारती, १६८१ । iii+iii+viii+२३२ पृ० । ग्रन्थसूची । रु० २० ।

प्रस्तुत ग्रंथ में आयुर्वेद के मौलिक सिद्धांत, श्रायुर्वेद का नित्यत्व. प्रमाण, पदार्थ, पञ्चमहाभूत, आत्मा, पुरुष आदि विषयों का स्पष्ट विवेचन किया गया है। इसके साथ ही विविध वाद, तन्त्रदोष, सप्तविधा कल्पना, ताच्छील्य, अर्थाश्रय, आयुर्वेद में परमेश्वर स्मरण विधान, स्वप्न, निद्रा, तन्द्रा तथा जाग्रत स्वरूप आदि अनेकों नवीन विषयों को भी तरल एवं सुबोध भाषा में प्रस्तुत किया गया है । विषय को स्पष्ट करने हेतु आयुर्वेदीय संहिताओं को प्रमुखता दी गई है । जहां संहिताओं से विषय स्पष्ट नहीं हो सका है, वहां आयुर्वेदेतर साहित्य वेद, उपनिषद, दर्शन, गीता आदि का आश्रय लिया गया है । आशा है छात्रों के लिये यह पुस्तक उपयोगी सिद्ध होगी।

Pākadarpanam (Oldest Ayurvedic Treatise of Home Science—by Mahārāja Nala; Ed. with Madhuri Hindi Commentary of Indra Deva Triptathi by Vāmana Carna Bhattacharya. Varanasi, Chowkhambha Sanskrit Sansthan, 1983. 16+114pp. (Kashi Sanskrit Series). Rs. 75.

प्रस्तुत ग्रंथ नलविरचित 'पाकदर्पण' में स्वस्थ वृत्त के विवेचन के साथ आहार संबंधी पाक-निर्माण प्रकार का भी विस्तृत निरूपण करने में ग्रंथकार ने बहुत बड़ा प्रयास किया है । स्वस्थ वृत्त में दिनचर्या, रात्रिचर्या, ऋतुचर्या आदि सभी विषयों पर स्पृहणीय प्रकाश डाला गया है । ग्रंथकार ने दिन-रात में किस प्रकार छः ऋतुओं का परिभ्रमणचक्र चलता रहता है इस बात को बड़ी बारीकी के साथ प्रस्तुत किया है ।

पाक निर्माण में मांस, मछली, पुलाव आदि का निर्माण, प्रकार, उपयोग एवं उसके लाभ का भी वर्णन है। विविध दालों का नाम, निर्माण, प्रकार एवं उनके गुणों का भी वर्णन है । व्यवहारोपयोगी विविध शाकों का वर्णन है, तथा उनको बनाने के विभिन्न प्रकारों का दिग्दर्शन कराया गया है । फलों से जितने भी प्रकार बन सकते हैं उनका विस्तारपूर्वक प्रयोगात्मक वर्णन मिलता है । इस ग्रंथ को ११ प्रकरणों में बांटा गया है । सबसे बड़ा प्रकरण पहला है जिसमें पाक का विवेचन विस्तारपूर्वक किया गया है ।

यह ग्रंथ प्राचीन काल का आहार-विचार रहन-सहन आदि का ज्वलन्त प्रतीक है।

Rajanighantu—by Narahari, Ed. with 'Dravyagmaprakasika' Hindi Commentary by Indra Deva Tripathi. Varanasi, Krishnadas Academy, 1982. 32+701pp. (Krishnadas Ayurveda Series-5). Rs. 90.

प्रस्तुत राजनिघन्टु का दूसरा नाम अभिधानचूणामणि भी है। निघण्टु में वैदिक वनस्पतियों के साथ-साथ अन्य विकसित वनस्पतियों का एकत्र संग्रह मिलता है जिससे वैदिक द्रव्यगुण का निघण्टु से घनिष्ठ सबंध है ।

इस ग्रंथ के मूल के अनुवाद के साथ हिन्दी तथा अंग्रेजी नाम शीर्षक में दिया गया है, जो आधुनिक रासायन शालाओं के लिये बहुत ही उपयोगी है, जिनमें आयुर्वेदिक दवाओं का literature अंग्रेजी में ही दिया गया है। अनुवाद के अंत में सभी प्रांतीय भाषाओं में व्यवहृत नामों को दे दिया गया है; साथ ही किस द्रव्य का कौन सा अंग ग्राह्य है और उसकी सामान्य मात्रा क्या है, इसका दिग्दर्शन कराया गया है। वनस्पतियों के नाम, गुण ग्राह्य; अंग-मात्रा आदि सभी सामग्रियों की एकत्र उपलब्धि होने के कारण इसकी उपयोगिता बढ़ गई है।

यह ग्रंथ परीक्षार्थी, शोधछात्र एवं अध्यापकों के लिये महत्वपूर्ण ग्रंथ है।

रसप्रकाशसुधाकरः : 'सिद्धिप्रदा' हिन्दी व्याख्या सहित—ले० यशोधर, व्याख्या सिद्धिनन्दन मिश्र। वाराणसी, चौखम्भा ओरियन्टालिया, १९८३। १६+२७७ पृ०। (जयकृष्ण आयुर्वेद ग्रन्थमाला-५४)। रु० ६०।

'रसप्रकाशसुधाकरः' नामक ग्रंथ बड़ा ही महत्वपूर्ण ग्रंथ है। इस ग्रंथ में रसशास्त्र के दो सिद्धान्तों, लोहवाद एवं चिकित्सावाद, का प्रतिपादन किया गया है।

१३वीं शती का ग्रंथ होने के कारण यह ग्रंथ प्रामाणिक एवं सुव्यवस्थित और विकसित माना जाता है। अतः इसे रसशास्त्र का पूर्ण ग्रंथ कहा जाना उचित है।

इस ग्रंथ के प्रथम मंगलाचरण में आचार्यश्री ने अपने चार श्लोकों में चार देवि देवताओं में क्रमशः जनन-पालन एवं संहारात्मक भगवान हरिहर स्वरूप की, माता सरस्वती की, मंगलमूर्ति भगवान गणेश की और संपूर्ण सिद्धियों के आश्रय भगवान् पारद की वन्दना की है।

आचार्य श्री यशोधर ने ग्रन्थ समाप्ति के साथ अपने वंश का वर्णन भी किया है। यह ग्रन्थ १३ अध्यायों में पूर्ण किया गया है।

इस ग्रन्थ में आचार्य श्री यशोधर भट ने स्थान-स्थान पर एक सौ रस योगों के लिये, स्वर्ण रजत निर्माण विधि के लिये वाजीकरणार्थ एवं शुक्रस्तम्भ-नार्थ योगों के लिये बड़ी ही अधिकारपूर्ण बातें की हैं।

आशा है विद्वान लोग अवश्य ही इससे लाभ ग्रहण करेंगे।

सचित्र रोगी–परिचर्या, कम्पाउण्डरी एवं एलोपैथिक चिकित्सा—ले० शिवनाथ खन्ना। वाराणसी, चौखम्भा ओरियन्टालिया, १९८२। १८+४६५ पृ०। (जयकृष्णदास आयुर्वेद ग्रन्थमाला-४७)। रु० ३५।

प्रस्तुत ग्रंथ चार खंडों में विभक्त है। पहले में रोगी परिचर्या के मूलभूत तत्व, विशेष चिकित्सा विधि, जीवाणु-विज्ञान, कृमि-विज्ञान, शल्य कर्मविधि, संज्ञानाशक औषधियां, इन्जेक्शन लगाना, आहार-विकृति विज्ञान का विवेचन है। दूसरे खंड में विष विज्ञान, औषधियोजन, औषधि के रूप, औषधि प्रभाव, परस्पर विरोधी-औषधियां, मुख से देने वाली औषधियों के योग आदि की प्रामाणिक जानकारी दी गई है। तीसरे खंड में औषधि-वितरण, नुस्खा लिखने की कला, उसका योजन, औषधि रखने के स्थान, प्रधान औषधियां, औषधि की मात्रा, औषधि-प्रभाव, प्राकृतिक औषधियां, जैव तथा काष्ठ औषधियां, उनकी विषमयता, औषधि के रूप, प्रभाव, परस्पर विरोधी औषधियां, मुख से देने वाली औषधियां, शरीर पर लगाने के योग, नापतौल तथा नवीन औषधियों का सम्यक् उल्लेख है। चौथे खंड में प्रोटोजोआजन्य रोग, बैक्टीरिया जन्य रोग, कृमिरोग, वाइरस जन्य रोग, स्पाइरो कीट जन्य रोग, लाक्षणिक चिकित्सा, दुर्घटना, चोट, इन्जेक्शन की समुचित जानकारी प्रदान की गई है।

किसी तकनीकी कार्यकर्त्ता के अतिरिक्त सामान्य शिक्षित व्यक्ति भी इस ग्रंथ से ज्ञान लाभ तथा अनेक उपयोगी बातें सीख सकता है।

Śāraṅgadhara - Saṁhitā — Śāraṅgadharāchārya, with the Commentary Aḍhamalla's Dīpika and Kāśirāmas Gūḍhārtha-Dīpikā; Ed. with Footnotes by Paraśurāma Śāstri. 3rd Edn. Varanasi, Chaukhambha Orientalia, 1983. 8+8+398+15pp. (Jaikrishnadas Ayurveda Series-53). Rs. 100.

This is a reprint of the Nirnaya Sagar edition of 1931. The present book has been prepared on the basis of several manuscripts.

Śārṅagadhara-Saṃgraha is a work on medicine composed by Śāraṅgadhara. The unique feature of this text is that in 13 chapters, the medicines are stated not against diseases but classified as Svarasa, Kvātha, Kalka, Cūrna, etc. Methods of purification and calcination of metals are also described. The text is enriched with standard commentaries, Dīpikā of Aḍhamalla and Gūḍhārtha-Dīpikā of Kāśirāma. The foot-notes contain a good deal of additional information and cross references. The book opens

with a scholarly introduction in Sanskrit about the field of medicine and the place of the work in it. It is also provided with diagrams of human Anatomy. Indices of medicines and medicines against diseases are helpful.

The publishers deserve the gratitude of scholars for making the text available to them by reprinting it.

Dr. L. Kuppuswamy

System of Ayurveda—by Shiv Sharma. Delhi, Neeraj Publishing House, 1983 (Reprinted). ix+356pp. Rs. 175.

Ayurveda or Hindu medical science which fell into neglect and disuse in the land of its birth on account of the introduction and adoption of western medical science in India is being revived today. This book by Shiv Sharma, although written in 1929, is still considered to be an important work by the specialists. Hence its reprint.

The book is organized into seven chapters including conclusion and three appendices. The chapter headings of the book which give a fair idea of the scope of the book are as follows: India the Cradle Land, The Art & Science of the Hindus, The First Medical System of the World, The Scope & Scientific Nature of Ayurveda, The Fundamental Principles of Ayurveda-1, The Fundamental Principles of Ayurveda-II, Conclusion.

As the vast treasure of Ayurveda and the language in which it is written makes it a sealed book both to the Europeans and Indians, and as there are too few books of Ayurveda in English, Shiv Sharma's "The System of Ayurveda" will be welcome today.

वैदिक कालीन रोग एवं औषधीय वनस्पतियां (Diseases and Medicinal Herbs of Vedic India) —ले० सुरेशचन्द्र श्रीवास्तव । गोरखपुर, प्राची शोध संस्थान, १६८० । रु० १० ।

प्रस्तुत शोध खंड में तत्कालीन रोग संबंधी मानव प्रतिक्रियों के विश्लेषणार्थ इन ग्रंथों को ही आधार माना गया है। वेदों में लगभग एक शत रोगों का उल्लेख है। प्रारंभ में इनकी संदर्भ सूची प्रस्तुत कर दी गई है। लक्मन् किलास, जायान्य, अपचित, श्रोत्रिय, यक्ष्मा, हरिमा, विष्कन्ध, हृदय-रोग व्यापक व्याधियां थीं। इनके अनेक रूप थे। अतः इस पुस्तक में इनका सविस्तार वर्णन किया गया है।

यहां वात, पित्त, श्लेष्म क्रमशः जैवकीय क्रिया से सम्बद्ध वायु, उष्मा तथा जल के पचय के द्योतक हैं। पराश्रयिता तथा विष-उपचार पर विशेष वर्णन 'पराजयी जीवों द्वारा उत्पन्न रोग' तथा 'सर्प विष उपचार' शीर्षकों में किया गया है।

आशा है यह पुस्तक सामान्य जन के साथ ही वनस्पति जगत् औषधि अन्वेषण तथा चिकित्सा इतिहास में रुचि रखने वाले छात्रों के लिये विशेष उपयोगी होगी।

Vaidyaka Paribhāṣā Pradipa (Definitions of told, untold or less told terms of Indian medicine) with 'Vidyotini' Hindi Commentary by Indradeva Tripathi—Ed. by Govinda Sena. Varanasi, Chaukhambha Orientalia, 1982. 14+142pp. (Jaikrishnadas Ayurveda Series-38). Rs. 8.

इस ग्रन्थ में चार खण्ड हैं। इन्हीं चारों खण्डों में आयुर्वेदीय समस्त परिभाषाओं का समावेश हो गया है। प्रथम खण्ड में मान परिभाषा, द्रव्यग्रहण परिभाषा, शुष्कद्रव्यग्रहणनियम, द्रवार्द्रद्रव्य-ग्रहण नियम, प्रशस्त तथा अप्रशस्तदेशजविवरण, द्रव्यग्रहणनियम, औषध-द्रव्यांगग्रहणनियम, सामान्यतः द्रव्यप्रयोग में अंगग्रहण-विधान, अनुक्तद्रव्यग्रहणविधान तथा द्रव्याभाव में प्रतिनिधिद्रव्य ग्रहण करने का विधान बताया गया है।

द्वितीय खण्ड में पञ्चविध कषाय विषयक परिभाषा अन्न, यवागू, मण्ड आदि तथा कषाय चूर्ण आदि की सेवनीय मात्रा का विधान किया गया है।

तृतीय खण्ड में स्नेहपाक, गुड़पाक, लौहपाक, वच्चों की औषधमात्रा, भैषज्यमभक्षणकाल, चतुरुषण, पञ्चाम्ल-आदि की परिभाषा निरुपण किया गया है।

चतुर्थ खण्ड में पाञ्चकर्म, स्नेहन, स्वेदन, वमन, विरेचन, नस्य, अवपीड़न, प्रधमन, नस्य, वस्ति, कवलग्रह आदि की परिभाषा का निरूपण है। अन्त में अवशिष्टमान परिभाषा विवरण है जिसमें प्राचीन, प्रचलित तथा आधुनिक मान की समन्वयात्मक तालिका दी गई है। साथ ही सामान्यतः चूर्ण, वटी, तेल, धृत अवलेह आसवारिष्टनिर्माण विषयक निर्माण विधि का विशद विवेचन है।

विकृति एवं रोगविज्ञान : प्रायोगिक—ले० माधवसिंह बघेल इत्यादि । जयपुर, शरण बुक डिपो, १९८३ xv+२२४ पृ० । रु० ५० (सजिल्द), रु० २५ (अजिल्द)

भारतीय चिकित्सा केंद्रीय परिषद ने विकृति-विज्ञान-रोगविज्ञान विषय के पृथक पाठ्यक्रम की संरचना की। जिन कारणों से शरीर के दोष, धातु एंव मलादि की साम्यावस्था नष्ट होकर उनमें विविध विकृतियां उत्पन्न होती हैं, उनको रोग कारक हेतु एवं उनके शास्त्र को विकृति-विज्ञान या रोगविज्ञान कहा जाता है ।

प्रस्तुत पुस्तक का मूल आधार आप्वोपदेश है । आप्वोपदेश के प्रकाश में प्रत्यक्ष प्रमाण के माध्यम से जो ज्ञान प्राप्त किया जाता है, वह सत् और असत् दोनों प्रकार का हो सकता है । रोगी एवं रोग परीक्षा के महत्वपूर्ण साधन दर्शन-स्पर्शन-प्रश्न, विकृति आदि दशविध परीक्ष्य भाव विषयक अध्यायों में लेखकों ने पर्याप्त आयुर्वेदीय निष्ठा का परिचय दिया है ।

पुस्तक का प्रथम खंड आवश्यक दैनिक प्रयोगशालीय परिक्षाओं से निबंधित है । पुस्तक के द्वितीय खंड में रोग एंव रोगी परीक्षा के विभिन्न आयुर्वेदीय प्रमाण एंव उपाय शृंखलित हैं ।

अंततः पुस्तक विविप्सु पाठकों, विद्वान अध्यापकों एवं जिज्ञासु छात्रों के समक्ष उपादेयता मूल्यांकन हेतु प्रस्तुत है । आशा है गुण वाचक समय-समय पर प्रतिबोधन देते रहेंगे और पुस्तक को जेष्ठतर बनाने की दिशा में अपना अमूल्य योगदान प्रदान करेंगे ।

Yogic Management of Asthma and Diabetes—by Shankardevananda. 3rd Edn. Monghyr, Bihar School of Yoga, 1982. 184pp. Rs. 30.

This book is a current testament of the author's ability to successfully combine yoga and medicine in the fight against disease. It is the outcome of his therapeutic experience with many aspirants who have come to BSY, specifically those seeking relief from asthama and diabetes. By guiding people to a better understanding of their most basic functions and instincts, he shows the way to cultivate awareness and relaxation, the key to health and higher realization.

BIBLIOGRAPHIES

Bibliography of a Panjabi Drama—Comp. by Joginder Singh Bajwa and R.R. Gupta. Patiala, Modern Library Prakashan, 1982. 95pp. Rs. 50.

Panjabi research scholars are handicapped by the dearth of reference books. Not a single encyclopaedia is available except Mahan Kosh of Bhai Kahn Singh in this language on any subject. Bibliography data is a field totally untouched. Dr. Sohinder Singh Bedi (Vanjara Bedi) is the lone crusader who has launched single-handed venture towards compilation of an encyclopaedia of Folklore in Panjabi.

The efforts of Mr. Joginder Singh Bajwa & Mr. R.R. Gupta are to be judged against this background. They have put in enormous labour in collecting the relevant data about Panjabi Drama. They have brought to light hundreds of titles unheard of so far. The Panjabi Theatre groups, the T.V. producers of the region have always complained of non-existence of Drama. This being the first book of its kind in Panjabi, assumes immense importance for its utility as a guide book for selection of plays for the stage. Theatre artists, producers and directors of Panjabi plays are indebted to the editors for this valuable treasure of information in the field of Panjabi Drama.

Catalogue of the Arabic Manuscripts : Prayers, Theology—Ed. by Shaukat Ali Khan. Vol. II. Tonk, Arabic and Persian Research Institute, 1983. xii+295pp. Abbrev. (Arabic and Persian Research Institute-9). Rs. 90.

This volume attempts to deal with 642 Arabic manuscripts, catalogued. Some of the rare treatises are enumerated below which invite absorbing interest.

Mudkhal ul-Hisn il-Hasin—a rare commentary by the author himself. Copied 12th/18th Century. Ca. No. 506; at-Qual ul Badi' by as-Sakhawi (d. 902/1497) No. 535; An autographed commentary of Sharhu Qasidat-i Bad il-Amali : by al-'Abdi (d. after 115/1738) No. 632; ar-Risalah Fi-Karamat il-Auliya by Yashya (d. 754/1353) copied in author's life time. N . 690; Hashiyat ul-Mughni by Shaikh Jalal ud-Din al-Khujandi (d. 691/1292) copied early 8th/14th Cent. Ca. No. 748; An autographed trea-

tise of the commentary of Hashiyah Da'iri- Wusul; by Maulana Khalil ur-Rahman, b. Mulla 'Irfan Rampuri (d. 1273/1856) No. 758; al-Qawati; by as-Sam'ani al-Muruzi (d. 489/1095) copied 8th/14th Cent. Ca. Containing notes of archival importance. No. 818; an-Nuqayah containing seals of 'Alamgir, copied 997/1588 by Abu Bakr Gujarati. No. 881; al-Muhit ul-Burhani, by Burhan ud-Din (d. 616/1219) containing the writing of princess-Jahan Ara. No. 892; Majma' ul-Bahrain, by Iban-i Sa'ati (d. 694/1294) copied 729/1328 No. 899; Majma'-ul Ikhtilafat; by an anonymous author copied 817/1414 by Muhammad b. Ras. No. 954.

Catalogue of Arabic Manuscripts : Quranic Sciences and Sciences of Traditions—Ed. by Shaukat Ali Khan. Delhi, Triveni Publications, 1980. xxx+272pp. (Arabic and Persian Research Institution-3). Rs. 65.

This invaluable and historical collection of Arabic and Persian manuscripts which forms a unique nucleus of national heritage of Islamic Studies and Indology with special reference to historiography and other varied sciences of intrinsic values to be honoured, esteemed, cherished, and perpetuated for the posterity to come. This invaluable collection is replete with rare and unique source material of pragmatic mass of manuscripts of varied tests and techniques deeply rooted in the segmented branches of Islamic Studies and Oriental sciences interwoven and inter-related to each other in a pyramidal and polygonal style. It is a curious blending of classical literature, religious, dogmatic and theological classics and of oriental sources with a strong bias of other related sciences of sterling value and worth.

Catalogue of Sanskrit and Prakrit Manuscripts Part X : Chittorgarh Collection—Ed. by D.B. Kshirsagar and Swaroop Narayan Sharma. Jodhpur, Rajasthan Oriental Research Institute, 1982. vi+257pp. (Rajasthan Puratana Granthamala. Ed. by P.D. Pathak-36). Rs. 42.

The present volume catalogues 2284 works in Sanskrit and Prakrit available in the Ladhuram & Yati Santosh Chandra collection upto accession number 3506. The works catalogued herein do not contain any hitherto unknown works, but a good many are quite old and are good specimens of penmanship. While 137/Bhagavadgita or 875/Danakuli of Ashok Muni represent excellence in writing the Bhava Vairagya Sataka/908 and the Pascimadhisa-puja-vidhi/772 have their own value for the devotees. In addition, we have some smaller works on religion and grammar for the beginners, namely the Samskara Pancaka/23 of Ramacandra, the Ramanuja Sampradaya dharma-ksetra/283, Sabha Sobha of Nilakantha/1637 and the Nipatartha/1644 of Hari Kṛṣṇa. Similarly the Sivagita of Durgarama—a small poem in praise of Lord Siva and the Asinagaraprakaraprasasti/1518 assume equal importance as noteworthy texts. The earliest manuscript recorded in the present catalogue is a copy of the Navatattvaprakarana dated A.C. 1528.

Catalogue of Sanskrit and Prakrit Manuscripts. Part XII : Udaipur Collection—Ed. by Brajmohana Jawalia. Jodhpur, Rajasthan Oriental Research Institute, 1983. xii+371pp. (Rajasthan Puratana Granthamala. Ed. by J.K. Jain-138). Rs. 62.

The present Catalogue No. (XII) includes some 3313 works (Accn. 1 to 4096) of the Udaipur-collection. In all there are 6873 manuscripts in Sanskrit, Prakrit, Apabhransa, Hindi, Rajasthani etc. out of which 2752 were transferred from the Saraswati Bhawan Library of the State times; 2827 received by donation and some 1113 manuscripts purchased from manuscript dealers. Among the donors one cannot forget the valuable treasure acquired from Shri A.K. Derashri, who has donated as many as 2814 manuscripts collected by his father the late Pt. Ravi Shankar Derashri of Banera.

The Udaipur Branch is unique in so far as it possesses a rare collection of illustrated manuscripts on classical and poetical themes contained in works like the Arsa-Ramayana, Bhagavad-gita, Durga Sapta-Sati, Gita-Govinda, Gaja-cikitsa, etc.

The collection is equally rich in a large number of historical and literary works. The Cikitsa Sutra (2815) of Madhava dated A.D. 1406 and the Susruta Samhita (Kalpasthana) dated A.D. 1407 are the oldest in the lot. Several works are more or less 500 years old including a number of rare Sanskrit works which could not find a mention in Aufrecht's 'Catalogues Catalogorum' of Sanskrit works.

Doctoral Dissertations in Jaina and Buddhist Studies (Including Pāli, Prākrit and Apabhraṁśa)—Comp. by Sagarmal Jain and Arun Pratap Singh. Varanasi, P.V. Research Institute, 1983. xi+100pp. (Parshvanath Vidyashram Series-30). Rs. 40.

Doctoral Dissertations in Jaina and Buddhist Stu-

dies edited and compiled by Dr. Sagarmal Jain, Director, P.V. Research Institute, fulfils a long-felt need in the area of Jaina and Buddhist Studies.

The importance of bibliographies, subject-indices, and guides to dissertations in the present world of ever-increasing and fast developing knowledge needs no emphasis. In the universities, we are not able to know where and what work has been done in the specialised areas. As there are no regular publications indicating the subjects on which the work has been completed or is being done, there is a lot of duplication. Many scholars are simultaneously working on the same subject without any knowledge that the same area is being tapped elsewhere. Also they do not know what work has already been done on the theses they propose to write. This results in waste of energy and resources.

The present work will greatly help the researchers as well as those who are interested in knowing the areas covered so far in the discipline of Jaina and Buddhist Studies in Indian universities. The scholars can refer the books, and also visit the university libraries to consult the theses which are not published, correspond or personally meet the scholars on the basis of information supplied in this book.

Glossary of Reference on Subjects Connected with the Far East—by Herbert A. Giles. 3rd Edn. New Delhi, Cosmo Publications, 1978. 328pp. Rs. 75.

The work was designed primarily as a reference tool and a key to the understanding of the terms and terminology employed in the Anglo-Chinese society, inhabiting India, Far East, China, Japan and other countries. The author refers to matters of common parlance such as the derivation and widespread usage of works like Amok and Chop, a consideration of Confucius and many other items of linguistic interest.

Like its famous Anglo-Indian counterpart, Yule and Burnell's Hobson-jobson, this is a unique work of reference and source of information as well. The work has sold three editions, which is ample proof of its utility to the layman, tourist and to the research student.

BUDDHISM

Advice from Buddha Shakyamuni : An Abridged Exposition of the Bhikshu's Percepts—by Tenzin Gyatso, XIVth Dalai Lama. Dharamsala, Library of Tibetan Works & Archives, 1982. 71pp. Rs. 15.

This important work Advice from Buddha Shakyamuni authored by His Holiness the XIV Dal[ai] Lama of Tibet on the disciplines to be observed a[t] all times by the monks following the Tibetan Bu[d]dhist tradition is based on the "Intermediary Ve[r]ses" of the Vinaya Sutra and comes to us at a ti[me] when there is the awareness and the need for [a] work of this nature not only to clarify and corre[ct] controversies, and interpretations but above all t[o] inspire and guide the millions that have alread[y] embraced the Sangha and embarked on a life [of] Buddhist purity and performances.

The short but sharp and comprehensive comme[n]tary by His Holiness the Dalai Lama covers ea[ch] and every monkhood vows and emphatically d[e]lineates the many downfalls which cross the spi[ri]tual path of a monk or a nun.

Ancient Indian Itinerary : The Geographical App[el]lations in the Gaṇḍavyūhasūtra Tentative Iden[ti]fications —by Qobad Afshar. Lausanne, T[he] Author, 1981. 156pp. Biblio. Rs. 250.

The Gaṇḍavyūhasūtra is a Sanskrit, Buddhi[st] canonical work whose composition extended pr[o]bably over a very long period about the beginn[ing] of the Christian era and whose compilation to[ok] place before its first Chinese translation (betwe[en] 418-420 A.D.) by Buddhabhadra "together wi[th] more than one hundred Sramanes".

It is related to the legendary trip made by [a] young boy, Sudhana, throughout the Indian Wor[ld] of its time, and it proclaims the doctrines that we[re] prevailing there according to its Mahayanist ide[o]logy.

The places visited by Sudhana are the abo[des] of some sort of tutelary friends (Kalyanamit[ra] abbreviated KM); each of these is endowed w[ith] a specific science that he teaches with some emp[ha]sis. Sudhana pays visit to them.

Some of the places where he meets them [are] reported under their real names but most of th[em] are reckoned under appellatives that were p[ro]bably intended for keeping them in myste[ry]. Our opinion is that the chapters where the app[el]latives appear, contain allusions to their real ba[ck]ground and we attempted to identify it here.

Atisha : A Biography of the Renowned Budd[hist] Sage—Tr. by Thubten Kalsang et al. New De[lhi] Mahayana Publications, 1983. xii+56pp. (IS[BN] 0-86171-015-0]. Rs. 18.

This book deals with the life and deeds of the ve[ry]

rable master Atisha, Dipamkara Srijnana, who was born in Bengal in the second half of the tenth century and was a great scholar and master-practitioner of Buddha Dharma. He entered Tibet in the year 1038 and died near Lhasa in 1052 A.D. He wrote many books and is known as the founder of the Kadampa Sect. The Tibetans regard him as an incarnation of Manjushri Bodhisattva.

The book is beautifully written in poetic prose and gives a very good account of the great monk, who did a wonderful job by illuminating the path of how to practise all the teachings of the Buddha without any contradiction. The book is recommended for reading by the Buddhists, as well as the Non-Buddhists, because it contains very useful hints on meditation and contemplation.

Buddha : A Pictorial History of His Life and Legacy—by Jeannine Auboyer. New Delhi, Roli Books International, 1983. 271pp. Pl. Rs. 495.

"Nowhere have the visual and the verbal entered into more effective counterpoint in telling the Buddha's story than in the pages of this magnificent volume."

This is the story of the Indian prince who, over 2500 years ago, abandoned a life of luxury and pleasure to find the one imperishable thing in this evanescent and pain-filled life. In mid-life, at the end of a long spiritual search, Siddhartha Gautama underwent the experience in which he became the Buddha, or "The Enlightened One." Thereafter Sakyamuni, as he came to be called, spent forty years of wanderings, during which he preached the Good Law and the Four Noble Truths and founded a community of disciples. The final chapter of the book deals with the development and spread of Buddhism, with its various schools and countless adherents, up to the present day.

The photographs, taken expressly for this book, richly complement the text in all its historical, religious and artistic dimensions. There are the places associated with the Buddha during his lifetime; the foothills of the Himalayas and the cultural centres of the Ganges river basin. There are the commemorative monuments and the great Buddhist temples and monasteries. And, finally, there is legacy of painting and sculpture which depict deities and bodhisattvas, Jataka tales and episodes from the life of the Buddha.

Buddhism : Beliefs and Practices in Sri Lanka—by Lynn De Silva. 2nd Rev. Edn. Colombo, Ecumenical Institute for Study & Dialogue, 1980. viii+272pp. Gloss. Rs. 80.

Buddhism has been presented as a philosophy and an ethical system and stress has been laid on intellectual understanding and moral discipline as man's primary concern. As a result, as Bhikkhu Buddharakkhita says, "Theravada Buddhism, based on the Pali Tripitaka, is often said to be dry and intellectual, to have no devotion or emotional satisfaction in it." It has also been remarked that "In Theravada Buddhism one finds a rarefied air in which it is difficult to breathe," and that "Buddhism is an arid doctrine with no religious sap in it."

All this may be true if we think of Budddism of the books in which Buddhism has been presented as a highly intellectual rational philosophy which strains reason and starves emotion. The actual fact however is that there is an abundance of emotion in the beliefs and practices of Buddhists. Buddhism has a religious sap which has made it a living vital religion. This religious sap consists, as in other religions, not only of doctrines and ethical teachings, but also of historical traditions, ceremonies, rites, rituals and myths all of which have combined to form the faith by which Buddhists live. In this book attempt has been made to bring out these dimensions in Buddhism about which very little has been written.

Buddhism : Its Doctrines and Its Methods—by Alexandra David Neel. New Delhi, Vikas Publishing House Pvt. Ltd., 1978. 299pp. Append. ISBN (0-04-294103-2]. (Mandala Books). Rs. 56.05.

'...this is an outstanding work...so fresh and different in its handling of Buddhist principles that all may read it with advantage. I recommend this book to every student of Buddhism'.

Alexandra David-Neel, the author of Magic and Mystery in Tibet, in disguise for many years, acquired a deep knowledge of Tibetan culture and religion. This book is an excellent short introduction to Buddhist teachings and practice for the general reader.

Buddhism and Buddhist Civilisation in India—by R.C. Dutt. Delhi, Seema Publications, 1983. 232 pp. Rs. 125.

This is a reprint of the famous book by Ramesh C. Dutt, C.I.E. which had gained much popularity, as it tells bringing about almost all the aspects of

Buddhism and the Buddhist Civilisation in India. These include: Buddhist Sacred Literature; Life of Gotama Buddha; His Doctrines; Moral Precepts; History of Buddhism; Jainism; Chandragupta and Asoka; Language and Alphabet; Magadha Kings; Kashmir and Gujarat; Gupta Kings; The Hian's Account of India; Buddhist Architecture and Sculpture; Caste; Social Life; Administration; Lands; Astronomy and Learning.

The printing of the book is good, binding satisfactory and the cover suitable. Recommended for those who want to read everything about Buddhism collected in one volume.

Buddhism and Christianity : Their Inner Affinity—by Antony Fernando. 2nd Edn. Colombo, Ecumenical Institute for Study and Dialogue, 1983. vi + 133pp.

It is a profound joy to be shown an unfamiliar landscape and then discover from many of the landmarks that we are actually in the vicinities of our homeland, only seen in an altogether new but attractive light. To me, a Christian, many of the characteristic features of Buddhism not only appear with the beauty and majesty of a Himalayan range in the magic of dawn, they appear to be the same mountain I have been trying to scale all along from another side.

Buddhism in India as Described by Chinese Pilgrims, A.D. 399-689—by Kanai Lal Hazra. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xvi + 125pp. Biblio., Chronology. Rs. 50.

The book Buddhism in India as described by the Chinese pilgrims incorporates an exhaustive study of the lives and the works of Chinese pilgrims and their connection with the growth of Buddhism in India, during fifth to seventh centuries A.D.

The book has been divided into four sections in order to present a handy description of the different aspects of Buddhism as noted by the Chinese pilgrims during those centuries. In his endeavour to make the work more descriptive the author has made use of the records compiled by Thomas Watters, J. Takakusu, Samuel Beal, H.A. Giles, James Legge, etc.

Buddhist Cosmology : From Single World System to Pure Land-Science and Theology in the Images of Motion and Light—by Randy Kloetzli. Delhi, Motilal Banarsidass, 1983. xvi + 195pp. Biblio., Abbrev. [ISBN 0-89581-955-4]. Rs. 75.

Disagreements concerning the nature and extent of the universe constitute a focus of theological debate which permeates Buddhism at every level. While there have been numerous attempts to catalogue the details of the Buddhist cosmologies, none has attempted a general interpretation of their underlying intention. This work attempts to begin the process of interpreting the major phases of Buddhist cosmological speculation by seeing in them various dramas of salvation tailored to the philosophical and theological predilections of their respective traditions. To a large extent, this interpretation relies on an examination of continuities between the Buddhist cosmologies and those of the Hellenistic world as a whole. In the course of this study, two major cosmological traditions emerge; those which rely on metaphors of time and those which rely on metaphors of space. The former are associated with the Hinayana and the latter with the Mahayana forms of Buddhism. Each draws on images of motion and light to articulate its vision of the drama of salvation.

Buddhist Faith and Sudden Enlightenment—by Sung Bae Park. Albany, State University of New York Press, 1983. x + 211pp. Biblio., Gloss. (SUNG Series in Religious Studies. Ed. by Robert C. Neville). [ISBN 0-87395-773-7]. $ 8.95.

Buddhist Faith and Sudden Enlightenment explains how sudden enlightenment occurs through the awakening of patriarchal faith. This is the nondual affirmation that one is already Buddha as opposed to the doctrinal, dualistic faith that one can become Buddha. The essence of the presentation is that patriarchal faith forms the basis for sudden enlightenment in Zen meditation. For the practitioner, this book establishes the Zen method of mind-cultivation on a higher level by introducing a new understanding of awakening right faith.

Included is extensive material on the history of faith in Buddhism with the main attention devoted to Ch'an (Zen) and Hua-yen. There are also substantial discussions of Buddhist antecedents to these schools and of the Pure Land School.

This is the first book in English to examine the central role of faith in Mahayana Buddhism. The author's approach develops from his personal experiences as a son (Zen) monk of the Chogye order, which was heavily influenced by the integration of

meditation and scriptural study established by Chinul.

Buddhist Sutras—Ed. by Bimala Churn Law. Delhi, Indological Book House, 1983. x+897pp+ivpl. Rs. 275.

This book is the reprint of the earlier book, which was published in 1931. An attempt has been made in it to collect and publish some contributions to the study of Buddhist thought from Eastern and Western scholars. Various topics relating to Buddhism and the Buddhist history have been dealt with in it: These 'The Buddhism of Manimekhalai' 'Buddhist Education in Pali' 'Dukkha, and Sukha', 'Faith in Buddhism', 'Buddhism in Ceylon', 'Nibbana', 'Ashoka and His Mission', 'Buddhism in Tamil Literature', 'Karma', 'Buddhist Worship and Idolatry', 'A comparative study of Hindu and Buddhist Mythology; 'Chips from a Buddhist workshop', 'Lankavatara', etc. It is quite an exhaustive collection of essays by the eastern as well as the Western scholars.

The printing of the book is all right, but the binding is not very satisfactory. The printing of the 4 plates at the end of the book is also not to the mark.

No dust cover has been printed by the publishers, which does not add the required beauty to the book.

A good book for those who are interested in reading about Buddhism as it was understood some fifty years ago.

Changing Phases of Buddhist Thought—A Study in the Background of East-West Philosophy—by Anil Kumar Sarkar. 3rd Edn. New Delhi, South Asian Publishers Pvt. Ltd., 1983. xx+300pp. Biblio. Rs. 120.

This work is a panoramic consideration of the Buddhist meditative psychology in contrast to the meditative psychology of the great Upanisadic thinkers of India, interpreting two important areas of experiential processes by way of contrast—the apparent(Samsara) and transcendental (Nirvana). In subsequent development of Buddhist thought, these meditative processes lose their entitative significance, which signalises the process of the dissolution of Buddhism itself, conferring into a new character to emerge again indicating novel possibility.

This dissolving prospect or phase as set afloat by Buddhism in its three evolutionary processes of Hinayana, Mahayana, and Tantra,has been applied in this text upon the cultural contexts of early Indian thought, and also of the early cultural processes of the surrounding Asian countries—Ceylon, Tibet, China and Japan not excluding the major West-Asian countries as influencing the great Western thought of Europe and Americas. After the Buddhist impact, all cultural detachment from their adherence to the first order of their cultural prospects, which is a restricted consciousness of some sort, opening up a ground or space for other cultural processes.

The common goal, which is nothing but a new phase of not merely of Buddhism, but also of all cultural processes, is a process towards no Buddhism, no Zen, no Judaism, no Christianity, no Islam, no Hinduism, et al.

Contemporary Buddhism in Bangladesh—by Sukomal Chaudhuri. Calcutta, Atisha Memorial Publishing Society, 1982. xii+167pp. Biblio., Append. Rs. 80.

A book of this kind was a desideratum since the birth of Bangladesh as a sovereign country in 1971. In Bangladesh, majority of the population now are Muslims. But it is the country where the original Buddhists have been living for many centuries. What is their position now? This is the pertinent query arising in the minds of the fellow Buddhists and other inquisitive people of the whole world. The author Dr. Chaudhuri has nicely dealt with the subject here in this book. In the introductory chapter is given in a nutshell the entire history of Buddhism in this part of the world. This is followed by a vivid picture of the most deteriorating condition of Buddhism found here in the 19th century. The whole history is given how Theravada Buddhism has been propagated here since 1856. The author has discussed about the living Buddhists of Bangladesh, their origin, their day-to-day life, their social and religious practices and how they have adopted the principles of Theravada Buddhism in their life. He has also described the Buddhist monastic life prevalent in the society today. Lastly, the author has impartially discussed whether the present Buddhists of Bangladesh have been faithfully observing the principles of Theravada Buddhism as laid down in the early Buddhist scriptures.

Contribution of Buddhism to World Civilization—Ed. by P.N. Chopra. New Delhi, S. Chand & Com-

pany Ltd., 1983. x+380pp. Biblio., Gloss. Rs. 150.

This book is the collection of the papers which were read by the various scholars—both Indian and Foreign—in the Seminar held in the Japanese Temple, Bodha-Gaya on December 8-10, 1980. There are 37 articles in the book, 33 in English and 4 in Hindi. These created great interest in the minds of the listeners. In order to create interest in Buddhism, which aims to work for human happiness, this book has been published. It is an attractive collection, interesting and useful. Recommended for all those who are interested in Buddhism and its influence on the various cultures.

Discerning the Buddha : A Study of Buddhism and of the Brahmanical Hindu attitude to it—by Lal Mani Joshi. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xxiii +275pp. Biblio. Rs. 140.

What is the Brahmanical Hindu understanding or misunderstanding of the Buddha and Buddhism? Modern enlightened 'Hindus' wedded to the Vaidika/ Sanatana Dharma tradition hold that the Buddha was a 'Hindu reformer,' Buddhism a 'Hindu sect', that original Buddhist teaching was Vedantic or 'Hinduistic', and that the Buddhists have misunderstood the fulfilment of the Hindu religion, and distorted the original teachings of the Great Master! On the other hand, stalwarts like Swami Vivekananda and Sir Radhakrishnan also say that the Buddha was the greatest 'Hindu' Seer, Philosopher, Vedantin, Karmayogin, and the only God who walked on the earth. Satkari Mookerjee has declared that 'every Hindu is a Buddhist'.

The ancient and medieval scriptures of Brahmanical Hindus, however, regarded the Buddha as a 'barbarian', an 'outcaste', a 'nihilist', and a 'non-aryan' teacher of the religion of the evil age (Kaliyuga). The Puranas inform us that the Son of Suddhodana, born among the non-aryan tribe of 'Kikatas', was no other than the Supreme Lord Visnu who had assumed a false avatara for the sole purpose of misleading demons ! This Incarnation of God had criticised the Vedas, opposed the sacred Vedic ceremonies, and questioned the supremacy of the Brahmans. He was pure, compassionate and dispassionate; He practised renunciation and meditation. But He was an 'atheist', opposed to the holy Veda. He taught equality of brahmanas and untouchables, men and women, and black and white castes and races. Those who followed his religion proceeded to hells !

Such are the conflicting attitudes towards the Buddha and Buddhism in the land famous for religious tolerance and synthesis.

The present volume attemps an analysis and a systematic study of the traditional Brahmanical now called 'Hindu' attitude to Buddhism in India. The bulk of the volume, however, is devoted to an exposition of the fundamental doctrines of Buddhism in the Indian context. The author follows a combined methodology, although he reviews several current approaches to the study of the history and doctrines of Buddhism.

Historical interactions and mutual favours between Brahmanic and Sramanic traditions, the role of Buddhism in the transformation of early Brahmanism into 'Hinduism', the differences between Buddhism and Brahmanism/Hinduism, the differences between the ancient and medieval representatives and modern tradition to Buddhism, Buddhist reponses to this modern 'Hindu' contribution to Indianism, are some of the subjects discussed in this book. One deals with what the author has called 'God's Alternative in Buddhism'.

The volume is offered as a basis for further study and scholarly dialogue in the area of intercultural and historical hermeneutics in the study of religion in South Asia.

Doctrine of the Ahuras—by Man at the Gate. Salisbury, Ralph Clark, 1983. 264pp. Index of Iranian Words; Index of Sanskrit Words. [ISBN 0-9508528 05]. £4.95.

The Captain of the Guard is the ex-Officer in the rebel army who is responsible for the fact that the Jewish teachings attributed to Jesus have been incorporated in the Christian Bible.

The tribe whose god is God are the Jews.

The Doctrine of the Ahuras is to speak the truth and to keep one's word. As expounded by Zarathushtra, the Manthran, and all true poets since, and as practised by Iranians, Jewish Turks and indeed the British, this has a political message for those of us who are not politicians and even for some who are.

The Buddhadharma is about the practice of the

development of the personality on the spiritual path.

For those who want to know, and for those who are confused by what they do know, this essay explains in contemporary language not Buddhism but what Buddhism is about.

Essence of Buddhism—by Daisetz Teitaro Suzuki. 2nd Rev. Edn. London, Buddhist Society, 1983. (Reprinted). 82pp.

In 1946, as Japan lay stricken by the trauma of her defeat in World War 2, Dr. Suzuki was requested to give two lectures on Buddhism to the Emperor. Translations of these were taken down by Mr. Christmas Humphreys, Founder and President of the Buddhist Society, at Dr. Suzuki's dictation. They were subsequently revised and enlarged by Dr. Suzuki. The present volume represents the first issue of the revised and enlarged work in paperback form.

Lives of the Buddha in the Art and Literature of Asia—by Mary Cummings. Ann Arbor, University of Michigan, Center for South & South east Asian Studies, 1982. 225pp. Biblio. (Michigan Papers on South & South-east Asia. 20). [ISBN 0-89148-023-4].

This study will relate various stories and episodes of the Buddha's many incarnations, including his final one, as they appear in the literature and art of Asia. On the one hand, they represent a vital interest in the Buddha as a teacher and example of righteous behaviour, which is central to Hinayana, or Theravada (Doctrine of the elders) Buddhism. On the other hand, the miraculous content of so many of these stories reveals an aspect of the other main branch of Buddhism, Mahayana (The great vehicle) Buddhism.

The stories about the past lives of the Buddha are called Jatakas, or "Birth Stories". It is believed by Buddhists that the Buddha told these stories as lessons to his followers during his years of ministry. In the Jatakas the Buddha is called the "Bodhisattva", a term signifying one who is destined for Enlightenment but has not yet achieved it.

The main body of Jataka literature is The Jataka, or stories of the Buddha's previous births, a collection of 547 tales in prose and verse. It was written in Pali, an ancient Indian language and the language of the first sacred books of Buddhism. There are a number of other surviving Jataka collections, most notably the Sanskrit Jatakamala by Aryasura. Part one of this book which is devoted to Jatakas, will draw from these and a wide variety of other literary and artistic sources.

Part two of this book describes the major events of the life of the Buddha as they appear in Asian art and literature. Unlike the Jatakas, which are a diverse group of tales thought by many Buddhists to describe the good works of the Bodhisattva (a term for the Buddha before his enlightenment) in his previous lives, the envents chronicled in Part Two are those of a single lifetime i.e., the final incarnation of the man who became the Buddha.

Mahayana Buddhism—by Beatrice Lane Suzuki. 4th Edn. London, George Allen & Unwin Ltd., 1981 xii + 131pp. Biblio., Gloss, Append. [ISBN 0-04-294121-0]. £7.95.

Each year more and more people in the West are discovering Buddhist philosophy, and the demand for books on this subject increases. While much has been written on the Theravada school of Buddhism (that of Burma, Thailand and Sri Lanka) very much less has appeared in English on the more complex and highly developed Mahayana system (that of Tibet and the Far East). Though originally published some forty years ago, Mrs. Suzuki's very full account remains one of the best contributions to be welcomed among students of Buddhism. It is written in a manner which does not assume previous knowledge on the part of the reader and it includes Mahayana scriptures and other writing from the Japanese not readily available elsewhere.

Necklace of Good Fortune : A Series of Instructions on Past and Future Lives, Actions and their Result—by Geshe Lam Rim; Tr. by Jampa Gedum etc. Dharamsala, Library of Tibetan Works & Archives, 1982. 70pp. Rs. 35.

Geshe Lam Rim's 'A Necklace of Good Fortune' which propounds the Buddhist theory of Karma and past and future lives carries a rare significance uncommon among such writings. Lucid and sincere in his approach and analysis 'A Necklace of Good Fortune' stands out at the same time as the spiritual and political testimony of the true courage of a Tibetan Buddhist monk who singlehandedly challenged the formidable censorship of Mao's Great Proletarian Cultural Revolution in Tibet and defied their anti-religion propaganda with a scien-

tific religious work that is at once bold and inspiring.

Geshe Lam Rim is one of those Tibetan Buddhist monks who, even under the abusive and oppressive times of the Cultural Revolution and subsequent Chinese imprisonment, courageously challenged the Chinese occupation with his undying faith in the Buddha and the Tibetan Buddhist heritage. In his own words, "at this time of the setting of the sun of Dharma even if one has but the light of a firefly, still one must do whatever one can rather than let darkness prevail." ANecklace of Good Fortune is born of this admirable sense of duty and dedication towards the Buddha Dharma at a time when the overwhelming presence of alien Chinese and their ideology had encroached and choked the very breath of Tibet.

Practice of Recollection: A Guide to Buddhist Meditation—by Bhikkhu Mangalo. London, Buddhist Society, 1983 (Reprinted). 26pp.

The Practice of Recollection (Satipatthana) is one of the basic practices of Buddhism.

Buddhism is rightly famous amongst the family of religions for its clarity and its undogmatic, practical approach to the question of the realisation of the Truth. It is not surprising therefore that we find right at the heart of Budddism a stress on the need for training the mind to a greater awareness and clarity. This is done by the simple, yet eminently reasonable and practical expedient of keeping mind focussed on the present, on what is, here and now. But this is already more than a simple matter of mindtraining or an expedient in the sense of a "device", since, as the Truth is what is, it is by keeping the mind thus trained on the simple present before us (without the smoke screen of preferences and associated thoughts, through which we see not what is, but what we think about it), that we find that this awareness is the sime and direct "door to the Deathless"—to the direct realisation of the Unborn, and therefore Undying Reality that is always with us, at the heart of our Being, hidden by the veil of ignorant thoughts.

Prologue to Jade Flute : The Poetry—by Kim Yang-Shik. Seoul, Tagore Society of Korea, 1982. 54pp. $2.95.

"Her poems are the ageless virginity of her brilliant ingenuity and unfaded passion. She never stops her work nor rests at any place or at any time from the endless progress of her soul. And she already knows that there is no difference between REST and WORK. For me it is strange, how to reach a mysterious stage of intuition which even the relative idea of SATAN and ANGEL can't reach. Her own ZENISM thought could be engraved in her characteristic beauty of invisible power.

Records of the Life of Ch'an Master Hsuan Hua. Part II. San Francisco, The Committee for the Publication of the Records of the Life of Ch'an Master Hsuan-Hua, 1975. xxi+227pp. Biblio. $8.00.

This is a book about a man who has gone far far beyond the realm of the sage who wants nothing, fears nothing, seeks nothing, lacks nothing, and wishes for nothing, has never relied on anything beyond himself, and has never asked for another's help, and who, from his inconceivable state, has benefited thousands upon countless thousands of living creatures who only know that somehow, miraculously, that suffering, difficulty, and danger have disappeared. This book tells a small part of the miraculous events of which we know. How countless are his works on behalf of all living creatures!

The present work traces the life of the venerable Master from the time he arrived in Hong Kong, where he vigorously propagated the Dharma and built many monasteries and temples, to his arrival in the United States of America. "My goal in coming to America," he has said, "is to carry the Buddha's Teaching to the West".

The pages of this biography could be called the tip of an iceberg, the bulk of whose volume is submerged: very much is left unsaid. For if the worth of a man may be seen in a single action, how much the more can that be said of a sage......provided one has eyes to see. These pages reveal a "person" who has gone beyond "the personal". Someone whose total being exists for the sake of others. The vastness of the realm of the Master, and the immensity of what the scope of his activities must be, is only hinted at by the incidents related in this book. The biography does not force the point, but just consider what stamina, altruism, skill, and virtually unheard-of heroism are required for most of the feats which those privileged to have met the Master know to be, for him, routine.

This book tells a small part of the miraculous events of which we know. How countless are his works on behalf of all living creatures!

Revival of Buddhism in Modern India—by D.L. Ramteke. New Delhi, Deep & Deep Publications, 1983. 303pp. Biblio., Append., Abbrev. Rs. 125.

This study is an analytic treatment and critical estimate of the revival of Buddhism in 20th century India. The learned author in this masterly book traces the origin and spread of Buddhism in India and the reasons for its decline; the Renaissance of Buddhism; the Social Reform Movement; the Liberation Movement of the Untouchables in 20th century; Religious vs. Political Reform; Revival of Buddhism; Beginning of the Era; and the Growth of Buddhism in Modern India.

Dr. B.R. Ambedkar launched a country wide movement for the revival of Buddhism. He conceived it as an excellent remedial aid for the ills of the servile classes—the untouchables and the Sudras, in particular, and the masses in general, of the modern Indian society. Along with the principles of democracy, reviving the Buddha's Dhamma is a unique strategy adopted by Dr. Ambedkar which heralds the era of the revival of Buddhism.

This meritorious study, which is based on the author's personal experience and his deep research, would certainly be of great value to the readers and would confidently be a guiding force for the revival of Buddhism in 20th century India.

Sanskrit Buddhist Literature of Nepal—by Rajendralal Mitra. New Delhi, Cosmo Publications, 1981 (Reprinted). xlvii + 340pp. Rs. 150.

"Mr. Hodgson's illustrations of the literature of religion of the Buddhists form a wonderful combination of knowledge on a new subject with the deepest philosophical speculations", this is a quote from the language of Csoma De Koros, about this masterpiece of a work when no European had studied the literature of Buddhism with greater success.

Mr. Hodgson's researches into religion are of form which prevails in Nepal—the Buddhism as it manifested itself in that Alpine region and has done more than any other writer on this subject. Before his time, what was known of Buddhism was crude, vague and shadowy, derived from secondary and by no means reliable sources. It is he who established the subject on a sound philosophical basis. This work is full of ideas entirely new regarding the language, literature and religion of Nepal, and his account of different schools of Buddhism has never been surpassed or equalled.

This first work, is further teemed with value as it brings to light among other important discoveries the grand and therefore wholly unknown fact that in Nepal there existed numerous Buddhist works composed in sanskrit, the original language of Buddhism. The work is replete with most varied and instructive information. Much has been done since but no one can even now write on Buddhism with any accuracy who has not thoroughly studied Mr. Hodgson's work.

Self and Non-Self in Early Buddhism—by Jaquim Perez—Remon. The Hague, Mouton Publishers, 1980. xii + 412pp. Biblio; Gloss., Abbrev. (Religion and Reason. 22). [ISBN 90-279-7987].

A complete and systematic study of the doctrine of Self and Non-Self in the Nikayas—the books that bring us closest to the fountainhead of Budddism. This volume establishes the fact that for the earliest commentators the only relevant distinction regarding the Self was the distinction between the heretical or non-heretical use of the term. Such a distinction provides a key to the right interpretation of the basic position of the Nikayas regarding the Self. The first part of the book offers a complete survey of the texts where the term "self" is used in the most natural way as standing for the real moral agent, the winner and beneficiary of liberation. The second part deals with the metaphysical nature of the Self, of which early Buddhism could only say what it is not, never what it is. In contrast with other works that try to dissociate the Buddha from the dogmatic denial of the Self, this book draws almost exclusively from the old texts, and it is precisely there that its strength lies; the philological and even at times hermeneutical method followed in it make it stand far above the usual conflict of opinions, leading to a satisfying and convincing result.

Selfless Persons : Imagery and Thought in Theravada Buddhism—by Steven Collins. London, Cambridge University Press, 1982. ix + 323pp. Notes, Biblio, Gloss., Index of Pali and Sanskrit Terms. [ISBN 0-521-24081-6].

This book represents a major contribution to the study not only of Buddhism but of religion in general. It seeks to explain as carefully and sympathetically as possible the Buddhist doctrine of anatta

("not-self"), which denies the existence of any self, soul, or enduring essence in man. The author relates this doctrine to its cultural and historical context, particularly to its Brahmanical background, and shows how the Theravada Buddhist tradition has constructed a philosophical and psychological account of personal identity and continuity on the apparently impossible basis of the denial of self.

Through the exploration of certain patterns of imagery, which are shown to be central to the Buddhist outlook at whatever level of intellectual sophistication, Dr. Collins demonstrates that this complex doctrine is more than a metaphysical and ethical concept devised and preserved by a monastic intelligentsia, rather, that it is expressed in several fundamental features of Buddhist society, from its psychology to its most central and distinctive social institution, the Budddist monastic order itself.

Studies in the Origin of Buddhism—by Govind Chandra Pande. 3rd Edn. Delhi, Motilal Banarsidass, 1983. xi + 606pp. Biblio., Append., Abbrev. [ISBN 089581-633-4]. Rs. 120.

The present work is designed to consist of a group of organically connected historical studies relating to the origins of Buddhism. It is the doctrinal rather than the institutional aspect of Buddhism that is mainly considered. The subject matter is for the greater part of a literary and religio-philosophic character, but the treatment is intended to be primarily historical.

Buddhist canonical texts have been subjected to an extensive critical analysis which includes an attempt to stratify them. The implications of new protohistoric discoveries for the history of Indian Religions have been analysed. The life of Buddha has also been considered in the light of the psychology of saints, and crucial terms and doctrines of Buddhism have been discussed in the context of their evolution. The whole work thus attempts to trace the rise and evolution of early Budddist literature and thought both as an inner cultural process and an external process of the actions of individuals and monastic communities.

Tale and Teachings of the Buddha : The Jataka Stories in relation to the Pali Canon—by John Garrett Jones. London, George Allen & Unwin Ltd., 1979. xvi + 216pp. Biblio, Notes, Append. [ISBN 0-04-294104-0]. £6.95.

It is impossible to read about popular Theravada Buddhism in South East Asia without encountering frequent references to the Jataka stories—legends about the exploits of the Buddha in his earlier lives as a Bodhisattva—which, more than any other literature, have shaped popular Buddhist culture. Until now, apart from the formidably bulky translations of the Tales themselves, there has been no way of knowing what these stories contain or what doctrines they convey. Still less has it been possible to know how the doctrinal teaching imparted by these Tales compares with the teaching of the Pali scriptures. This book has been written to bridge these gaps. For the first time it is possible to understand the 'Buddhist' content of the Tales and also the relationship of this content to canonical teaching.

Anyone interested in the practice (as opposed to the theory) of southern Buddhism cannot afford to ignore this book since its subject matter provides the main basis of lay belief and also has been influential in the early lives of the monks. Tales and Teachings of the Buddha provides valuable data for students of the psychology and sociology of religion as well as for readers with a general interest in Eastern religions or folklore.

Taoism : Quest for Immortality—by John Blofeld. London, Unwin Paperbacks, 1979. ix + 195pp. Illus., Append. [ISBN 0-04-299008-4]. Rs. 52.25.

Taoism, an ancient religion with roots stretching back nearly five thousand years, combines elements of folklore, occult sciences, cosmology, yoga, meditation, poetry, quietist philosophy and exlated mysticism. Mysterious and charmingly poetic it is a living remnant of a way of life which has almost vanished from the world. Often attacked as picturesque, worthless superstition Taoism's future is in doubt following the Communist take-over of its homeland. There have been many translations of Lao-tzus Tao Te Ching, and the work of Chuang-tzu has begun to receive attention, but little has been published about the rest of Taoism. This book is the first comprehensive picture in English of Taoism as a whole.

Three Steps, One Bow—by Hung Ju and Hung Yo. San Francisco, The Buddhist Text Translation Society, 1977. 156pp. $5.95.

This book is an account of Bhikshu Hung Ju and Bhikshu Hung Yo's ten-month pilgrimage. Some of the events that took place, and their feelings and

observations along the way. It is impossible to mention all of the kind people who helped them in one way or another. This book, then, is an expression of gratitude to those people; to the Buddhas of the ten directions of the past, present, and future; to their teacher, the Venerable Master Hsuan Hua; and to their parents and fellow cultivators. Bhikshu Hung Yo's hope is that the book will evoke in the reader a response similar to what he felt when he first visited the Old Buddhist Lecture Hall and remembered with a start that the path of cultivation is open to all who choose to follow it.

Venerable Master Yun's trip had given them an idea which began to grow and develop. They had always thrived on adventure, and after so many years as a layman and then a monk inside a Buddhist monastery they were already for a little change. They began to entertain the thought of making a bowing pilgrimage across America.

This would also be an excellent opportunity to improve their own cultivations of the Dharma. This journal is a record of our daily thoughts and actions while involved in bowing for world peace. It has been polished up and rewritten from the original log that Hung Yo so meticulously kept during the entire trip. All of the events were real, and none of the names has seen changed. Only the perspective was changed as we look back on the trip from the point of completion.

Tibetan Dhammapada—Tr. by Gareth Sparham; Comp. by Dharmatrata; Ed. by Beth Lee. New Delhi, Mahayana Publications, 1983. xxxii + 198pp. [ISBN 0-86171 012-6]. Rs. 70.

The Compilations of Indicative Verse (Udanavarga) newly translated here, is listed in the 108 volumes of Buddha's word translated into Tibetan, as Ched.du.briod.pai.ts'oms. It is known among Tibetan for the beauty of its poetry and the university of its message. There is no Buddhist for whom the teaching of this book is irrelevant. Immpermanence, the misery of cyclic existence, the harm of afflictive emotions, and the training and improvement of the mind with ethics, stabilization and intelligence are teachings common to all schools of Buddhism.

Unsui: A Diary of Zen Monastic Life—by Eshin Nishimura; Ed. by Bardwell L. Smith; Drawings by Giei Sato. Honolulu, East-West Center Book, University of Hawaii Press, 1982. xxviii + 114pp. Gloss., Append., Drawings. [ISBN 0-8248-0272-1]. $13.95.

Although the lines of the palm of the hand are barely visible in the early light, the monks of the Tofukuji monastery have been about their familiar rounds of daily tasks for several hours. Their routine is simple but faithfully practised; wihtin its repetition lies the key to the self and the Buddha who resides within.

The daily life of the monastery is portrayed here in ninety-seven watercolour sketches. Drawn during his last years by the Zen monk Giei Sato, these sketches recollect his days as an unsui, an apprentice monk. With humor and steadfast warmth sato depicts the day of leaving home and the day of returning; the rainy season, the snowy season; the chores, the celebrations, the days of cleaning, and the days of begging. Each of the charming drawings is enhanced by a brief description of the event portayed, a touch of Zen teaching, or a note on monastic life.

What is Buddhism?—by P. Lakshmi Narasu. 4th Edn. Calcutta, Maha Bodhi Society, 1981. vii + 110 + ixpp. Rs. 10.

'What is Buddhism' was first published in 1916 and a revised edition was in contemplation but for some reason or other the Ms. was never sent to the Press although he had thoroughly revised it and also added valuable fresh material. As a teacher of Science, Prof. Narasu was in a privileged position to compare Buddhist teachings with the latest scientific investigations and this book contains ample evidence of his reactions which only went further to confirm his faith and convince him of the actuality of Buddhism. This publication will, therefore, be of immense benefit to students of Buddhism, specially newcomers.

Though at times Prof. Narasu developed alarmingly materialistic tendencies and attempted to interpret Buddhism from purely materialistic point of view, which attitude brought him in conflict with us and other Theravada Buddhists, nevertheless he remained a good Buddhist to the last day of his life.

Zen Action, Zen Person—by T.P. Kasulis. Honolulu, University Press of Hawaii, 1981. xiv + 176pp. Biblio [ISBN 0-8248-0702-2]. $12.95.

Zen Action/Zen Person traces the evolution of

personhood in the World of Zen Buddhism. The stages in this evolution are never comfortable. Shouting terrifying interviews, even beating—these are the startling tactics the Zen Master deploys as he urges the novice toward the Great Doubt and then ultimately, the Great Death. To prepare the novice for this shattering climax, all is stripped away: possessions, status, platitudes, family ties, personal identity is entirely erased; the disciple is given a new name. "Now", the Zen Master demands, "show me your original face before your parents were born."

This provocative study investigates not only the personal meaning found in Zen practice but also the conceptual roots supporting the practice. Placing the statements and conduct of Zen Masters within their own cultural and historical settings, it clarifies the crucial notions of no-mind and nothingness—the essential context in which the Zen person acts—and introduces a phenomenology of enlightenment which reveals the underlying unity between the practice traditions of Soto and Rinzai Zen. The author argues that the Zen concepts are not only philosophically consistent but valuable in suggesting a new basis for humanism, one that emphasizes action as the defining characteristic of personhood.

The book takes the reader beyond the familiar categories of everyday experience to a new perspective from which a person confronts reality each time as a first time. Here, free of all unnecessary concepts, the true Zen person is able to respond—immediately and spontaneously to what a Zen Master calls "the presence of things as they are".

Zen in the Art of the Tea Ceremony—by Horst Hammitzeh; Tr. from the German by Peter Lemesurier. Wiltshire, Element Books Ltd., 1979. 104pp. Biblio. [ISBN 0-906540-02-X] £4.50.

The art of the Tea Ceremony belongs to the traditional Zen arts of Japan. It has evolved over the centuries as a way to self-understanding and as a means of practising true hospitality. Through the peace of the garden and the quiet simplicity of the tea-room ceremony, the underlying philosophy of 'perfect imperfection' guides the participant to find in self-surrender the serene qualities of reverence, harmony, purity and tranquillity.

CONSTITUTION

Concept of Equality in the Indian Constitution—by M.P. Sharma. Aligarh, Aman Publications, 1983. x+263pp. Biblio, Append. Rs. 65.

The concept of equality is an integral part of our democratic age and forms the core of modern sphere of social values without which the development of human personality is unthinkable. This concept has an emotional appeal and a psychological significance for the great majority of mankind for it involves equal respect of human dignity implying in a deeper sense that all men are equal by virtue of being human beings.

In this study on the right to equality under the Indian Consitution, the social contents of equality have been explored and analysed with duly supported certain leading cases. And since the concept of economic equality has gained great momentum and importance in our age, this has been dealt with in all its implications and ramifications. As no study of the practical aspect of this concept, in relation to Indian society could be complete without reference to untouchability, this aspect has been analysed in this study in its practical application of the right to equality.

Equally significant is the fact that in our developing country a social revolution is taking place which signifies an all-round development of human personality and the development of the concept of socio-economic justice to the citizens. There is clearly observable a social transformation through reforms, which is deeply concerned with the social aspects of a man's life. The preamble of our constitution reflects not only the spirit of the constitution but also speaks of the desires and sentiments of the people of India for 'social equality'. The Directive Principles of State Policy incorporated in our constitution also symbolise and represent the urge of the people of India for a social change with a view to bring about the establishment of an egalitarian society based on soical justice.

Thus this study deals analytically with all the aspects of the right to equality provided in the new Constitution of India.

CULTURE

Ancient India—by M. Elphinstone etc. Delhi; Antiquarian Book House, 1983 (Reprinted). 160pp. Rs. 60.

This book is the collection of eleven articles reprinted from three well-known works on Indian His-

tory. The articles are regarding the Age of Mantra and the Vedas, Caste System, Greek Accounts of India, Buddhist Pilgrims in India, etc. These make very interesting reading, especially now, when India has undergone so much of change. The articles are scholarly and give very interesting facts.

The book has been printed in very small type, has been nicely bound and is priced Rs. 60 which is rather too expensive.

Recommended for the scholars in particular and for others in general.

Answered by Flutes: Reflections from Madhya Pradesh—by Dom Moraes. Bombay, Asia Publishing House, 1983. ix+223pp.—110pl. Biblio. Rs. 250.

What lifts this book into literature is the extraordinary beauty of style with which its chapters are invested. The author's prose, both sensitive and powerful, makes this a book to be read and savoured as a work of art, as well as to be studied for what it also is, a compendium of essential information on Madhya Pradesh. 'Answered by Flutes' is a complex tapestry into which the author has woven all its other aspects in the rich prose of an artist. As he travels around Madhya Pradesh, Moraes not only offers insight into what is now, but what it has been and what it may be.

Though handsomely produced, this volume is not intended simply for the coffee table. Few living writers apart from Dom Moraes could have produced such as book, at once ironic and compassionate, comprehensive and beautiful.

भारतीय संस्कृति—ले० राजकिशोर सिंह। नवीन संस्करण। आगरा, विनोद पुस्तक मन्दिर, १९८२। ४०३ पृ०, परिशिष्ट। रु० २०।

प्रस्तुत पुस्तक की विशषेता यह है कि इसमें भारतीय संस्कृति के तत्त्वों और विशेषताओं को स्पष्ट करने के लिये प्राचीन ग्रन्थों के उद्धरणों को भी दिया गया है। प्राचीन काल से राजपूत काल तक कालक्रमानुसार संस्कृति की विशेषताओं को उभारा गया है; साथ ही संस्कृति के तत्त्वों को विस्तार से स्पष्ट किया गया है। पुस्तक की उपयोगिता को बढ़ाने के लिये कुछ अभिलेखों को भी पुस्तक में स्थान दिया गया है।

इस संस्करण में पूर्वापेक्षा निम्न अध्यायों का भी समावेश किया गया है—उत्तरवैदिक कालीन संस्कृति, पुराण कालीन संस्कृति, प्राचीन भारत के प्रमुख नगर, भारतीय समाज में नारी का स्थान तथा परिशिष्ट रूप में प्रमुख प्राचीन अभिलेखों का समावेश करने के साथ विभिन्न अध्यायों में व्यापक संशोधन-परिवर्द्धन किया गया है।

Cultural History of Bundelkhand, 3rd B.C. to A.D. 650—by M.L. Nigam. Delhi, Sundeep Prakashan, 1983. xiii+190pp—50pl. Biblio. Rs. 250.

The present work entitled, Cultural History of Bundelkhand from 3rd B.C. to A.D. 650, opens with an "introduction" to the pre-history and proto-history of the region. The next chapter, "Historical Background" presents a brief account of the region from the Ashokan era to the end of the reign of Harsha-vardhana. Very little work has been done on Bundelkhand region. An attempt has been made here to give a brief sketch of the early history of Bundelkhand based on the literary as well as archaeological sources known so far. The early social, economic and religious history of the region is written based on early inscriptions, coins, literary evidences as well as the excavated archaeological material from the region. The dress and ornaments worn by the people during different periods are gleaned through the sculptures and terracotta figurines which reflect the traits and traditions of early times. The early art and architecture of Bundelkhand has been dealt at length by citing examples from different sites and by explaining the socio-ecnonomic causes for their spontaneous growth. The interchange of ideas, concepts and forms of art in the growth and development of the art of Bundelkhand, have also been critically analysed. It also contains illustrations of important monuments, sculputres and other art form to substantiate the views held by the author. The present treatise is thus the first concerted effort to bring to lime-light the early cultural history of Bundelkhand in its proper form and perspective.

Cultural History of Orissa, A.D. 855-1110—by B.K. Rath. Delhi, Sundeep Prakashan, 1983. xv+208pp+70pl. Biblio., Abbrev., Append., Map. Rs. 250.

The present work is first of its kind on the study of Orissa during the rule of the Somavamsa, which covers a period between A.D. 885-1110. Written in a lucid style and enriched with the latest finds of source materials, as a result of the author's field work as a Curator of the Orissa State Archaeology Department, this work presents a comprehensive picture of the Politico-socio-economic and religious conditions of Orissa and her people during the early medieval times. The present study becomes more interesting for the significance it has on the relation of the Somavamsis with their contemporary powers of India such as the Kalacuris, the Colas, the Paramaras, the eastern Calukyas and Palas.

The importance of this work lies in the fact that it has a detailed discussion on the art and architecture of the period, which include magnificent temples like the Muktesvara, the Rajarani and the Lingaraja, accompanied with seventy photographs.

Cultural Heritage of Punjab, 3000 B.C. to 1947 A.D.—by K.C. Aryan. New Delhi, Rekha Prakashan, 1983. 149pp. Pl. Biblio. Rs. 250.

Punjab has been the seat of a high civilization since the Indus Valley times. It was here that the Aryans chanted the hymns of the Rigveda and performed sacrifices to the gods ruling over the elements. Punjab has suffered invasions since the time of Alexander. These invasions and the succeeding political upheavals could not erode the culture of Punjab. In subsequent ages, it formed a chief centre of the Hindu power from which civilising influences radiated towards all directions. Throughout the past 5000 years the village has endured as the soul of life in India. Invaders have come and gone, empires have risen and fallen, but the villages have retained their spirit. Punjab's geographical position enabled it to reap the fullest benefits of the encouragement which sovereigns of the time gave to art, architecture and craft objects. But its chief asset was its people who soon acquired the habit of imparting delicate and minute finish to a decorative article. Its woodcarving, metalwork, jewellery, pottery, lacquerwork, inlay on ivory, embroidery, etc. at once rivet the attention and excite and amaze all lovers of beauty.

"Industrialization combined with English education" says the author of the present volume "have blinded our "educated" people in respect of their cultural heritage and in times to come, I think, the ruralfolks too will get affected".

Cultural History of Tibet—by David Snellgrove and Hugh Richardson. Boulder, Prajna Press, 1980 (Reprinted). 307pp. Biblio., Epil., Chronology. [ISBN 0-87773-740-1]. $12.50.

The civilization of the Tibetan people is disappearing before our very eyes, and apart from a few gentle protests here and there, the rest of the world lets it go without comment and without regret. Many civilizations have declined and disintegrated in the past, but it is rare that one has the opportunity of being an informed witness of such events. Here is a revised edition of this well-known work on the rapidly vanishing civilization of Tibet. This comprehensive survey traces the evolution of Tibetan culuture from its sixth-century pre-Buddhist origins, through the establishment of Buddhism to Tibet's fall to the Chinese Communists in 1959 and the ensuing relocation of Tibetan culuture and many Tibetan people.

Many aspects of Tibetan culuture are discussed, including the geography, religion, artistic and literary development, and contemporary Tibetan politics. In discussing the history of this Central Asian civilization, parallels are drawn with the structure of life in Western Europe as well as with assimilation of culture from India and China. The text is illustrated with many rare photographs depicting aspects of Tibetan life.

Culture and Development—by T.N. Madan. Delhi, Oxford University Press, 1983. 66pp. (D.N. Majumdar Lectures, 1980). Rs. 14.

These two lectures examine some aspects of the relationship between culture and development. The concept of social development has often been linked to belief in the Western model of economic growth. Arguing against this narrow notion, T.N. Madan propounds a composite view of development as holistic, endogenous and culturally rooted. He also locates some of his ideas within a sociological tradition defined by the work of D.N. Majumdar, D. P. Mukerji and Radhakamal Mukerjee.

Encyclopaedia of Indian Culture—Ed. by R.N. Saletore. Vol. III: L-Q. New Delhi, Sterling Publishers Private Limited, 1983. ix + 815 + 1204pp. [ISBN 0-391-02332-2]. Rs. 200.

This is the third volume in this five-volume magnum opus on Indian culture and covers L-Q. The result of many years of intensive and scientific research, the work is based on original source-material in Sanskrit, Prakrit, Pali, Kannada and several other languages, indigenous and foreign. Besides these, the original sources consulted are inscriptions, traditions, archaeological evidence, travellers' accounts, numismatics, and in fact all available sources pertaining to the subjects taken up. The sources are treated critically so that their reliability is tested and the conclusions arrived at are acceptable to the reader with an inquiring mind. This highly intensive and specialised study is not a mere catalogue of borrowed or generalised statements. Every statement is authenticated, its source indicated for further verification, if necessary. Another important feature of this work is that each topic is examined from three angles—Hinduism, Buddhism and Jainism. Relevant references are made though briefly to the contributions of Muslim culuture, which will be treated more exhaustively in the author's next work, the Indian Culture Thesaurus. The period covered is from the earliest times to the 19th century.

The items are alphabetically arranged in order to facilitate easy reference for the scholar and the layman. In the interest of further study to assist the inquiring scholar and the interested general reader, at the end of every topic there are lists of relevant and reliable works, original and secondary. This is an exclusive feature, not found in most scholarly works of this type.

This classic volume on the time gone by should be extremely useful to scholars studying Indian life and culture in India and abroad and to all those interested in a standard reference work on Indian Culuture and Civilisation.

Encyclopaedia of South Indian Culture—Ed. by G. Ramakrishna and others. Calcutta, K.P. Bagchi & Co., 1983. 544 pp. Rs. 175.

This is the first attempt to prepare a comprehensive, up-to-date and handy reference book on South Indian Culture—Kannada, Tamil, Telugu & Malayalam. It covers such features of South Indian Culture as Art & Architecture, Archaeology, Dance, Ethnology, Folklore, History, Literature, Music, Philosophy, Religion, etc.

Care is taken to make each entry authentic and based on primary sources. It is also intended to be a gazetteer of the major centres of historical and cultural interest in South India.

Fires of Love, Waters of Peace : Passion and Renunciation in Indian Culture—by Lee Siegel. Honolulu, University of Hawaii Press, 1983. xi + 122 pp. Notes. [ISBN 0-8248-0828-2] $ 12.50.

"A compact, scholarly, highly readable book.... With admirable succinctness Darian conducts us not only through the real geography of the Ganges, but achieves the more considerable feat of inducting Western readers into the 3,000-year accretion of myth, mysticism, and religious practice associated with Ganga. The text is generously augmented with illustrations. This is a scholarly book, yet intended for the general reader"—Edmund Fuller, Wall Street Journal.

Ganges Civilization : A Critical Archaeological Study of the Painted Grey Ware and Northern Black Polished Ware Periods of the Ganga Plains of India—by T.N. Roy. New Delhi, Ramanand Vidya Bhavan, 1983. 307 pp. +xil pl. Biblio. Rs. 300.

This work is the outcome of author's own field work along with large number of his colleagues in India who have contributed to the progress of our knowledge of the Ganga Plains of India. Within its bound this volume will offer the most concise and objective evaluation of the archaeological data at present available in respect of the two well-known periods of Indian archaeology, the Painted Grey Ware and the Northern Black Polished Ware. The concept of PGW and NBP as a homogeneous unit has been so deeply imprinted in the mind of an average Indian that it has led to a good deal of loose thinking. One can easily notice a tendency to expect a uniform development of cultures associated with these potteries throughout the sub-continent in space and time. Opposed to this has developed an equally unwarranted assumption that these are only a dominant attribute of a culture and not a culture in themselves. Keeping these contradictory hypotheses in view, Dr. Roy in this book, collating all the available data, has made a rational and critical study of all the cultural equipments (not pottery alone) found associated with the

PGW and NBP Periods of Indian archaeology and has tried to put them in broader perspective of the Iron Age culture of India. The points of interrelationship between these two disparate groups of culutures, their fusion and their role in the ushering of second urbanization in India has been presented in detail for the first time in this book. An attempt has also been made to delimit the Ganga Plains into three physiographic divisions, the Upper, the Middle and the Lower Ganga Plains and correlate the same with ancient human Iron Age settlements of the region.

Glimpses of Buddhist Culture in India including four dance dramas—by V. Subramaniam. New Delhi. Ashish Publishing House, 1983. 122 pp. Append. Rs. 50.

Glimpses of Buddhist Culture in India includes four Sanskrit dance dramas namely "Parimala Madhaveeyam", "Prabhuddha Mekhaleeyam", "Khemanguli Maleeyam" and "Mahakanya Sangha Natakam." The first is a completely new story of Madhavi and her lover Kovalan (Gopala) almost totally different from the Silappadikaram account. It traces the development of Madhavi from a highly talented dancer into a passionate wife on to a mature artist and finally into a Buddhistic artist, keeping Kannagi away from view. The problems of artistic identification and creative choreography are seen through the eyes of an artist. In the second dance drama, the tragedy of Prince Udayakumara chasing in vain the beautiful Manimekhala, dedicated to the Sangha is intensified by deleting all side stories and supernatural happenings from the Tamil epic and the heroine is depicted as propagating Buddhism through her art. In Khemanguli Maleeyam, Angulimala is converted by Queen Khema in a powerful confrontation while Mahakanya Sangha portrays an imaginary Sangha of great women who glorify Buddha's compassion over logic and rationality.

The Introduction discusses the change from a secular to a religious basis for the arts in India through the Bhakti movement and its effect on Buddhism and some of the socio-historical aspects of musical composition. Appendix II on the dance drama is a sociological analysis of its evolution in comparison with the sole dance while Appendix III on the Buddhist Dilemmas inherited by Hinduism discusses socio-historically the lesser known legacies of Buddhism.

Glimpses of Tamil Culture—by V. Perumal. Berlin, Berlin Tamil Sangam, 1982. xxix+295pp. Rs. 80. (Deluxe Edn); Rs. 50 (Ordinary Edn).

This book written by Prof. V. Perumal an internationally well known Tamilologist deals with a variety of relevant aspects of Tamil culture.

The depth and breadth of Tamil literature are revealed in this book. The language is very clear, effective and appropriate.

It is a harmonious blending of antiquity and scientific modernity. Different aspects of Tamil literature have been analysed and interpreted accurately and objectively from the universal point of view. Each and every chapter is food for thought. It is informative, interesting, inspiring and thought provoking.

History and Culture of Himalayan States. Volume IV: Jammu Kingdom. Part I: Ancient and Medieval upto 1800A.D.—by Sukhdev Singh Charak. New Delhi, Light and Life Publishers, 1983. xviii+391pp. Biblio., Append. Rs. 250.

The Himalayas stretch in the north of India like a sword curved southwards, from Kashmir in the west to Arunachal (in Assam Hills) in the east. The whole curved length represents a panorama of great mountain ranges, picturesque lofty peaks and variety of races, and dotted by high-altitude habitations resounding with myriads of dialects and shaded as they are by variegated cultures.

These Himalayan regions and the people there have attracted crowds of travellers and geographers, fascinated equally the savant and the historian, the geologists and botanists, archaeologists as well as ethnographers. The study of the history and culture of the people of Himalayan region and the analysis of its physical and environmental make-up is therefore an interesting and useful endeavour which have been pursued in the volumes of this series.

India: East and West—Ed. by B.R. Sharma and S.P. Kahol. Delhi, International Publishing House, n.d. vi+88pp. Rs. 50.

The present work aims at interpreting the latest developments and trends in different shades in the panorama of Indian scene through the authentic voices of five well known personalities—Dr. Rao, Dr. Bhagwat Saran Upadhyaya, Dr. Karan Singh, Dr. Kapila Vatsyayan and Dr. Siefried A. Schulz.

Each interview attempts an exhaustive enquiry into the life and works of each scholar and his/her reactions to the contemporary realities around us. This compilation will help in promoting a better appreciation of India's past and present cultural viewpoints and her future aspirations. The book should be of special interest to foreign scholars and artists keen to know about the latest developments on Indian cultural scene.

India: History and Thought: Essays in Honour of A.L. Basham—Ed. by S.N. Mukherjee. Calcutta, Subarnarekha, 1982. 331pp. Basham Biblio. Rs. 180.

Certainly owes a great deal to whom it seeks to honour. Prof. A.L. Basham's reputation lies not only in the undoubted superiority of his work. Even if Prof. Basham had never written that remarkably popular and eminently readable, sympathetic and intelligent introdu.tion to Indian culture, that is *The Wonder that was India*, even if he had not established himself as a foremost authority on ancient Indian history and culture, his contribution to the study of the ancient history of South-east Asia would still be immeasurable through the achievements of his students. Nearly all leading historians of ancient India today are either his students or acknowledge him as their mentor.

As a mark of their respect and affection for this Grand Old Man of ancient Indian history fourteen such historians from eight different countries have come together in this volume to produce a work worthy of both teacher and students.The intrinsic merit of these essays, the wide range of themes they encompass, the questions they raise and the facts they uncover make this a valuable compilation in itself—of interest to any reader of history and society.

Included in this volume is a chronological bibliography of all of Basham's works.

India, A Cultural Voyage: A Cultural Survey of the Land of Eternal Resurgence—by Udai Narain Tewari. [New Delhi, Select Book Service Syndicate, 1983. xv+237pp. Biblio., Gloss. Rs. 125.

India is a land of eternal resurgence. Writing history might or might not have been a vocation with ancient Indians. Creating history through a ceaseless process of an onlooking culture has definitely been a divine pastime. Cultural strides in India through more than thirty centuries is the theme of this book. It provides an insight to survey linkages of those strides lauded and aspired for by the mankind. The book is an ocean encased in a crystal bowl with inner appearances made to whisper in truer lights. The book traces the voyage of Indian culture through its excellences in the realms of religion, philosophy, aesthetics, languages and sciences with a lively and unique system of deciphering unity in diversity. The book is a re-incarnation of undying echo of the ageless joy, of a great surrender to the bliss. In conformity with the general design, the book contains Readings from Kadambari, Mahabharata, Gandhi, Secular Saints, and from flora and festivals. They resurrect glimpses of authenticity in the inner landscape of India's presences—spiritual and material.

India—A Nation—by Vasudeva S. Agrawala. Varanasi, Prithvi Prakashan, 1983. vi+179pp. (Indian Civilization Series-24). Rs. 150.

The present work, India—A Nation, is a collection of twenty-three select studies of the Late Prof. V.S. Agrawala that appeared from time to time in various journals and periodicals over a period of three decades. The above title which has guided us to arrange the specific papers together, belongs, however, to Prof. Agrawala, who had projected to write a work under this very name for the National Book Trust, India, New Delhi, which also made its announcement sometime in 1963-64.

Our central idea guiding this collection has been to put together in one place some of his already published and well-known writings on various aspects of Indian cultural tradition that bring to focus certain fundamental techniques the Indian thinkers adopted to evolve a cultural synthesis and national unity of this vast and ancient people through the ages. Over a period of forty years of his writing, Prof. Agrawala published both in English and Hindi numerous papers dealing with diverse elements of our distinctive civilisation and its ever-operative national consciousness and unifying ideologies. His Hindi book, Bharata Ki Maulika Ekata (i.e. The Fundamental Unity of India), appeared in 1954, which he wished to follow with a work on the same lines in the English language also.

As mentioned all of the papers collected here were published in different periodicals and research volumes; we are able to give the proper reference of their first appearance not in all cases; a few of them appear to have remained unpublished due to various

reasons. But we cannot be sure on this point and in future the reference may be traceable in such cases too.

India and the West : Proceedings of the Seminar Dedicated to the Memory of Hermann Goetz—Ed. by Joachim Deppert. New Delhi, Manohar Publications, 1983. 263pp. (South Asian Studies-15). Rs. 250.

This book presents a selection from the papers read at a seminar organized by the South Asia Institute, the Max Muller Bhavan, and the Embassy of the Federal Republic of Germany, held at New Delhi in February, 1982 as part of the celebrations for the 25th anniversary of the Max Muller Bhavan, New Delhi.

The seminar was dedicated to the memory of the well-known Indian Art historian Hermann Goetz. The papers cover a wide field of interest: a comparative study of Indo-Aryan and Irano-Aryan mythology; trade links in western India; the Krishna legend; descriptions of newly discovered rock drawings at Chilas, two Gandhara sculptures, and frescoes decorating Lahore fort; and Indian and Western philosophy, both ancient and modern.

The emphasis in the papers is on the complementarity and root-relationship of the Indian and Western cultural fields. This accords with two main tenets of Hermann Goetz' work—that a study of art history is only possible within the context of the general history of civilization, and that indological studies must be correlated with a study of the mutual influences of the cultures to the West of India.

Krishna, the Divine Lover: Myth and Legend through Indian Art—Ed. by Enrico Isacco and Anna Sallapiccola. Bombay, B.I. Publications, 1982. 218 pp., Biblio., Gloss., Notes, Pl. Rs. 440.

This book constitutes the first detailed study of the Krishna myth in its historical and cultural context. Conceived and written by some of the most eminent contemporary scholars in the field of Indian culture, it treats every aspect of the theme as it appears in Indian art, history and spiritual life. The deity's life and deeds are recounted in full detail, each episode illustrated by one or several remarkably descriptive Indian miniatures. Also among book's dazzling illustrations figure numerous reproductions of artistic works previously unpublished and representing every region of the subcontinent. 'Krishna—The Divine Lover' provides a vital contribution to the understanding of cultural and religious themes in Indian art. The unsurpassed level of its scholarly contributions renders it indispensable as a reference volume for specialists, and its wealth of finely-reproduced illustrations will delight and fascinate the art lover.

Landmarks of South Asian Civilizations. From Prehistory to Independence of the Subcontinent —by Saiyid Athar Abbas Rizvi. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xii+531pp. Biblio., Chronology. Rs. 225.

The Landmarks of South Asian Civilizations outlines the history and civilization of South Asia from prehistory to the Independence of the sub-continent. Like other works on the subject it does not ignore Sri Lanka (Ceylon). Although it discusses the political development, the work mainly concentrates on trying to understand the process of continuity and change in the life and condition of people through the ages. It analyses the main currents of religion, society, literature and art on the sub-continent in considerable depth. The chapter on the struggle for Independence is also detailed.

The work is based mainly on original sources and the latest research on the subject. However, on the pattern of Cambridge histories and similar works, it has been decided not to burden it with footnotes although its presentation is critical.

Life in Ancient India in the Age of Mantras—by P.T. Srinivas Iyengar. Delhi, Asian Educational Services, 1982 (Reprinted). x+140pp. Rs. 65.

This is the first of a series of monographs on the History of the Indian people, in which an attempt will be made to reconstruct the life of the people of India, age by age from Indian Literature, epigraphical records, and records of foerign travellers. This is a work that can best be done by Indian writers trained in methods of critical investigation; foreign scholars can scarcely do it well, for they have not that intimate knowledge of Indian life as it is to-day, especially in villages which are remote from the railway and the telegraph and the influence of European commerce and where are still preserved most of the customs described in the following pages; and without such knowledge, work of this kind cannot be well done. Nor is it work to be undertaken by scholars of the type of the Pandit, who, however estimable his personal character and

ideals in life, sees the past through the mist of tradition and believes that Ancient India was in a Golden age when the gods roamed the land and supermen taught the people and who is so devoid of the historical sense that he holds everything he has learnt from tradition must be believed in and that an attempt at verification is sacrilege.

The necessary informations have been taken from various source books such as the Mantras; The Brahmanams; The Sutras; The Mahabharatam & the Ramayanam; Buddhist and Pali Literature; Asoka's Inscriptions; Niti Sastras; The Tantras; Modern Smriti Works and so on.

Material Culture and Social Formations in Ancient India—by Ram Sharan Sharma. New Delhi; Macmillan India Limited, 1983. xxii + 246pp. Biblio; Append. [ISBN 0-33390-416-8]. Rs. 90.

The author surveys theories of social change and underlines the key role of production techniques together with climatic conditions in shaping ancient social formations. Several questions are raised: What was the extent of cattle pastoralism in early Vedic times and how was it linked with tribalism and booty capture? Why could the later Vedic people not develop a full-fledged state and class system? What part did iron play in war and production in northern India? Why did Buddhism appear around 600 B.C. and why did this happen in the middle Gangetic plains? How many forms of society are reflected in the epics? To tackle these problems, Vedic, epic and Buddhist texts are examined in the light of material remains, tribal studies and archaic social survivals.

Material Culture of Sanchi—by K. Krishnamurthy. Delhi, Sundeep Prakashan, 1983. xv + 288pp. + 53pl. + 3 Fig., Biblio., Abbrev., Epil. Rs. 300.

Sanchi, the ancient Sangharama in District Raisen, Madhya Pradesh, well-known for its magnificent Buddhist edifices-Stupas, temples, monasteries and memorial pillars—has been attracting the attention of the art lovers and the archaeologists alike ever since its rediscovery by General Tylor in 1818. The tremendous wealth of figural and decorative carvings is superb and amazingly varied. The artistic, religious and iconographic wealth in the early sculptures of Sanchi are an almost inexhaustive mine of information in regard to the contemporary civilization.

Sanchi sculptures lend great latitude for visualising a picturesque panorama of life that thrived during the second half of the first century B.C. The art of Sanchi in all its grandeur impresses us greatly by its rhythm, symmetry, and decorative beauty and perfect handling of the floral and plant motifs. The Sanchi tradition is amazingly derived from an indigenous heritage which is born of India's own seed with deep and intimate ethnic and local roots. This book "The Material Culture of Sanchi" is an outcome of the indefatigable research of Prof. Dr. Krishnamurthy, a well-known archaeologist and an art historian. Written in lucid style, the present book recounts the contemporary life reflected in the Sanchi sculptures. The architecture, mode of dress, coiffure, personal ornaments, the weapons of war revealing the high class military life, the musical instruments bespeaking the civilized mind of the people have all been brought within the compass of sculptural art impeccably well. This richly illustrated impressive work projects an indepth, authentic account of Sanchi's material culture. The book is of great value to the student of art history; and for the common reader its fascination lies in the intense human and cultural interest that the subject inevitably generates.

Mithuna: The Male-Female Symbol in Indian Art and Thought—by Prithvi K. Agrawala. Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xxxvi + 105pp. + 241pp. Biblio., Gloss. Rs. 375.

In a comprehensive and thorough analysis, the present work identifies Mithuna or Male-Female theme as a symbol pure and simple that occurs and recurs under many contexts and representational assumptions in different phases of Indian culture, art and thought. The author has brought out an exposition of the Mithuna symbol treating fully its implications in manifold contexts and areas of thought such as One And The Many, Male and Female, As Idyllic Concept, Dampati, Incomplete Mithuna, Eternal Mithuna And Sahaja. As such this symbol now forms the key to analysing several basic ideals permeating different Indian metaphysical systems and mythical formulations as well as their tangible projection in art and iconography through the ages. The accented expression of Mithuna in Indian art and ritual has ever been a thing of wide interest both to scholars and general readers. Dr. Agrawala's work studies his greatly fascinating subject in a new and comprehensive setting

treating the Indian Male-Famale theme for the first time in the widest possible range of its existence from prehistoric ages to pre-modern times and of its multiple presence in religious, social and philosophical ideologies and art.

Myth and Reality: Studies in the Formation of Indian Culture—by D.D. Kosambi, Bombay, Popular Prakashan, 1983 (Reprinted). x+187pp. 80 Illus., Abbrev. Rs. 80.

These essays are based upon profound study of literary sources and carefully planned field work—a unique combination not to be found elsewhere. Fresh data and logical interpretaiion cast fresh and novel light on the origins and development of Indian culture. Prof. Kosambi has raised and solved questions of vital importance to all those interested in the study of Indology: The date of Karle Caves; the background of Kalidasa's plays; the significance of the great Pandharpur pilgrimage; the economic, cultural and historical basis of the Goan struggle for reunion with India—these are a few of the many fascinating problems analysed by the author.

The work is most refreshing in its range of new material presented here for the first time: Original discoveries of megaliths, microliths, rustic superstition and peasant customs. Prof. Kosambi makes an impressive use of scientific methods in many fields: archaeology, ethnography, philology. His masterly analysis is logically consistent and profoundly stimulating.The conclusions are often startling, but always convincing and undeniably important as a landmark in the study of Indian tradition.

Origins of Man and His Culture—by Stephen Fuchs. 2nd Rev. Edn. Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xii+287pp. Biblio, Epil. Rs. 120.

This book is meant to give a concise yet full introduction to the physical origin of man and the early history of his culture. In it Anthropology is treated as historical discipline, since the course of cultural developement is subject to man's will and creativity. But the functional, sociological and psychological methods of dealing with the whole range of Anthropological data are thereby not rejected or ignored. The book tries to show how primitive peoples, arrested at various stages of cultural development since prehistoric times, give us a more or less adequate picture of the ways and phases of human development and cultural progress.

A further merit of this book is that it tries, wherever possible, to furnish illustrations from Indian sources for its general theories. Thus Indian students of Anthropology have the opportunity of acquiring a knowledge of the general principles of the discipline and at the same time a sound knowledge of the peoples and cultures of India; wheras foreign text-books so far largely in use in Indian universities tend to ignore the Indian evidence.

The exposition has been kept as lucid as possible without unnecessary resort to technical jargon so that both students of the subject as well as the general reader may derive the maximum benefit from reading about the origin of man and the development of his culture.

Panorama of Indian Culture—by Prabha Chopra. New Delhi, Publications Division, 1983. 183pp. Pl. Rs. 26.

This book entitled "A Panorama of Indian Culture" is intended to fill this gap and to present in an easily readable and captivating manner in dialogue form the way of the life of the people in each state and union territory of India, their customs and manners, dress and diet, games and sports, festivals, music, dance and drama, physical features, etc. It will enable them at a very young age to know the distinguishing features of the people of each state of India, their racial characteristics, mode of living, main places of interest, history, chief products, etc. Written in a lucid style, it is presented in the form of a teacher taking his group of students round the country answering their searching questions. This book will also serve the cause of national integration and will thus engage the interest not only of students but also of the general reader who would like to be enlightened about the various cultural and social aspects of each state of India.

प्राचीन भारतीय कला एवं संस्कृति—ले० राजकिशोर सिंह एवं उषा यादव। आगरा, विनोद पुस्तक मन्दिर, १६८२। १८८+४०३ पृ०+२६ फलक। रु० २८.

किसी राष्ट्र की संस्कृति अपने धर्म, दर्शन, कला एवं मानसिक चिन्तन के स्वरुप को व्यक्त करती है।

प्रस्तुत पुस्तक में सिंधु, वैदिक, रामायण, महाभारत,

मौर्य, शुङ्ग, सातवाहन, कुषाण, शक और गुप्त युग की सांस्कृतिक रुपरेखा प्रस्तुत की गई है; इसके साथ ही भारतीय धर्म, दर्शन, शिक्षा-संस्थायें, संस्कार, वर्ण व्यवस्था, आश्रम व्यवस्था एवं पंच यज्ञ आदि पर भी विस्तार से विचार किया गया है। इस पुस्तक का विशिष्ट अंश है—प्राचीन भारत (गुप्तयुग तक) की कला (वास्तु, मूर्ति एवं चित्र) के ऐतिहासिक विकास का सर्वेक्षण, पूर्व मौर्य युग, मौर्य युग, शुङ्ग-सातवाहन, कुषाण तथा गुप्तयुग की कला का विस्तृत विवेचन। इस विवेचन में भारतीय दृष्टिकोण को महत्व देते हुये भी तत्सम्बन्धी पाश्चात्य विचारों का ध्यान रखा गया है।

राजपूत युग की कला, संस्कृति शीर्षक नवीन अध्यायों का समायोजन करने के साथ पुस्तक में प्राचीन भारत के प्रमुख नगरों का भी विस्तृत वर्णन किया गया है।

इसमें छात्र एवं पाठकों की अनेक समस्याओं का समाधान किया गया है। पुस्तक की शैली और भाषा सरल तथा सुबोध है।

भारतीय संस्कृति के अनुरागियों एवं पाठकों के लिये यह पुस्तक अत्यंत उपयोगी सिद्ध होगी, ऐसी आशा है।

Rise of Civilization in India and Pakistan—by Bridget Allchin and Raymond Allchin. New Delhi Select Book Service Syndicate, 1983. xiv + 379pp. Biblio., Pl. (Cambridge World Archaeology). Rs. 300.

Many spectacular discoveries of archaeological significance have been made in the Indian subcontinent since the first appearance of Raymond and Bridget Allchin's book, The Birth of Indian Civilization, for long the most authoritative and widely read text on the subject. Advances in related fields, particularly in geomorphology, palaeobotany and palaeoclimatology, have also radically altered our picture of the emergence of Indian civilization. In 'The Rise of Civilization in India and Pakistan' the authors have completely revised and rewritten their earlier work to present an integrated and dynamic account of human culture in South Asia. Drawing primarily upon the archaeological record, and supported by ethnographic, linguistic and historical evidence, the authors trace the origins and development of culture in India and Pakistan from its earliest roots in Palaeolithic times, through the rise and distinegration of the gerat Indus Civilization to the emergence of regional cultures, and the arrival and spread of Indo-Aryan speaking peoples. They conclude with the early Buddhist period and the appearance of city states right across Pakistan and North India establishing the pattern of subcontinental unity and regional diversity that was to characterize the country henceforward.

The authors have made every attempt to incorporate the results of the most recent research and their book is illustrated throughout with photographs, maps and line diagrams.

Offering an original and stimulating perspective on archaeology of the subcontinent', The Rise of Civilization in India and Pakistan' will be invaluable to students of South Asian culture and early history. It will also appeal to anyone interested in historical geography, world prehistory and archaeology in general.

Social Life of the Mughal Emperors, 1526-1707—by Muhammad Azhar Ansari. New Delhi, Gitanjali Publishing House, 1983 (Reprinted). 230pp. Biblio. (Thesis approved by the University of Allahabad for the Degree of Philosophy in 1948). Rs. 110.

The study of the Medieval Indian social life has been a subject of great interest among scholars. But since long a detailed and systematic study of the Social life of the Mughal Emperors was needed. The present work is an attempt in that direction.

In this book an attempt has been made to provide an insight into the pompous life of the Mughals, their riches and grandeur, day to day life, garments, costumes, winery, fruitery, harem, modes of travelling, hunting, court etiquette, games and amusement, fairs and festivals.

The book is a major contribution to a relatively less explored but more significant field of the Mughal period. It deals with all the important aspects of the social life at the court of the Gerat Mughals.

Study of the History of Culture of the Andhras—by K. Satyanarayana. Vol. II: Consolidation of Feudalism. New Delhi, People's Publishing House, 1982. xxx + 619pp. Biblio. Rs. 100.

Satyanarayana's research culminated in his mag-

num opus 'A Study of the History and Culture of the Andhras' in two volumes. The first volume was published several years ago.

The second volume which we now present describes the period from the 12th to the end of the 18th century. The author calls it consolidation of feudalism. The Kakatiyas of Warangal, the Bhamanis of Deccan, the Gajapatis of Orissa, Vijayanagar empire and Qutb Shahis of Golconda were the ruling dynasties. The author with his command of facts and of details regarding the society, economy and culture of the Andhras has discussed the economic structure which includes agriculture and industry, trade and commerce, etc., as also the administrative machinery, religion and society, literature and art.

In the concluding chapter the emergence of small scale commodity handicrafts, development of trade and commerce with the penetration of European merchant capital when the British East India Company established its supremacy have been brought into focus.

The author's conceptual approach in this study is guided by Marxist methodology which enabled him to see the data in its proper perspective.

उपनिषद्कालीन समाज एवं संस्कृति—ले० राजेन्द्र-कुमार त्रिवेदी। दिल्ली, परिमल पब्लिकेशन्स, १९८३। १६+२९२ पृ०। रु० ९०।

भारतीय तत्त्वचिन्तन के स्त्रोत उपनिषद् ही हैं। इनमें ज्ञान की जिस पराकाष्ठा का निरुपण हुआ है उससे परवर्ती सभी दार्शनिक संप्रदाय प्रभावित हैं। उपनिषद् साहित्य पर पौरस्त्य एवं पाश्चात्य सभी विद्वानों ने गवेषणात्मक कार्य किया है किंतु उस चिंतन का आधार दार्शनिक मूल्यों तक ही सीमित रहा है। तत्कालीन जन-जीवन को चित्रित करने का प्रयास अद्यावधि नहीं हुआ। वैदिक साहित्य के जिज्ञासुओं ने वैदिक सभ्यता और संस्कृति के परिप्रेक्ष्य में ही उपनिषदों का अध्ययन किया है। स्वतंत्र रुप से उपनिषद्-कालीन सांस्कृतिक जीवन का चित्र अभी तक अस्पष्ट है। इन विचारों को ध्यानगत करते हुये लेखक ने इस ओर महत प्रयास किया है। तत्कालीन सामान्य जन-जीवन, राजनीतिक, आर्थिक जीवन-दशा एवं राज्य व्यवस्था, उद्योग-धंधे आदि सभी पहलुओं पर विशद विवेचन किया है। उपनिषदों में वैदिक काल के उपरांत विकासशील जाति के अग्रगामी पादक्षेपों का लेखा-जोखा भी उपलब्ध है। किंतु दार्शनिक पदावली और विषयवस्तु में से उन सामाजिक संदर्भों को खोजकर सुसंगत बनाना अत्यंत कठिन है। लेखक ने इस शोध प्रबंध में इस कमी को विद्वतापूर्ण ढंग से समाहृत किया है।

वाल्मीकि युगीन भारत (६०० ई० पू० का भारत) —ले० मंजुला जायसवाल। इलाहाबाद, महामति प्रकाशन, १९८३। ६+४+६२८+१० पृ० रु० १७०।

विदग्ध लेखिका ने रामायणान्तर्गत् प्रमुख शब्दों को एकत्र करके व्युत्पत्ति द्वारा इनकी आत्मा को परख कर रामायण-युगीन भारत का खाका पेश किया है, जो सुन्दर बन पड़ा है, प्रांजल संपन्न हुआ है।

वाल्मीकि रामायण में ऐसी संस्कृति की कहानी कही गई है जो सामाजिक धाराओं के विकास की चरमबिन्दु पर पहुंच चुकी थी और आज तक आदर्श बनी हुई है। परवर्ती भारतीय समाज उस मार्ग से च्युत होकर चाहे बहक भले गया हो, किन्तु उससे ऊंचा आदर्श स्थापित न कर सका। सांस्कृतिक दृष्टि से वाल्मीकि रामायण न केवल एक काव्य है, अपितु एक जाति का इतिहास है, स्मृति है, धर्मशास्त्र है और काव्यकला का सर्वोत्कृष्ट प्रतीक है।

रामायण में वर्णित प्रसंगों का अनेक दृष्टियों से विवेचन किया गया है। लेखिका ने निष्पक्ष भाव से नीर-क्षीर विवेक करते हुए खरे को खरा और बुरे को बुरा बताया है। उनकी यह खूबी इस रचना में चमक उठी है।

वैदिक संस्कृति पर दृगस्पर्श—ले० आचार्य चतुरसेन। दिल्ली, सन्मार्ग प्रकाशन, १९८३। २२४ पृ०। रु० ५०।

आचार्यजी ने समय-समय पर धार्मिक और सामाजिक दृष्टि से वेद तथा अन्य धर्म ग्रन्थों पर अपना दृष्टिकोण प्रकट किया। विविध पत्रिकाओं में विविध लेखों

के अतिरिक्त धारावाहिक रुप से 'सम्मेलन-पत्रिका' इलाहाबाद, 'चतुरसेन' त्रैमासिक तथा 'समस्त संस्कृत साहित्य के हिन्दीकरण की योजना' के अंतर्गत आचार्यजी ने प्रामाणिक रुप से प्रचुर सामग्री लिखी। उसी बिखरी हुई साहित्य निधि को आचार्य जी की मृत्यु के बाद उनके अनुज चन्द्रसेन ने दस वर्षों में भिन्न-भिन्न पुस्तकालयों में खोजकर संग्रहीत किया। इसके अतिरिक्त उनके कुछ अप्रकाशित वेद-विषयक लेख तथा "तब अब क्या" और फिर अप्रकाशित और अधूरे महान ग्रंथ का 'तब' अंश भी इसमें संग्रहीत किये गये। उस सारी सामग्री के संकलन का परिणाम ही यह ग्रंथ है।

इस ग्रंथ में उन्होंने वेद, ब्राह्मण, पुराण, स्मृति आदि से मिस्त्र, मेसोपाटामियां, बेबीलान, पर्शिया और यूनान के अति प्राचीन इतिहास का तुलनात्मक अध्ययन करके अपने स्वतंत्र विचार और दृष्टिकोण भी उपस्थित किये हैं: देव, दैत्य, दानव, नाग, यक्ष, रक्ष, मानव-आनव, आर्य व्रात्य, मत्स्य आदि इतिहासातीत जातियों की अब तक अविश्रुत, विस्मृत, सर्वथा नवीन साधारण, असाधारण स्थापनायें हैं। ऋग्वेदकाली विविधनृवशों के विस्तृत रेखाचित्र हैं। संक्षेप में इस ग्रन्थ को वेद, पुराण, दर्शन, ब्राह्मण, महाभारत, उपनिषद और इतिहास के प्राप्तव्यों की एक बड़ी सी गठरी बांधकर, धर्म-समुद्र में डुबकी देकर सर्वसाधारण के लिये बोधगम्य सरल हिन्दी भाषा में सुगम और पठनीय बनाया गया है। ग्रन्थ के संपादन, संशोधन और वेद-संदर्भों की शुद्धता के लिये प्रसिद्ध विद्वानों की सहायता भी ली गई है।

CUSTOMS

Hindu Manners, Customs and Ceremonies—by Abbe J.A. Dubois; Tr. by Henry K. Bauchamp. 3rd Edn. New Delhi, Asian Educational Services, 1983 (Reprinted). xxxiv+741pp. Rs. 30.

Readers will see in the following pages to what extremes the people of India carry their belief in and love for the marvellous. Their first historians were in reality poets, who seem to have decided that they could not do better than compose their poems in the spirit of the people for whom they were writing. That is to say, they were guided solely by the desire to please their readers, and accordingly clothed Truth in such a grotesque garb as to render it a mere travesty from an historical point of view. While waiting for inquirers, more skillful than the author, to find a way through this labyrinth which to him is absolutely inextricable, the author offers to the public a large number of authentic records which he has carefully collected, and which, for the most part, contain particulars that are either unknown or only partially known, in the hope that they will be found not altogether devoid of interest.

In this new edition the contents of the Author's first MS have been carefully revised and corrected. They have, moreover, been considerably augmented by many curious details which did not appear in the original documents. At the same time, he has made no substantial changes in the order and classification of the contents. Five or six additional chapters and a number of corrections and improvements in the body of the work constitute all the difference between this and the earlier draft.

Rites and Ceremonies of Hindus and Muslims—Comp. by H.A. Rose. New Delhi, Amar Prakashan, 1983 (Reprinted). 228pp. Rs. 150.

This book is based on the census report of undivided Punjab in 1883 by the late Sir Denzil Ibbatson. H.A. Rose, a member of the Indian Civil Service, compiled the present volume, adding to it his own observations based upon his first-hand knowledge of social customs of the undivided Punjab.

Rites & Ceremonies of Hindus and Muslims is a fascinating study and on the strength of authenticity of the material, is by far a classical work on this subject.

DANCE

Erotica in Indian Dance—by Projesh Banerji. New Delhi, Cosmo Publications, 1983. 171pp. Biblio., Pl. Rs. 225.

This is an extraordinarily fascinating and interesting work as is discernible from its title, and courageously deals with a delicate and dangerous subject, very artistically and lucidly treated by a congnoscente of Indian Dance. The author has clearly distinguished between human and divine sex, and has opened a window on a world that most of us hardly realise exists. He has emphatically

pointed out that eroticism in Indian Dance is a grave misnomer and unjustified stigma attributed to the sublime romanticism and spiritual dalliance of the heavenly superhuman characters, the acknowledged originators of Indian Dance, and hence the correct interpretation of the so-called eroticism in Dance has been impressed by him in great detail. According to him, the Life of a Hindu since his birth up to the time of his death, even during the period after his death, is affectionately remembered by his family members, much after his mortal remains are consigned to flames, is linked with divinity. The writer unflinchingly holds the view that Indian dance is divine, and sex, a necessary adjunct to dance, is also divine; and their intertwined spiritual characteristics can not be separated, as the sun cannot be eliminated from its rays. There are no reservations in this astonishing book—sex, religion, history of fine arts of the country, ancient scriptures, politics, social setup, dogmatic notions, superstitious beliefs, Hindu conception of life contrasted with the west, place of fetish worship, philosophy, amusement, marriage—all these things are passed on review. The result is a book one cannot put down from the first page to the last. There is no indictment against any theological practice or assertion, or any mode of thought and living, or ethical principles, and social or political policy; the verdict is delightfully unconventional that can scarcely be parallelled and unescapable. The extraordinary narrative and even more extraordinary illustrations—most of which are quite unique—make the book extremely and intelligently brilliant. The book represents Indian Dance that is real, and is the best expression of the best thought reduced in writing, where one is lost in elysian reverie.

His Dance, His Life: A Portrait of Uday Shankar—by Mohan Khokar. New Delhi, Himalayan Books, 1983. 184pp. Pl. Rs. 250.

Uday Shankar is now part of dance history. He played an inestimable role in the revival of Indian dancing in 1920s, he lifted the art to a level of universal respect, he carried it across the seas. He created a new style of his own, and he fathered what has come to be known as Indian ballet.

'His Dance, His Life' is a lovingly written and objective study of Uday Shankar, the man and the artiste, spelling out the achievements and failings of both. The author Mohan Khokar is priviledged as one who knew Uday Shankar as few others did, especially in his declining years.

To crown the effort, the volume is adorned with an eloquent introduction by Uday Shankar's youngest brother, Ravi Shankar, the internationally acclaimed Sitar maestro.

'His Dance, His Life' is a thoroughly illuminating book about one of the most remarkable geniuses ever born. There is little doubt that it will fascinate the general reader as much as the dance buff.

Indian Ballet Dancing—by Projesh Banerjee. New Delhi, Abhinav Publications, 1983. xiv + 180pp. + 49pl. Biblio., Epil., Prologue. Rs. 250.

The Indian ballet dance form which occupies a secure place in India's traditional and rich cultural heritage, had been neglected for long and no attempt has been made so far by anyone to write a book on the subject. So the author, as a staunch devotee of Indian dance, thought it his bounden duty to show the path to the other writers of fine arts to follow, and by their research work add much more for the benefit of the ballet dancers and art lovers.

The book covers a wide range, traversing over ancient, medieval and indigenous ballets, comes down to the contemporary forms. Almost all the facets connected with ballet dancing, such as light, ballet-music, choreography have not only been touched and dealt with, but have been adored and embellished.

It is a fascinating work, first of its kind, and very interesting and pulsating which the reader will try to gulp in one sitting.

Kathakali: The Sacred Dance-Drama of Malabar—by K. Bharatha Iyer. New Delhi, Oriental Books Reprint Corporation, 1983. xii + 136pp + xxvi Pl., Biblio., Append., Drawings. Rs. 175.

Although authoritative expositions of Indian music, painting, sculpture, etc. are available in English, no adequate treatise has so far appeared dealing with the art of Indian dancing. Mr. Iyer's book on Kathakali has to a great extent supplied this long-felt want. Apart from the fact that the book is a veritable mine of information on the subject, hitherto unavailable, it is a graphic evocation of an art-form which is yet a living tradition of the people of Malabar on the Western coast of India. The author has set this colourful pageant of dance and drama against its historical and psychological background and by gradual stages the reader is taken

to the very threshold of the stage where are enacted the heroic struggles and other mighty endeavours of the epical gods and titans of ancient India. The whole drama is unfolded before the mind's eye in all its ceremonious beauty, grandeur and sublimity. A section of the book deals with the technique of this highly stylized art which is lucidly explained and much useful material is to be found in the several footnotes which will be of particular interest to students of comparative dance and drama. This treatise will be of permanent value as presenting a creative appraisal of a magnificent form of living Indian art tradition. The author who is a well-known student of Indian art and tradition has brought to bear on this subject his extensive researches and intimate knowledge of the Kerala stage.

Mohiniyātaṁ: Āṭṭaprakaraṁ with Notations of Mudrās and Postures (A Bilingual Publication in English and Malayalam)—by G. Venu and Nirmala Panikar. Trivandrum, G. Venu, 1983. 204pp. Rs. 80.

"Sri Venu appears to have succeeded at last in evolving a system of notation which can respond to the characteristic features of Indian dancing. The system is innovative, logical and viable. It takes into account practically all the physical possibilities of the palm and the finger movements and combines an approach of using symbols along with simple pictographs. Directions, facings and path of movement is all taken care of. It is then related to body posture and stance, place and covering of space. It is easy to follow, and once the rudimentary principles are learnt the notation system presents little difficulty."

Dr. Kapila Vatsyayan

Myth of the So-called "Tribhanga" as a "Pose" or the Nature and Number of Bhangas—by K.M. Varma. Santiniketan, Proddu, 1983. xvi+90+1pp. Biblio., Rs. 50.

The concept of Bhaṅga is basically an aesthetic concept, and a hitherto unrealized fact is that Bhaṅgas were conceived on the model of the Vaiṣṇavasthāna expounded by Bharata in the Nāṭyaśāstra. Hence, like the latter, they are also expressive of the qualities, such as charm, nobility, dignity, etc.

According to the Agamas—the original source of Bhaṅgas—Bhaṅga means loss, i.e. lowering of the height on vertical plane resulting from keeping the legs at given distance and in a particular mode. Conceptually viewed, Bhaṅga is one, and it is classified into only three on the basis of minor variations. The three Bhaṅgas are: Abhaṅga, Samabhaṅga and Atibhaṅga and this is their proper order which is suggested by the meanings of these names. There is no more Bhaṅga.

The collective name of these three Bhaṅgas is Tribhaṅga meaning triplet of Bhaṅga, but it is not the name of an independent fourth Bhaṅga of that name, as erroneously propagated up to now. Likewise Dvibhaṅga is also a myth. They were wrongly interpreted; for instance Bhaṅga as flexion, Samabhaṅga as erect standing position and their order in the list was changed incorrectly by one and all of the previous scholars. For all this, there is no textual basis. In fact none of them took pains to study the Agamas properly. Hence what all the scholars propagated for the last seven decades is wrong from A to Z, about which there is no doubt.

Bhaṅga concept reveals the remarkable degree of ancient artists' observation of nature and it is the purpose of this monograph to bring it out by removing the wrong notions created by previous scholars without any exception.

ECONOMICS

Arthaśāstra of Kauṭilya: A New Approach—by Asoke Chatterjee. Calcutta, Sanskrit Book Depot, 1982. 89pp. Rs. 40.

This book 'The Arthaśāstra of Kauṭilya' is a piece of work of exceptional interest and value which is accepted as the famous compendium of Ancient Indian Political Thoughts and Activities.

In this present volume an attempt has been made for the first time to understand and analyse Kauṭilya as a disciple critically estimates the values of the work of his religious preceptor. The first four chapters, however, deal with the introduction of the identificational antiquity and career of the author, a brief resume of the subject matter of the work, the administrative system of India in Kauṭilya's age and the promulgation and exposition of the different branches of learning (vidyā). But I have tried in the last three chapters comprising abcut the three-fourth part to show the real genius of Kauṭilya, the Master, by interpreting the benedictory and the introductory portions of his work. Its Indian value is manifested in the highly imaginative mental adroitness and innate faculty forming images of external as well as internal objects.

Economic Life in Ancient India as Depicted in Jain Canonical Literature—by Dinesh Chandra Jain. Vaishali, Research Institute of Prakrit, Jainology & Ahimsa, 1980. vii + 162pp. Biblio. (Prakrit Jaina Institute Research Publication Series Ed. by Nagendra Prasad-18). Rs. 23.

Dr. D.C. Jain's book on "Economic life in Ancient India as depicted in Jain Canonical Literature" is a pioneering work. It is creditable that Dr. Jain has pieced together materials from extremely scattered and scanty sources of Jaina Agamas or Sutras. By such painstaking work he has brought to light hitherto unknown materials before the economic scientists and administrators.

In the above light the work of Dr. Jain is commendable and he deserves congratulations for this.

Dr. N.C. Agrawal

Natural Calamities and the Great Mughals—by C.M. Agrawal. Bodh Gaya, Kanchan Publications, 1983. xxi + 249pp. Biblio., Gloss. Rs. 90.

Various attempts have been made at the interpretation of historical events: the role of great leaders, religious movements, the mode of production, intellectual awakening, etc. In this pioneering work, the author unearths the repercussions of natural calamities on the course of historical events with a special reference to the Mughal period in Indian history.

This book contains seven chapters: ch. I is a brief survey of natural calamities upto 1526 A.D. while ch. II deals with natural calamities on the soical, economic & administrative spheres and ch. VII is rounded off with a Resume. A detailed bibliography, an index and glossary make this book a work of permanent value to students and scholars alike.

Nowhere has the entire subject in all its aspects-social, economic and administrative—been treated so exhaustively, objectively and scholarly in one single volume as in this fascinating study. As the author marshalled the facts not only critically but lucidly, his work is an abiding contribution to the field of historical research.

Perspectives in Social and Economic history of early India—by Ram Sharan Sharma. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xii + 262pp. Biblio., Abbrev. Rs. 125.

The book gives a lucid and succinct account of economic developments in early India, and links them with changes in social structure. The ideological relevance of divinization and communication to social control and cohesion is discussed. The problems of caste, the family, production methods and economic organisation are examined. The traditional approach emphasising the eternity of social and economic institutions is discarded, and trends of change and discontinuity are underlined. Some questions are also raised for further investigation.

EDUCATION

Education and Social Change in South India: Andhra 1880-1920—by Y. Vaikuntham. Madras, New Era Publications, 1982. vii + 279pp. Biblio., Map, Tables, Abbrev. Rs. 100.

In this rigorous and systematic study of interaction between the spread of education and the process of social change in Andhra in the erstwhile Madras Presidency. Dr. Vaikuntham traces the history of education before 1800 and critically discusses the educational policy of the Government from 1800, education of women, child marriages, the role of the reformers, devadasi system, Sati, purdah, uneven marriages, women's organisations, caste and education, caste associations, the rise of the depressed classes and middle classes, the role of the Christian missionaries in the spread of eduction and the press.

The book is based on original official documents, latest literature on the subject and contains a wealth of statistical data.

Language in Education—by Omkar N. Kaul. Patiala, Indian Institute of Language Studies, 1983. 98pp. Biblio. Rs. 55.

The book 'Language in Education' is essentially a collection of some general essays on different aspects of Language Education. It includes chapters on issues in Education: An Overview, Language as Medium of Instruction, Language Curriculum and Syllabus, Language Teaching Situations, Language in Elementary Education, Language Teaching Methods, Language Teaching Aids, Padagogical Grammar, Teaching of Poetry, and Language Testing. These essays are primarily written for the use of language teachers, teacher educators and for those who may be interested in the general study of different problems of language education.

On Bringing up Weak and Slow Learning Children: Research Findings & Knohow—by Anand P. Srivastava and Anil Srivastava. New Delhi, The Learning Laboratory, 1983. 140pp. Biblio. Rs. 65.

"This book is expected to provide a highly useful look and insight for all concerned. It should be able to prevent shedding of tears by parents and feeling of professional failure by teachers...hopefully it will also encourage educationists and other specialists to make a deeper and more penetrating study of different (biological, sociological and pedagogical) facets of this complex problem so that all children can grow into healthy adults by an optimum utilisation of the natural faculties and environmental facilities available to them."

—R.C. Mehrotra

FINE ARTS

Age of Splendour: Islamic Art in India—Ed. by Saryu Doshi. Bombay, Marg Publications, 1983. 149pp. + 26pl. Fig. Rs. 250.

The Islamic invasion of India brought in an influx of ideas and concepts that led to an exciting new synthesis of cultures—the Turkish, the Persian and the Indian. By the sixteenth and seventeenth centuries, Mughal arteliers, workshops and builders had ushered in an age of true splendour. Islamic, and especially Mughal art tells a tale of kings and nobles who, while they conquered and ruled, also devoted their energies to the pursuit of excellence in the arts.

'Age of Splendour: Islamic Art in India', a special Marg publication, has Karl Khandalavala, the well-known collector and art scholar, as Guest Editor. Profusely illustrated, the book projects with scholarly perception one of the most interesting periods of India's artistic history.

Art and Architecture of Himachal Pradesh—by Mian Goverdhan Singh. Delhi, B.R. Publishing Corporation, 1983. 290pp + cxxxii pl. Biblio., Chronology, List of Temples, List of Plates, Map. Rs. 500.

Himachal Pradesh is also known as Dev Bhumi, the land of Gods. It is full of ancient temples of many Gods and Goddesses. Mian Goverdhan Singh, who is the Librarian of the Himachal Pradesh Secretariat Library, Simla has attempted to give authentic information about the various temples etc. He has given a Bibliography of 39 pages, an Index of 26 pages, a chronology of 12 pages, and a list of Maps spread over 32 pages.

There is a list of illustrations (15 pages) and the illustrations on 132 pages. Pent Roof Temples, Pagoda Style Temples, Tower Type Temples, Pyramidal Temples, Indo-Aryan Temples, wood carvings, sculptures, paintings, Chamba rumals, Pieces of Buddhist art, Thankas etc., have been included. Some of the illustrations are quite impressive.

The author has tried to show how the artists, architects, and the craftsmen of Himachal Pradesh synthesized the various art influences—indigenous, Indo-Aryan and Indo-Tibetan.

It is a good book and the first comprehensive volume to appear on the Art and Architecture of Himachal Pradesh. The author deserves a pat on his back for the labour put in by him in compiling this book. The printing could be more artistic.

Art of Gupta India: Empire and Province—by Johanna Gottfried Williams. New Delhi, Heritage Publishers, 1983. xxvi + 209pp. + 268pl. Biblio. [ISBN 0-691-63988-7]. Rs. 500.

"...This book is a landmark in the scholarship of the whole field of Indian art studies...never before have the aesthetic, historical and cultural factors all been interpreted with such rigor and insight."

In a study of the sculpture and architecture of northern and central India in what is often called the Golden Age of Indian art, Johanna Williams points out that although Gupta rule coincided only roughly with the period of Gupta art, pride in this native Indian dynasty contributed to the inception of a Gupta style that existed over much of northern India from about 350 A.D. until 550. Distinct from the more profoundly foreign Kushan style, the classical Gupta idiom spread more than 1,500 kilometres across India by the network of communications that existed under the Gupta dynasty. Moreover, the style was maintained by smaller successor states seeking to identify themselves with the Imperial Guptas.

Arts and Antiquities of India: An Illustrated Selection—by Gordon Sanderson. New Delhi, Cosmo Publications, 1983 (Reprinted). xvi + 198pp. + lxxiii pl. Rs. 300.

On the occasion of the coronation Durbar of December 1910, an exhibition of Antiquities of India was held and Gordon Sanderson who was the Curator of the Delhi Museum of Archaeology pre-

pared a detailed Catalogue of all the art items. It was a rare exhibition, because the exhibits were collected from various sources and printed very successfully. This book is a reprint of that Catalogue and has been published in order to give a glimpse of the great Indian culture and heritage. It has in it pictures of Arms and Armour, Standards and Insignia, Farmans, Letters etc., Specimen of Calligraphy and other miscellaneous exhibits.

The cover of the book is quite impressive and well-printed but the pages inside do not impress, because the pictures are not very sharp and the black ink not that black. The books on art must always be printed very artistically, otherwise they cannot be called Art books.

The book has value because it gives very useful information about many artistic specimens of India. Recommended for archaeologists, Indologists, historians and artists. All libraries should keep this volume in their Indian Section.

Asian Arts and Christian Hope—by Kathleen D. Nicholls. New Delhi, Select Books, Publishers & Distributors, 1983. xviii + 189pp. Biblio., Append. Rs. 125.

A deep love and respect for Indian culture and a longing to see more expression of this culture in the life of the Church has been the motivating factor in the writing of this book.

Mrs. Nicholls' extensive research into both folk and classical art forms as a means of expressing and communicating the Christian faith led to the writing of Asian Arts and Christian Hope.

She has also studied the way in which Indian culture and aesthetics spread to other countries in Asia and the way in which Christians in these countries have utilised these forms. She encourages her readers to consider what must be rejected, what can be transformed or accepted and where new dimensions can be added to Indian art forms.

She describes such art forms as painting, story-telling with traditional audio-visual aids, poetry, music, dance and drama. She suggests ways in which traditional and modern mass media can be synthesised. The book is amply illustrated.

Aspects of Indian Art and Culture: S.K. Saraswati Commemoration Volume—by Jayanti Chakrabarty and D.C. Bhattacharyya. Calcutta, Rddhi. India, 1983. xvii + 253pp. + 58pl. Rs. 175.

This volume is an assemblage of articles contributed by eminent scholars in memory of Professor Sarasi Kumar Saraswati, one of the greatest authorities on the history of Indian Art and Architecture. The contents of this book consist of assorted articles, twenty three in all with fifty-nine illustraations. It covers diverse aspects of Indian art and culture including architecture, painting, sculpture, numismatic, iconography and socio-cultural study. A short life sketch and a list of select publications of S.K. Saraswati are appended after the Editor's note.

Some of the contributing scholars are A.L. Basham, Michael (Australia), Heinrich Von Stietfcron (Germany), Richard Salomon (America), G.M. Bongard-Levin (Russia), P.L. Prematilleke (Sri Lanka), R.C. Majumdar, D.C. Sircar, C. Sivaramamurti, M.A. Dhaky(India), Mukhpesur Rahman (Bangladesh).

Recommended for all libraries and lovers of Indian art and culture.

Buddhist Art of Central Asia—by Dipak K. Barua. Calcutta International Institute of Pali & Prakrit Studies, 1981. 115pp. Rs. 125.

'Buddhist Art of Central Asia' is the first publication which presents a detailed discussion on the three forms of art—painting, sculpture and architecture—along with a chronological account of Buddhism in different states of ancient Central Asia in a single volume. In the present study the author has also endeavoured to reveal the influences of art traditions followed by the Indians in general and Buddhists in particular on the peoples of 'Ser-India'. Although the author's main theme of treatment is concerned with the 'Buddhist' elements, in some cases he has to broaden the scope of discussion and include also Brahmanical and other religious elements found there in order to make it a comprehensive one. So far dealing with the remains of ancient Central Asia efforts have been made to trace their roots in Turkish, Chinese, Hellenistic or Persian sources often undermining or bypassing the real fountain of inspiration which was Indian. But the present book reveals in very clear terms how it was the inner spirit of the Indian tradition brought about by Buddhism that deeply encouraged the artists there.

Elephant in Indian Art and Mythology—by S.K. Gupta. New Delhi, Abhinav Publications, 1983. 87pp. + 69pl. + 34 Fig. Biblio. Rs. 210.

Dr. Gupta herein offers a detailed statement regarding the historical development of elephant symbol in Indian myths and art. This must be counted as a unique effort in understanding the symbolism of Indian culture through elephant symbol.

Flora and Fauna in Mughal Art—by Shanti Swarup. Bombay, D.B. Taraporevala, 1983. xii + 76pp, 150Illus. Biblio. Rs. 220.

"The flora and fauna in Mughal art occupy a substantial and important place in the total panorama of Indian Art. Historically they unfold a process in which various cultures, philosophies and aesthetics springing from the basic premises of India and Iran contribute to evovle a national art. Artistically their eloquently expressive forms and the highly lyrical qualities of composition make the beauty of the Mughal floral and animal themes perhaps more breath taking than anything seen in a similar sphere till then. It is, therefore, amazing that so fascinating a subject has not yet sufficiently drawn the attention of art-historians, and except for casual articles in periodical publications a connected fauna is still lacking. The present work brings together at one place a number of the representative examples of the flora and fauna in Mughal art, mainly in architecture and painting, from Akbar to Shahjahan (A.D. 1556 to 1658), to evaluate them in the light of qualities that are observable, and to examine them.

"A fairly large number of the well-known examples and some not so widely known are included in this work. The choice however has been made from such a wealth of material that it has been sometimes agonising to have to leave out so much that is rich in order to be able to present a volume which may be complete yet not unwieldy."

This is a superb publication, full of interesting facts and a wealth of illustrations; it is a book for the general reader interested in art, the student of Indian history and culture, even the scholar who will find here much that is little known and the many illustrations illustrative of the text—a book to read with pleasure, cherish with care and own with pride.

India's Religious Art: Ideas and Ideals—by K.V. Soundara Rajan. New Delhi, Cosmo Publications, 1982. 88pp. + Lxii pl. Rs. 250.

Iconic imagery for religion in Indian art is often taken for granted, on its inception, as it was an inherent part of the very early stages of both pre-urban and urban life of India. Hinduism, again, is virtually considered as an iconic religion in its essentials. The fact of the matter, however, seems to be that the springs of the Indian mind had, by and large, figured it out quite early, but condensing it into a finite modulation in a cultic object had a chequered course. It is not only based on the dovetailing of abstract word-picture and concrete objectivity, of elite realms of metaphysical reasoning and the down-to-earth folk urges and concretization of the same for drawing faith and inspiration therefrom. The dichotomy of society into the masses and the elite articulated it in a complementary way, and the matrix of iconic imagery came essentially from the former.

The literary or oral traditions of India, further, by their overlapping and continuous character, make the exercise of identifying the finite stage of cultic iconic religion difficult, until the stage reaches when it becomes self-explanatory. These pitfalls and essential format of living faiths in India which turned icon-oriented at some stage, require a careful understanding of the socio-religious and socio-cultural motivations working on the entire communities from stage to stage. If the book has helped in a better appreciation of the problems and the perils of oversimplification or hypothetical reasoning of iconic religious imagery in India, the aim of the author is fulfilled.

The book, in its chapterization, takes the reader through the journey of the mind of man on the vivisections of an extracosmic divinity and exposes him to the landmarks, until this stands integrated in society, as an inseparable part of the spiritual legacy. It also explains the symbolism that had played into ramifications of the theistic framework for religion, among its distinguished votaries at various stages, a process that is feasible only by archaeological reasoning of the evolutionary as well as digressive trends of the actual life system.

Life and Art of Early Andhradesa—by Amita Ray. Delhi, Agam Kala Prakashan, 1983. x+255pp+18 Fig.+350Pl. Biblio. Rs. 395.

Life and art of Andhra Region is a most comprehensive work on this subject to this date. Methodologically it is not merely archaeological, nor even generally historical; the author in her approach combines both, to correlate the picture of Politico-socio-economic, religious, and cultural life of early Andhradesa with the content, form and teachnique of the art that this life had brought forth. Such an enquiry besides affording a deeper understanding and a better perspective of the art of this region, has a wider significance in the history of Indian art and culture in general. This monograph is expected to throw important light on the relationship between a given social and ideational pattern of life and the creative activities of the form generated and fostered by it. In other words, the author has introduced here a broadly sociological approach to the study of art and art-history integrating it with considerations of aesthetic, ideological, archaeological and historical approaches. This is a welcome addition to the growing library of literature of Indian art and archaeology. An annotated description of plates, acomprehensive bibliography and two maps—one showing cultural interaction between Krishna Godavari region and other parts of India and the other indicating Buddhist sites in Andhradesa—enhance the merit of this volume.

Masterpieces of Vijayanagar Art—by Sindigi Rajasekhara. Bombay, Taraporevala, 1983. 38pp.+100 pl. Biblio. Gloss. Rs. 170.

Vijayanagara was a kingdom founded in the Deccan by two brothers in about A.D. 1336, till it was finally destroyed in A.D. 1565 at the battle of Talikota by the Bahamani Sultans. The Rays of Vijayanagara were great patrons of Hindu culture and of Sanskrit literature. They were also great builders who originated a distinct school of architecture and painting. And during the heyday of the kingdom, its great wealth, splendour, and grandeur evoked the admiration of all foreign visitors who visited its capital city. Hampi Abdur Razzak wrote: "The city is such that the eye has not seen nor ear heard of any place resembling it upon the earth." This artistic grandeur is well brought out by the author in his concise but authoritative Indroduction to this book and the large number of superb plates it contains. In the words of the author:

"An attempt has been made to focus the attention of art-historians to an important art-centre of the mediaeval period. Hampi, the erstwhile capital of the Vijayanagara empire, was a leading city in India both as a seat of political and religious-cum-artistic activities which lasted well over 200 years. All that is best in the Vijayanagara art is more or less represented in the ruins of Hampi."

After an explanatory and historical Introduction, the author has further dealt, in separate sections, with religious sculpture, secular sculpture on social aspects,ceiling paintings, religious monuments, secular buildings, miscellaneous monuments like mantaps, gateways, water-tanks, etc. A Glossary and Select Bibliography conclude the book.

This richly illustrated book will not only greatly interest the student of Indian art and culture, but also delight those general readers interested in Indian architecture, sculpture and painting. This is a book all will be proud to possess.

Mauryan Art—by C.B. Pandey. Delhi, Bharatiya Vidya Prakashan, 1983. xi+136pp+xv & pl.+19 Fig. Biblio., Append. Rs. 250.

This is the first comprehensive book of its kind exclusively devoted to the various aspects of Mauryan Art, giving cultural and artistic background in two separate chapters. The work critically and comprehensively deals with Mauryan Stupas, Caves, Pillars, Capitals, all in separate chapters alongwith critical appraisal of the problems of foreign influence on Maurayan Art and symbolism, etc. The book is very useful for scholars, students and researchers alike.

FLAGS

Dhvaja: Standards and Flags of India, A Study—by U.P. Thapliyal. Delhi, B.R. Publishing Corporation, 1983. viii+136pp+39 Pl. Biblio. Rs. 200.

The Dhvaja (A Study on Military Standards and Flags of India) has played a crucial role in the life of man since its inception. As an object of faith it has always been dear to him. Indeed he has put his best effort to keep up his dhvaja, often at a very heavy cost.

This study is an attempt to explore and reveal the shape of the institution of dhvaja in India from the earliest times. That it was fundamental to the life

of the Indus Valley people is suggested by the abundance of dhvajas on the Indus seals. The Vedic Aryans were equally fond of their dhvajas, so much so that their production had been commercialised. In the later periods also religious ceremonies and war processions were marked by the presence of the dhvaja.

After examining various dhvajas through the ages, the study concludes that the dhvaja, contrary to all existing beliefs on the subject, had its origin in the totem. It is also revealed that the shape of the dhvaja as we know it today has undergone many changes in its long life.

The first part of this book covering the ancient period is important from the research point of view. The second part dealing with medieval India is a continuation of the first part, while the third part dealing with the British period does not fit in with the earlier periods as the European tradition on the subject widely differed from those obtaining in Asia. It, however, helps in completing the account of the dhvajas through the ages in India.

FOLK-LORE

बोध कथा काव्य विविधा—ले० मोतीलाल सुराना; सं० शन्ति लाल सुराना; १९८०। ७६ पृ०। (सुराना बोध कथामाला-८) । रु० १.५०

यह निर्विवाद है कि छोटी-छोटी रोचक कथाओं और कविताओं के माध्यम से कही गई बात मन पर जल्दी असर कर जाती है। यदि दुनियादारी की ये बातें उपदेश देने के रुप में ऊबाऊ ढंग से प्रस्तुत की जायें तो वे इतनी सहजता से मन पर अपना प्रभाद नहीं छोड़ती।

यही बात इन बोधकथाओं के साथ है। सरल भाषा में कही गई सुराना जी की छोटी-छोटी बोध कथायें तथा कवितायें सशक्त एवं आध्यात्मिक उन्नति की प्रेरक हैं।

पुस्तक की भाषा सुबोध और ग्राह्य है। छोटी कथाओं के माध्यम से लेखक ने नैतिक और धार्मिक संस्कारों को उजागर करने का सुप्रयास किया है। ये लघु कथायें स्वाध्यायों के विषय निर्वाह में व वक्तृत्व कला को रोचक और प्रभावक बनाने में उपयोगी हो सकती हैं। नैतिक शिक्षा के अंतर्गत लघु बोध कथायें बच्चों, नवयुवकों, नवयुवतियों में नई ताजगी, नया सदाचरण का गुण भरती हैं।

Folk Art of Duggar—by Ashok Jerath. Vol. I. New Delhi, Atlantic Publications & Distributors, n.d. 77pp + xxii pl. Rs. 60.

The Duggar land possesses rich treasures of elements of folk art. Inspite of its rich heritage in this field, very little work has been done so far to bring out its essence on the surface.

This work is an attempt to introduce the forgotten treasure of folk art to the masses. The elements of folk art covered here include stone carving, folk painting, terracotta, woodwork, crochet work, calligraphy, etc.

Subsequent Volumes of this work would throw more light on the rich heritage of this art which trickled down to us from the time immemorial.

Folklore in the Mahābhārata—by N.B. Patil. Delhi, Ajanta Publications, 1983. xii + 284pp. Biblio. Rs. 150.

The Mahabharata is verily a storehouse of human intelligence and human experiences. Here, the entire mass of folk traditions and history has been knitted into a long epic poem. Many legends and stories in the Mahabharata are of great antiquity. Some of them are traceable to the Vedic lore and to later traditions. An attempt has been made in the present volume to study such legends and tales. These legends have been analyzed and studied motifwise. The motifs traced are obtainable in many other regions of the world and there they have formed a part of the local lore.

The folklore method of study is comparatively a recent phase in the study of the epics. Although India is considered to be repository of folklore, the development of folklore study has been slower here than in the West. The study of the ancient Indian lore with the practical application of the modern folklore methodology has immense possibilities and such studies are likely to enrich human knowledge about man himself. This, in its turn, can bring about integration of mankind as a whole. The present work is a modest attempt in that direction.

Folklore of Nepal—by Man Mohan Sharma. New Delhi, Vision Books Private Limited, 1982. 216pp. Gloss. Rs. 80.

This work presents English translations of some 70 selected folk tales and legends and 25 folk songs from the oral tradition in various Nepalese dialects. The folk tales and legends cover a large range of subjects from the supernatural to common household customs, including legendary princes and princesses, nature beings (demons etc.), magic, family relationships, old customs, etc. In the end, the author has also included a chapter on common Nepalese proverbs and idioms to acquaint the reader more fully with the traditional thought patterns and expressions. Thus the subject matter will provide the reader with an insight into the beliefs, aspirations, norms and values of common Nepalese folk. The translations are intended to be as faithful as possible so as to provide a fair approximation of the oral content of the original. The translation of the folk songs has been included with a view to provide a background of the emotional content to the folklore. In addition, the book also contains an introduction to Nepal, informing about its physical features, people and geo-political importance of the country. The book should serve as a valuable index to the social, emotional and cultural traditions of the Nepalese folk.

Folk Tales of Afghanistan—by Asha Dhar. 2nd Edn. New Delhi, Sterling Publishers Pvt. Ltd., 1983. 128pp. (Folk Tales of the World-12). Rs. 12.

The very name of the massive mountain range—traversing the rugged terrain from east to west—Hindukush (Hindukiller) derives from the tradition that many Hindus (that is Indians) would die of cold in these high mountains. Names like Hindukush, Bakhtar (or Bactria, once the entrepot for caravans passing along the celebrated "Silk Route"), Kandahar (originally 'Gandhara') and Herat (used to be called the "Key of India"), recur in the representative seventy and odd folk stories featured in this collection. The rich folklore of Afghanistan, partly reflected in these tales, has many motifs that are common with the folktales of the rest of Asia : the Jinn and the magicians, the fairies and monsters, the animals that interact and converse with humans, etc. that play benevolent or malevolent roles. Like every country of West Asia, Afghanistan has its versions of the Popular Shirin-Ferhad romance (even the names are differently pronounced) which is included here along with typical folk stories of the country.

Stories mentioned in the present volume reflect Afghanian myths, beliefs, philosophy, psychology and is very useful to those who are interested in collecting world's literature in general and for children in particular.

करमा: आदिवासी लोकगीतों का संग्रह—संकलन० अर्जुनदास केसरी। मिरज़ापुर, लोकरुचि प्रकाशन, १९८१। १११ पृ० परिशिष्ट। रू० २५।

प्रस्तुत संग्रह में सोन के आस-पास दोनों ओर बसे प्राय: सभी जाति के आदिवासियों के गीत संकलित हैं, अत: उन पर भी क्रमश: बिहारी, भोजपुरी, बघेली, कुछ छत्तीसगढ़ी और कुछ अवधी का प्रभाव है।

इसमें ऐसे ही अवसरों से प्राप्त गीतों का संग्रह किया गया है जिसमें मिरजापुर जनपद में रहने वाली प्राय: सभी जनजातियों के गीत आ गये हैं। इन गीतों से उनके संपूर्ण जीवन, साहित्य, समाज, संस्कृति, कला, धर्म और आर्थिक ढांचे पर प्रकाश पड़ता है।

इनकी भाषा विचित्र है; इसीलिये गीतों के भावार्थ और कुछ कठिन शब्दों के अर्थ भी दिये गये हैं। आरम्भ की भूमिका से पाठकों को विषय का पूरी तरह से ज्ञान भी हो जायेगा, गीतों के साथ बीच-बीच में दी गई विशेष टिप्पणियों से साधारणीकरण में भी सुविधा होगी। गायन की सुविधा के लिये परिशिष्ट-१ में स्वरलिपि भी दे दी गई है।

आदिवासी कर्म को ही पूजा मान कर 'करमा' या कर्मा नाचते हैं। करमा गीतों में न केवल शिव की प्रार्थना की जाती है अपितु उसमें सांस्कृतिक, सामाजिक, धार्मिक, आर्थिक, नैतिक तथा मनोवैज्ञानिक भावनाओं, नियमों तथा विश्वासों का उद्घाटन भी होता है।

GANDHIANA

Gandhi Reader : A Source book of his life and writings—Ed. by Homer A. Jack. Madras, Samta Books, 1983 (Reprinted). xxiv+532pp. Biblio, Gloss, Chronology of Gandhiji's Life. Rs. 90.

Mohandas K. Gandhi was one of the great men not only of our time, but of all history. Greatness is an elusive quality; a conqueror who wins great victories may scarcely be remembered in the next century; a saint who remains unknown to his countrymen may be worshipped by another generation. Gandhi's greatness, which was widely recognised during his lifetime, has not diminished and indeed is likely to increase.

Gandhi left too much to posterity. His legacy consisted not of personal possessions, but of a dramatic life and penetrating ethical insights. There is an embarrassing divergence between the lives and the doctrines of many world leaders. With Gandhi, his life and his teachings were one.

The making and showing of the movie, Gandhi, had the ironic effect of bringing Gandhi back to India. Apparently it took a popular film to remind many Indians that Gandhi lived and worked in their midst, on their behalf. To be sure, the Gandhi film rekindled discussion of Gandhi's life and teachings.

This anthology was first edited and published more than one quarter of a century ago. Gandhi had only recently died, but already-indeed, even during his lifetime, people throughout the world realised that he was a human being for the ages, not merely one of the great leaders of the twentieth century. In this anthology Gandhi is first presented through his biography, the drama of his life—and only secondarily through his message. Wherever possible, Gandhi speaks for himself. Where this has not been possible the writings of those who know him will have been used for the most part. The range is wide enough to give the reader a fair sample of Gandhi's many interests as well as of the major events in his life.

This book is not meant to be substitute for a good biography of Gandhi or for a detailed study of his writings.

Dr. D.N. Shastri Felicitation Volume: Indological Studies Presented to Dr. Dharmendra Nath Shastri in 85th year of his life by his Students, Admirers and Friends—Ed. by Keshav Ram Pal· Ghaziabad, Vimal Prakashan, 1982. xxxvi+379pp. Rs. 150.

Dr. D.N. Shastri Felicitation Volume is a volume of Indological studies presented to Dr. Dharmendra Nath Shastri, the doyen of Sanskrit scholars and Indologists, to felicitate him in his 85th year of life by his students, admirers and friends.

Besides a few articles on Dr. Shastri, the Felicitation Volume contains forty-six articles written by Indian as well as foreign scholars on various Indological topics. It is divided into six sections : Vedic Studies; Grammar and Linguistics; Literature and Rhetorics; Religion and Philosophy; Ancient Indian Culture, History and Art; and Miscellaneous. The section on 'Religion and Philosophy' is the largest, containing 13 articles.

The articles of the Felicitation Volume are from the scholars who are well-known in their fields of study, a good number of them being of international fame. The material presented in the articles is quite rich, valuable and varied, and is deemed to be useful for the researchers and general readers. Some articles shed light on hitherto unexplored problems. On account of its important material the Vo lume will undoubtedly advance the knowledge considerably in various fields of Indology.

HINDI LITERATURE

Erotic Sentiments in Indian Literature with reference to Surdas and Potana—by Ahmad Hussain. Atma Ram & Sons, 1982. ix+369 pp. Biblio., Append. Rs. 125.

A classical study of Love is beautifully presented in this volume.

The material is collected atleast from half a dozen languages, viz. English, Hindi, Telugu, Tamil, Sanskrit and Urdu. And, the poems from the works of other poets of Indian Literature are extensively quoted, to make the study thorough.

Surdas and Potana, essentially, are the poets of devotion. It will be very interesting to the readers to find erotic sentiments in their works. And, I

am sure, the classical treatment of the subject will be very much appreciated by the scholars of Indology.

Kiskindhya Kanda—Shri Ramacharitamanasa (Goswami Tulasi Das)—Tr. by Jaypal Jee. Bhubaneswar, the Translator, 1981. 37 pp. Rs. 6.

In Kiskindhya Kanda of Shri Ramacharitamanasa Goswamiji depicts how Lord Rama while aimlessly roaming in forest in search of Sita met Sugriva and made friendship with him. Rama promised that He would enthrone him as King of Kiskindhya after killing his brother Bali. Sugriva in his turn promised to help Him in searching Sita out.

Rama killed Bali and enthroned Sugriva as king. Rains set in. Rama went to pass His days on rock Prabarsana. After rains Sugriva commissioned monkeys in all directions to get information about Sita.

It was from Sampati that the monkeys got information about Sita's imprisonment in Lanka, a city ruled by demon king Ravana.

Hanumanta was selected to leap over ocean to find for himself whether Sita is actually imprisoned there in Lanka or not.

Apart from this small anecdote in the story of 'Ramayanam', Goswamiji's Kiskindhya Kanda is more conspicuous for lively instructions Lord Shri Rama taught during and after rains drawing similes from natural phenomena.

And those instructions are classics by themselves because there is no such poetry in any other literature which could come on par with writings of Goswamiji.

Love, The First Syllable : The Mystic Songs of Kabir—by Pritish Nandy, New Delhi, Vikas Publishing House, 1983. ix+50 pp. Drawings by Gopal Sanyal. (Vikas Library for Young Adults) [ISBN 0-7069-1497-x]. Rs. 9.50.

Kabir is the most famous of our mystic poets and he used a language that was powerful and yet so simple that anyone could understand him. He was a deeply religious man and yet an iconoclast; he questioned all the verities before accepting them, fought the loneliest of battles against superstition and blind faith.

Of such questioning, such uncertainty was born his finest poetry, which Pritish Nandy translates into the most memorable verse. Powerful, sincere, yet most sensitively modern, relevant to our times.

मुक्त धारा—ले० कृष्ण देव 'अरविंद'। दिल्ली, पंकज प्रकाशन, १९८३। ९२ पृ०। रु० १०।

श्री कृष्ण देव 'अरविंद' द्वारा रचित मुक्तधारा में विविध विषयों संबंधी कविताओं का संकलन है। उन्होंने ब्रजभाषा में कवित्त और सवैयें लिखकर जहाँ मध्ययुगीन कवियों का स्मरण दिलाया है वहीं खड़ी बोली में लिखी अपनी कविताओंके द्वारा अध्यात्म और सामयिक विषयों के माध्यम से सर्वांगीण जागरूकता का परिचय दिया है।

इसमें 'उपदेशात्मक' प्रकृति संबंधी, राजनैतिक, आध्यात्मिक एवं नारी संबंधी कवितायें हैं। कुछ कविताओं को छोड़कर अधिकांश कवितायें उनके विधार्थी जीवन में लिखी गई हैं, उनको साहित्यिक दृष्टि से अधिक परिष्कृत करने का प्रयास नहीं किया गया है। उनको उनके स्वाभाविक कलेवर में रहने दिया है।

पउमचरिउ तथा रामचरितमानस: एक सांस्कृतिक अध्ययन—ले० देवनारायण शर्मा। वैशाली, प्राकृत—जैनशास्त्र एवं अहिंसा शोध-संस्थान, १९८१। xv+२४३ पृ०। (प्राकृत जैन शोध-संस्थान ग्रन्थमाला; सं० नागेन्द्र प्रसाद-२०)। रु० ३६.६०।

प्रस्तुत पुस्तक का सांगोपांग रुप इसके नौ मुख्य शीर्षकों में प्रकट हुआ है। ये मुख्य शीर्षक हैं—(१) सांस्कृतिक पृष्ठभूमि (२) युग और काव्य (३) कथास्त्रोत (४) चरित्र चित्रण (५) कथा-प्रवाह में प्रसंगों की संगति (६) काव्य और लोक जीवन (७) भाव पक्ष (८) कलापक्ष और (९) सामान्य मूल्यांकन।

इनको विशेष स्पष्ट करने के लिये इनके अंतर्गत कई उपशीर्षकों का सृजन भी हुआ है।

१—सांस्कृतिक पृष्ठभूमि—इसके अंतर्गत सामान्य संस्कृति-विवेचन, भारतीय संस्कृति का वैशिष्ट्य एवं उसमें राम-पद्म का लोकप्रिय स्थान, इन तीनों बातों की चर्चा हुई है।

२. **युग और काव्य**—इसके अंतर्गत कवि, कवि का काल और उसका काव्य, इन तीनों का सामान्य परिचय प्रस्तुत करने के साथ ही स्वयंभू के कनिष्ठ पुत्र त्रिभुवन की माता के नाम की पुष्टि, कविराज के यापनीय संघ से सम्बद्ध होने की प्रामाणिकता, उनके दाक्षिणात्य होने का प्रमाण, उनके जिनसेन का परवर्ती होना, उनके पउमचरिउ का स्वतः पूर्ण होने पर भी उसमें त्रिभुवन के योग का ईप्सित होना आदि प्रसंगों पर भी प्रकाश डाला गया है।

३. **कथास्त्रोत**—इस शीर्षक में मूलतः यही सिद्ध करने का प्रयास हुआ है कि पउमचरिउ तथा मानस की रचनायें क्रमशः स्वयम्भू और तुलसी की सशक्त लेखनियों के अपूर्व अविष्कार नहीं, अपितु, ये दो भिन्न प्राचीन रामायण-काव्य परंपराओं के आधुनिकतम संस्करण के रुप में ही प्रगट हुई हैं।

४. **चरित्र-चित्रण**—इस शीर्षक के माध्यम से पउमचरिउ तथा मानस के चरित्रों में दिखाई पड़ने वाले भेदों के मूलकारण की ओर संकेत किया गया है।

५. **कथा प्रवाह में प्रसंगों की संगति**—इस शीर्षक के अंतर्गत उक्त दोनों महाकाव्यों में प्रस्तुत नगरवर्णन, राजप्रसाद वर्णन, उपवन-वर्णन तथा ऋतु-वर्णन के प्रासंगिक औचित्य पर प्रकाश डाला गया है।

६. **काव्य और लोक जीवन**—इसमें काव्य के प्राणभूत तत्त्व शिवत्व की प्रतिष्ठा लोक जीवन से उसके सम्बद्ध होने पर ही निर्भर है, इस सिद्धांत की पुष्टि की गई है।

७. **भाव-पक्ष**—इसके अंतर्गत काव्य के अन्तरंग अर्थात काव्य की आत्मा का विवेचन हुआ है।

८. **कलापक्ष**—इसमें वो काव्यगत रमणीयता के प्रायः संपूर्ण प्रत्यक्ष-बाह्यतत्त्व भाषा, छंद एवं अलंकार इन तीनों के सहत्व एवं स्वरुप का समास-चित्र प्रस्तुत किया गया है।

९. **सामान्य मूल्यांकन**—इस अंतिम शीर्षक को पूरे प्रबन्ध फल के सार रस के रुप में प्रस्तुत किया गया है। इसके अंतर्गत ऊपर के सभी मुख्य शीर्ष अपने-अपने तत्त्व रुप में प्रगट होते चले गये हैं जिस कारण इसे प्रस्तुत शोध-प्रबन्ध का तत्वाकर भी कहा जा सकता है।

रामायण—तुलसीदास; ज्वालाप्रसाद मिश्र कृत संजीवनीटीका सहित। बम्बई, खेमराज श्रीकृष्णदास, १९८३। १४१२ पृ०। रु० ४५।

इसमें श्री गोस्वामी तुलसीदास जी का जीवन चरित्र, रामशलाका प्रश्नावली, पारायण-विधि, रामायण माहात्म्य, रामकलेवा, श्रवण चरित्र, सुलोचना सती, नारान्तकवध, अहिरावण-वध आदि सभी क्षेपक, हनुमान-चालीसा, अंतर्कथायें, बनवास का तिथिपत्र आदि सभी सम्मिलित किये गये हैं।

रामचरित मानस की महिमा अपार है। यह ग्रंथ कलिमल हारी होने के साथ सारी कामनायें पूर्ण करने वाला है।

स्थान-स्थान पर अन्तर्कथायें, संदर्भ और प्रसंगों के रहस्य स्पष्ट रुप से दिये हैं। इस बात का भी विशेष ध्यान रखा गया है कि भाषा सरल रहे ताकि ग्रामीण व पढ़े-लिखे वृद्ध से लेकर शिक्षित व्यक्ति तक सभी समझ सकें।

Santa-Sāhitya: Saint Literature in the light of Aupanisadic thoughts—by R.S. Dubey. 2nd Edn Varanasi, Chaukhambha Orientalia, 1978. 242 pp. Biblio. (Jadakunwar Rastrabhasha Series-11). Rs. 30.

इस ग्रंथ में संत साहित्य पर निरपेक्ष दृष्टि से विचार किया गया है। संतसाहित्य के मूल्यांकन के लिये एक ऐसे आधार-स्त्रोत को इस शोध ग्रंथ में प्रस्तुत किया गया है जिसके साथ संतों की परंपरा, विचारसारणि आदि की संगति अच्छी तरह से बैठ जाती है।

उपनिषद विचारधारा की दृष्टि से संत-साहित्य पर विचार करते हुये यह बताया गया है कि वस्तुतः संतों के मूल में उपनिषद ही हैं, वे ही उनके मूल स्त्रोत हैं। इस तथ्य को प्रस्तुत करने के लिये संत साहित्य के साथ वैदिक सहित्य का परिचय देते हुये उपनिषदों से संतों के संबंध को दिखानेवाले स्त्रोतों की भी चर्चा की गई है। इस संदर्भ में संतों पर हुये

विभिन्न आरोपों का भी उल्लेख किया गया है। तत्पश्चात् औपनिषद् विचारधारा को प्रस्तुत करके संतों के साथ उसका अध्ययन किया गया है। प्रस्तुत अध्ययन के निष्कर्षों के आधार पर अंतिम परिच्छेद संतों की विचारसारणि का निर्धारण हुआ है। इस प्रकार संतों को औपनिषद् परंपरा के अंतर्गत स्वीकार किया गया है।

इस प्रकार यह ग्रंथ संतों की विचारधारा का बड़ा ही सुन्दर एवं सटीक निर्धारण प्रस्तुत करता है।

Social Life and Concept in Medieval Hindi Bhakti Poetry : A Socio-Culture Study—by Savitri Chandra Shobha. New Delhi, Chandrayan Publication, 1983. xii+145 pp.

By analyzing the words, similes and metaphors as well as the concepts put forward by the Medieval Hindi bhakti poets, the author presents an absorbing picture of urban and rural life, and the values and concepts that moved people during the medieval period. It has been shown that Mulla Dadu, a 14th century sufi saint, anticipated Kabir in advocating an attitude of equality towards the Hindus and the Muslims, and gives as much respect to the Vedas and the Puranas as to the Muslim scriptures.

The bhakti saints affirmed the fundamental unity of God. Some of them, such as Kabir and Nanak, went on from this to assert the fundamental equality of man, opposing the differences based on caste, creed, race and family. The author holds that these saints were critics of contemporary society and its values, and that by their writing and preaching they set a tone and a tradition of dissent and protest. Their importance, therefore, is far beyond the fields of literature and religion.

The author carefully analyses the social attitudes of Surdas and Tulsidas whose influence on subsequent generations has been the widest. While bringing out their varied attitudes, it has been shown that all the bhakti poets favoured a policy of broad tolerance among the votaries of different religions. Dadu, a contemporary of Akbar, went farthest by proclaiming the path of nipakh or non-sectarianism for all, including the rulers. Thus, he comes nearest to the concept of "secularism".

Some of the other aspects brought out in this fascinating study relate to the attitude of the bhakti saints towards women, their attitude towards the state, popular attitudes, and the extent to which the saints themselves may be called "humanists".

A scholarly introduction on the historical background of the rise of the bhakti movement by the noted historian, Dr. Satish Chandra, has further increased the value of this book.

ब्रजभाषामृत—ले० वासुदेव चतुर्वेदी। मथुरा अखिल भारतीय ब्रजसाहित्य मण्डल, १९८३। ६४ पृ०। रु० २५।

यह पुस्तक ब्रजभाषा में बहुत ही आकर्षक ढंग से लिखी गई है। ब्रजभाषा का साहित्य हिंदी साहित्य से अलग नहीं किया जा सकता।

प्रस्तुत ग्रंथ दो भागों में विभक्त है। प्रथम "गोचारण" है, द्वितीय में रुपक व लेखों का संग्रह है। पुस्तक बहुत मनोरंजक है और विशेषकर श्री कृष्ण श्रृंगार वर्णन, श्री राधा जी से भेंट तथा ब्रजभूमि और बाकी संस्कृति आदि अध्याय ज्ञान बर्धक हैं। निस्संदेह यह पुस्तक ब्रज साहित्य में महत्वपूर्ण स्थान रखती है।

HISTORY

Administration of the Mughal Empire—by Ishtiaq Husain Qureshi. New Delhi, Janaki Prakashan, 1983. 340pp. Biblio. Rs. 125 (HB), Rs. 50 (PB).

This book is intended to be a companion volume to the author's earlier work, the Admimistration of the Sultanate of Delhi. There are several full length studies of the Mughal administration. A number of controversial problems have been discussed in greater detail and a more satisfactory interpretation of the available data has been offered. Besides, an attempt has been made to create greater synthesis in the data and to bring out the logical correlation among the different institutions. Thus, the book presents an integrated picture of the administration of the Mughal Empire.

भारत का नया इतिहास—ले० देवसहाय त्रिवेदी। पुणे, नाना पालकर स्मृति समिति, n-d ५२ पृ० रु० १०।

अपने इस भारत देश को प्राचीन काल से एक अति गौरवपूर्ण इतिहास प्राप्त हुआ है। हमारे देश पर लगभग तीसरी चौथी सदी से विदेशियों के बार-बार आक्रमण होते रहे और एक बहुत बड़े काल तक विदेशियों की सत्ता इस देश पर बनी रही। इस देश की अस्मिता नष्ट करना या उसे भुला देना यह विदेशियों की नीति रही। इसलिये भारत का जो भी इतिहास हमारे सामने आया वह या तो अधूरा था या विकृत।

प्रस्तुत पुस्तक में मानव समाज की उत्पत्ति से लेकर भारतीय समाज का इतिहास सूत्ररूप से दिया गया है। इतिहास की ओर देखने की दृष्टि कैसी होनी चाहिये, इस का निर्देश इस पुस्तक में मिलता है।

भारत स्वातंत्र्य संग्रामेतिहासः—ले० रमेशचन्द्र शुक्ल। नयी दिल्ली, देववाणी परिषद, १९८१। २५८ पृ०। रु० ३५।

This book records the historical study of India's struggle for freedom. As the author and his family were deeply involved in freedom movement, the self-experienced facts become the bedrock for the composition and make it impressive.

Divided into 7 chapters the book covers the major eras from the establishment of east India Company to the dawn of freedom in India. Chapter I deals with the establishment of east India company in India and its atrocities. It records the services of Raja Ram Mohan Roy and other great leaders to India's independence. It highlights the circumstances that led to the outbreak of Sepoy Mutiny in 1857. Chapter 2 describes the struggle of Hindus and Muslims for freedom and the glorious part played by Laksmibai, Nana Peshwa and others. Chapter 3 describes the entry of great men like Ranade, Tilak, Gokhale, Malaviya, Andrews, Ramakrishna, Vivekananda in the field, establishment of Congress by Hume, All India Congress conferences etc. Chapter 4 covers the outbreak of small-pox, famine, propagation of English language, division of Bengal and the Truth and Non-violence phases of the Struggle, Chapter 5 delineates the salient features like Jallianwala Bagh Tragedy, Boycott of foreign goods and Simon Commission and intensification of freedom movement all over the country. Chapter 6 records Dandi march, Round Table conference, Quit India movement etc. Chapter 7 portrays the last phases of the freedom struggle and dawn of free life in India.

Written in elegant and simple Sanskrit prose, presenting the history of Nation's struggle for freedom, the book can be counted as an important contribution to historical Kavya.

Dr. L. Kuppuswamy

Chālukyas of Kalyāṇa and the Kalachuris—by B.R. Gopal. Dharwad, Prasaranga, Karnataka University, 1981. xiii +459pp. Biblio. Rs. 32.

The 'Chālukyas of Kalyāṇa and the Kalachuris' is the outcome of sustained research by my erstwhile colleague Dr. B.R. Gopal. The merit of the work lies in the first hand study of the original source material. Equipped with sound knowledge of major South Indian languages and wide experience in the field of Epigraphy, Dr. Gopal was naturally the proper person to tackle this subject. As is well known, the Chālukya period was the best period for epigraphical output. Nearly half the number of the inscriptions of Karnataka which run into several thousands, belongs to the period of the Chālukyas of Kalyāṇa. It is to the credit of Dr. Gopal that he has studied each one of them in original and has provided an authentic piece of research on the subject. A discerning reader easily notices the original contributions made by Dr. Gopal to the Chalukya studies.

Chandragupta II Vikramāditya—by Rajbali Pandey. Varanasi, Chaukhamba Amarbharati Prakashan 1982. xvi + 276pp. (Chaukhamba Amarbharati Studies-8). Rs. 74.

The concept of Vikramaditya is a religio-political one and it is based upon a picturesque sun-myth found in the Ṛgvedic hymns dedicated to the gods and Surya. In the present work, the learned author has judged the personality of Chandragupta II in a broader perspective in relation to social changes and leadership. He has proved that Chandragupta

II Vikramaditya was great in war and greater in peace. He conquered the world by his meritorious deeds and noble actions. In this book, the author has touched all the subjects connected with the legend. He has written about the tradition of Vikramaditya, the homeland of the Guptas, the family and ancestry, the ancestral foundation of the empire, early life and education, accession to power, zenith of the Gupta Empire, polity and administration, diplomacy, society, religion, literature, arts, etc.

It is a well-written book, very useful for the students of history in particular. Had the paper and printing been superior, it would have been a very good book. Even in its present shape it is quite valuable.

Concise History of Ancient India—by A.K. Majumdar. Vol. III : Hinduism : Society, Religion & Philosophy. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xix+970pp. Biblio. Rs. 285.

This is the third and last volume of a series dealing with the history and culture of ancient India, which is intended to fulfil the needs of the University student as well as of the general readers who desire to know the past history of India. The series consist of three volumes dealing respectively with (1) Political History (2) Political Theory, Administration and Economic Life and (3) Hinduism : Society, Religion and Philosophy.

The present volume deals with religion, philosophy and society. Historians writing on Indian history are mostly content with devoting a single chapter to cover these three topics. This has created problems for those readers who want to know more, but have no ready access to the books required for a thorough grasp of the subject. Dr. Majumdar has solved this problem by devoting an entire volume to these topics. Each and every aspect of Hindu, Buddhist and Jain religions and their philosophy have been thoroughly dealt with. Even remote and minor religious practices are not left out, the ripples and upheavals in society caused by the oscillating political fortunes are brought in sharp focus.

Conquerors, Warriors and Statesmen of India—by Edward Sullivan. Delhi, Mittal Publications, 1983 (Reprinted). xi+432pp. Map. Rs. 250.

This remarkable book of history was written by the author after an extensive journey of India and Ceylon in the middle of the 19th century. Its first edition was published in 1866. On author's own testimony, he has written nothing without authority and that, before writing, he consulted every work or article that had been written on India in the English and French languages. The author's mode of description is truly classic and, like his contemporary, Lord Macaulay, he has produced a series of word pictures that have not many equals in English language.

The author has painted a pathetic picture of Indian history prior to the 11th century due to the absence of any reliable history of that period. Such a world-renowned event as the march of Alexander's forces in India does not find adequate mention in the Indian history books of the age.

Essays on Gupta Culture—Ed. by Bardwell L. Smith. Delhi, Motilal Banarsidass, 1983. xvii+360pp. +72 pl. Bibliographical Essays by Eleanor Zelliot and Bardwell L. Smith. [ISBN 0-8364—08713]. Rs. 150.

The papers in this collection were written for and discussed at a 1977 symposium on the Gupta period of Indian history (c. 320-550 A.D.) held in conjunction with a seminar on this period conducted at Carleton College in Northfield, Minnesota. Since the fifteen-week seminar dealt with the principal historical, social and cultural features of India's "golden age", the papers written for the symposium focussed on a limited number of special areas.

The intent of the collection is twofold : that it contribute to the non-specialist's understanding of certain aspects of the Gupta age which are not frequently discussed in standard works on the subject, and that it raise a number of questions and formulate new positions which would be of interest to those who are already familiar with this period and its culture.

As the Table of Contents suggests, the ten principal papers may be put into three broad categories, each of which indicates a major area of Gupta life and expression. The *first* of these has to do with various ways in which political power and authority seek to establish and preserve legitimacy. The *second* category provides further evidence into the well known fact of religious pluralism during the Gupta age, and the vitality of religious expression

during these times. The *third* grouping of papers deals with various literary and artistic expressions emerging from this era. Finally, there are two lengthy bibliographic essays which discuss materials written about the Gupta period of an historiographical, socio-political, literary, religious, and artistic nature.

The figure on the dust jacket is of Varaha, the image of Visnu as the Boar (anthropomorphic form), originally at Eran and now located in the Sagar University Museum. Its date is end of fifth beginning of sixth century A.D. One of the finest and most original of all Indian sculptures, it is a powerful representation of the growing Vaisnava influence in the Gupta period.

Ghadar Movement : Ideology, Organisation & Strategy—by Harish K. Puri. Amritsar, Guru Nanak Dev University, 1983. 218 pp. Biblio. Rs. 80.

With a focus on ideology, organisation and strategy, this study provides a deeper understanding of the Ghadar Movement and of significant issues related to the theory and practice of revolutionary change. A saga of heroism and sacrifices of the men who attempted to change history comes alive in this book. Based on original resources it focuses on the 'organic' leaders—their, beliefs, symbols and stereotypes and the manner in which they went about their actual operations. A probe into diagnostic causes provides fresh insight into reasons of the emergence of this movement. Dealing with differences in the political orientation of the 'traditional intellectuals' from the middle class and masses belonging to the peasant stock, it draws attention to the 'translation of ideas into the mother tongue' and discusses the role of ideology in a radical transformation of the masses. Indepth study of the movement provides the basis for a discussion on factors of spotaneity and rational organisation, individual heroism, leadership and strategy of revolutionary change which are issues of fundamental importance in a mass revolutionary movement.

History and Culture of Khijjingakotta under the Bhanjas—by Arjun Joshi. New Delhi, Vikas Publishing House Pvt. Ltd., 1983. vi + 160 pp + 70 pl. Maps. [ISBN 0-7069—1433-3]. Rs. 125.

The history and culture of Khijjingakotta constitutes an important aspect of the history and culture of Orissa, in particular, and India in general. The period 850-1050 A. D. saw an era of great vitality in Orissa concentrated in the ancient city of Khijjingakotta, an extensive territory comprising the present Mayurbhanj, Keonjhar and Balasore districts of Orissa.

Magnificent temples and monasteries were built, art prospered, and trade flourished, as is obvious from the numerous Roman gold coins found there.

Khijjingakotta contains important archaeological remains, the most important of which are three stone temples, two ancient sites, and about forty tanks of various dimensions. This book is the first attempt to make a systematic study of the history and archaeology of this period of Orissa's history. In addition to archaeological evidence, original source material in the form of copper plate inscriptions, Gupta and Kushan coins, palm leaf manuscripts and recently discovered antiqui ties have also been examined.

In the light of this information is traced the historical backgronnd, genealogy, administrative system, socio-economic conditions, religious conditions, and the art and architecture of the Bhanja kings of Khijjingakotta.

History of Humāyūn (Humāyūn-Nāmā)—by Gul-Badan Begam; Tr. by Annette S. Beveridge. New Delhi, Oriental Reprints Corporation, 1983 (Reprinted). 331 + 97 pp. Rs. 150.

Princess Gulbadan Begum witnessed the reign of three Mughal emperors : her father Babar's, her brother Humayun's and her nephew Akbar's. Perhaps this explains Akbar's choice of Gulbadan, the woman, along with Jauhar and Bayazid ewerbearer and steward of Humayun—when he ordered these three to 'write down what ever you know of the doings of Firdaus-Makani and Jannat-ashyani', i.e. Babur and Humayun. Akbar wanted to help his friend Abul Fazl gather materials for his Akbar-nama. Gulbadan's efforts culminated in Humayun-nama. Her matter - of - fact style did not impress Akbar, though Abul Fazl did not hestitate to copy verbatim parts of

her work without acknowledgement. For this reason, only three copies were made of her book, out of which only one survived and reached the British Museum. Here Annette S. Beveridge, chanced upon this almost unknown work and published its translation in 1900.

When she wrote this Humayun-nama, Gulbadan was more than sixty years old. Also she had to depend mainly on her memory. As such her facts occasionally do not tally and dates are jumbled. Her interest was people and not events. So her chronicle is highly successful in conjuring up visions, for the reader, of feelings, emotions, quarrels and reconciliation of a group of men and women.

As a source book this book is of great use to historians. The notes and biographical sketches of the ladies in the royal harem of Babar and Humayun furnished by the translator adds a touch of fascination to this book and makes it a remarkable memoir of a Mughal princess for the other readers.

History of India from the Earliest Period to the Present Time—by John Clark Marshman. New Delhi, Lal Publications, 1982 (Reprinted). xxvi + 569 pp. Rs. 150.

This book of Marshman is an abridgement of the History of India, which was originally in 3 volumes. The author has endeavoured to compress the substance of the three volumes into one, which will suffice to give the reader a view of the salient events of the different periods from 1400 B.C. to 1891 A.D.

The present work has been brought down to the close of the administration of the East India Company, and the annexation of the empire of India to the crown of Great Britian. In the present edition, important events, from the death of Lord Mayo in 1872 to the close of the year 1891, have been chronicled by a member of the author's family.

History of Pañcāla to C. A. D. 550—by Krishna Mohan Shrimali. Vol. I : A Study. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xx + 255 pp. + Lix pl. Biblio. Rs. 250.

Pañcāla was once the land of great Upaniṣadic thinkers, the cradle of Vedic culture and the land of Jain and Buddhist monks. In this book, the author with the help of an integrated study of the literary, archaeological, epigraphic and numismatic sources has tried to show the interaction of economic, social, political and cultural developments of this part of Northern India.

This is a good book nicely printed and bound with an impressive cover with the illustration of a terracotta from Ahicchatna showing Ganga mounted on a makara.

Recommended for the students of history, archaeology, arts and indology.

India at the Death of Akbar : An Economic Study —by W.H. Moreland. New Delhi, Oriental Books Reprint Corp. 1983 (Reprinted). xi + 328 pp. maps., Append. Rs. 120.

India's fabulous wealth was a constant refrain in the narratives of European travellers of the 16-17th centuries. Was India so rich? Even a cursory reading of India's political history of that period shows: wars were common; nobles and rulers squandered their income; ostentation and not thrift was the ideal of the day; there was more of consumption, and less of production; lawlessness on the highways; the administrative corruption and rapacity of tax-collectors disocuraged commerce and industry; the rulers did not evince any interest in maritime trade. Yet the foreign merchants came. Why?

W.H. Moreland's 'India at the Death of Akbar' tries to find the answers to this enigma. The text in eight chapters and the four appendices provides a wealth of information. The study is based on the accounts of English, Russsian, Italian, French, Spanish and Portuguese. The fact that the author has focussed attention on the quantitative aspects of production, consumption, distribution, exports, imports and shipping in terms of tonnage adds to the interest of the work. Historians, economists, social scientists and others will find this work extremely useful in their pursuits.

Indian Resistance to Early Muslim Invaders upto 1206 A.D.—by Ram Gopal Misra. Meerut, Anu Books, 1983. xii + 144 pp. Biblio. Rs. 60.

For the first time, an attempt is being made to provide a connected account of the prolonged and sustained efforts made by the Muslim invaders.

For long, the historians of India have emphasized merely the ultimate collapse of the Indians, ignoring completely the earlier resistance as encountered by the Muslim arms in India—spread over more than five and a half-centuries—which was not faced by them in any other land conquered by them.

The Indian resistance had another facet which was the outcome of the resolute determination of the Indians to preserve their religious and cultural identity while country after country witnessed the rapid Islamization of their individual cultures, even northern India managed to survive as a predominanly "heathen" land even after five centuries of Muslim rule. Through the medium of this work, the author has attempted to resolve this seeming paradox of the indestructibility of India's cultural vitality and the soical and moral degeneration of the Indian society on the eve of the Muslim invasion. The author's interpretation of a highly controversial topic is greatly refreshing and forceful.

Iqbalnama—by an Anonymous Contemporary Writer, Tr. by S.H. Askari. Patna, Janahi Prakashan, 1983. xxxix + 441 pp. Biblio., Append. Rs. 175.

This is an edited English translation of a rare historical work in Persian containing new useful information on politico-administrative and social history of India in the 18th century. The only copy of the manuscript, belonging to the Raza Library, Rampur is titled Iqbal Namah of Shiv Das. Actually, it appears that the bulk of its contents has been taken from Khushhal Chand's Tarikhi Muhammadi, more commonly called Nadiruz Zamani, written in A.H. 1152 (1739-40), as is evident from the additional word "Benavisht". The present work begins with the accession of Farrukh Siyas (1712) and ends abruptly with the Bangarh campaign of Muhammad Shah (1746).

Besides political narrative, the work throws fresh light on matters of socio-economic interest and on the declining standard of administration. Of special interest are the author's pungent remarks on some of the leading personages-their life-style and functioning. It helps deepen our understanding of some aspects of 18th century Indian history. Photostated fragmentary extracts taken from a copy in British Museum and now in the K. P. J. R. Institute, Patna have also been utilised in the present study.

Jagannātha-Kult und Gajapati—Konigtum : Ein Beitrag zur Geschichte Religioser legitimation Hinduistischer Herscher—by Hermann Kulke. Wiesbaden, Franz Steiner Verlag GMBH, 1979. x + 262 pp + 26pl. Biblio. DM76.

The present book deals with a rather neglected aspect of Indian history i.e., the interrelation between legitimation of royal authority and the structure of medieval Hindu kingdoms. A major problem in this connection will be the estimation of the role of Brahmins and more particularly the socio-political function of the extensive land grants to Brahmins and temples which characterize the relationship between Rajas and Brahmins during the medieval period. Till about two decades ago these grants have usua'ly been interpreted by historians as gestures of royal piety and grandeur without any further political implications for the structure of the empires. This interpretation has rightly been challenged particularly by R. S. Sharma and the "Indian Feudalism School". According to their interpretation these land grants with their various immunities and privileges are clear indicators of an increasing feudalization of the medieval Hindu kingdoms and their society. In short, the whole theory, however, is based on the yet unproved pre-supposition that the central authority once had the direct access to, and control over all those areas and institutions which later were donated to Brahmins, religious instiutions and samanta rajas.

Kāmarūpaśāsanāvali—Tr. & Ed. by D. Sarma and others. Gauhati, Publication Board, Assam, 1981. xiii + 328 pp. pl, Append. Rs. 100.

This new edition of the Kāmarūpaśasanāvali is a fully different volume from the Mahamahopadhyaya Padmanath Bhattacharyya Vidyavinoda as it contains plate and rock-cut in addition to the twelve inscriptions included in the pioneering work of the same title by the Vidyavinoda. The fifteen newly discovered inscriptions, incorporated in this Volume have certain materials that will throw some new light on the history of ancient Assam and will, it is believed, topple some of the accepted notions of Indian history. These materials, when properly understood and interpreted, will reveal the preeminence which Kamarupa attained in the history and geographical map of ancient India.

A milestone in epigraphical study based on the hitherto discovered copper-plate and the rock-cut inscription of ancient Assam, this Volume is of immense value to scholars and students devoted to the serious studies of Assam's past history and culture.

The Volume provides not only the original texts of twenty seven royal inscriptions of the Kamarupa Kings but also grammatical [notes on the texts, their Assamese and English translations, and a scholarly General Intronuction.

Kingdom of Kashmir : Political and Cultural History of Kashmir from the Earliest Times to 1586 A.D.—by M.L. Kapur. Jammu, Kashmir History Publications, 1983. viii + 402pp. Rs. 190.

'A thing of beauty is a joy for ever,' and such is the land of Kashmir in the lap of the Himalayas—a paradise on earth.

The lovely people of this lovely land are rich in their cultural heritage also; and the present work traces their political and cultural history from the earliest times to 1586 A.D.

The period of study is significant inasmuch as it marks a distinct stage in the history of Kashmir. By and large, the country maintained its separate political identity, with its own kings and queens, Hindu and Muslim, during this period.

The author has thrown light especially on the socio-econmic conditions of the country, besides giving new interpretations of some of the already known facts of the history. His findings and views on the origin of the Valley, its early inhabitants, the conquests of Lalitaditya and Jayapida, character and policy of Didda and Harsa, conversion of Rinchana, causes of the downfall of the Hindu kings and the spread of Islam, division of society into classes and religious conditions under the Hindu kings, condition of peasants under the Sultans, and Hindu-Muslim relations deserve special attention of the readers.

Maharaja Ranjit Singh : A Man of Destiny—by Roshan Lal Ahuja. New Delhi, Punjabi Writers Co-operative Society, 1983. 163 pp. Rs. 75.

Fighting battle after battle, Ranjit Singh recovered town after town, salvaged the whole land from the foreigners and their nominees and redrew the map of the Punjab which stood its ground until the British and Anglo-Indian mechinations tore it asunder on the dead bodies of thousands of human beings and destruction of numerous homes and hearths. That spirit of good will, amity and team work in the pluralistic society that was the legacy and the guiding principle of his reign, has faded away. Though he belonged to a minority community, he admitted the leaders of other communities into his court and councils; though he was a staunch follower of religion and lavishly patronised it, yet he respected other religions and liberally supported them.

Mamallapuram : An Annotated Bibliography—Comp. by N.S. Ramaswami. Madras, New Era Publications, 1980. ii + 119 pp. Rs. 60.

This book provides the history of Mamallapuram over some two thousand years through an annotated annual bibliography. By 1869 no less than forty-one items are listed in a bibliography and that does not take into account the pre-British references. The present book lists nearly 140. This is an indication of the great interest which Mamallapuram has evoked from its early days.

Mamallapuram attracted the scholar, the man of letters and the casual tourist. They write on those aspects which appeal to them. Some are trivial, but most attempt to understand what they see. A few, very few, are censorious. A further few are totally wrong. But all of them, the learned and the unlearned, the sympathetic and the unsympathetic, add up to an image of Mamallapuram which is unique in Indian annals.

There are eighteen illustrations. The earliest in date is Carta Catalana, a map dated 1375, drawn in Spain. This map seems to be little known in India. It marks Mamallapuram under the corrupt Italian name of "Setemelti". This seems to be the earliest modern European reference to the site.

A few of the other pictures, it is believed, are being published for the first time in India.

Minor Dynasties of South India : Karnataka—by B.R. Gopal Vol. I. Madras, New Era Publications, 1982. viii + 231 pp. Biblio. Rs. 80.

This work delineates the history of Minor Dynasties of Karnataka belonging to the Punnata, Chalukya, Kadamba, Sinda, Silahara, Changalva Kongalva and the Ummatur families.

Based upon epigraphs, it deals especially with the chronology and genealogy of these families. The

views of some earlier scholars have been subjected to a fresh interpretation in this book.

Mohenjodaro—and the Lanka of Ravana : A New Hypothesis—by S.B. Roy. New Delhi, Institute of Chronology, 1982. xxi + 199 pp. Biblio, Gloss. Rs. 100.

This research monograph gives a new orientation to the history, geography and chronology of the ancient great India (Brihattara Bharata). The geography of the book covers Iran, Turan, Afghanistan, Pakistan and India. Its chronology begins in 3102 B.C. at autumnal equinox at the Rohini purnima—the observations being made in the Brahmi school of astronomy at Mohenjodaro which was called as Lanka, the celebrated prime meridian of the ancient Indian astronomers—as shown in detail in the book.

The book examines in detail the history of the primordial deity Brahma, his daughter-consort Sarasvati, and their worshippers, the Brahmarakshas (also called as Rakshasas). It is found that according to the ancient Greek writings of Megasthenes, they were the Pandyas or the proto-Tamilians who later migrated south to Tamilakham and Ceylon.

Mughal Artillery—by M.K. Zaman. Delhi, Idarahi Adabiyat-i Delhi, 1983. 55 pp. Biblio (IAD Oriental (Orignial) Series-22). Rs. 22.

The military history of the Mughals has been an object of continual interest with modern scholars ever since Irvine published his admirable boo k 'The Army of the Indian Mughals', in 1903. Many books have appeared on the subject and many more will appear in the future. Here is a good book on the 'Mughal Artillery' by M.K. Zaman, who got his M. Phil. degree from the Aligarh Muslim University on this work. It has been written after consulting about one hundred chronicles, Illustrated MS Travelogues, Modern Works, Articles and Reference books. The book is beautifully printed and is a valuable addition to the books already available in the market on the subject of Mughal Army.

Political History of Northern India from Jain Sources, C-550 A.D. to 1300 A.D.—by Gulab Chandra Choudhary. Amritsar, Sohanlal Jaindharma Pracharak Samiti, 1954. xxv + 449pp. Biblio. (Parshavnath Vidyashram Series-2). Rs. 80.

In this thesis approved for the Ph. D. degree of B.H.U. Varanasi in 1954 the author has utilised mainly the Jain sources with a view to reconstruct, examine, check up or supplement the political history of the various dynasties from the 7th to 12th centuries A.D. It is a painstaking study in which maximum material relating to the subject has been brought together from many a source... in Sanskrit, Prakrit and Apabhamsa... The political history of most of the dynasties is already known from other literary and epigraphic sources but in this specialised work it will be seen what light the Jain sources throw on the dynasty as a whole or on the individual rulers, their achievements and principal political events of their reigns. In this study a happy combination is the attention paid to geography with respect to the original seat of the particular royal family, its capital or the identification of ancient place names, e.g. Kalyana-Kataka (pp-218-223).

Part II of the thesis appertains to a study of the polity and administration which evolved during this important period

Politics of Expansion : The Chola Conquest of Sri Lanka and Sri Vijaya—by George W. Spencer. Madras, New Era Publications, 1983. viii + 199 pp. Biblio, Notes. Rs. 90.

Standard political histories of medieval south India read like a catalogue of military campaigns but little attention has been devoted to understanding them.

In this book an American scholar presents a provocative interpretation of the dynamics of Chola overseas conquests. He examines Chola expansion against the background of increasing maritime commerce from which both merchants and the state profited and also in the light of the accumulation of treasure in monastic and other centres whose wealth Chola kings sought to appropriate. The Chola state has been viewed by most historians as powerful and highly centralized, an impression which the Chola court itself fostered by means of temple construction and inscriptional rhetoric, but Professor Spencer argues that distant Chola "conquests"— many of them were plundering raids—were symptomatic of an imperfectly integrated and crisis-

prone political system, compulsively engaged in a constant quest for fresh economic resources.

He reviews earlier Indian commercial and culutural contacts with Southeast Asia and also recent archaeological discoveries there and suggests that the people of Southeast Asia were less indebted to Indian and Chinese borrowings for their culuture and technology than historians had once believed.

Mughal Relations with Indian Ruling Elite—by Iqtidar Husain Siddiqui. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd, 1983. viii + 203 pp. Biblio. Rs. 100.

This book has two parts: the King and the Indian Ruling Elite and Persian Sources and Translation. The first part rests on all types of sources—narrative, numismatic, epigraphic and literary. Use of literary materials helps to correct the views of official historians like Abul Fazl on the nature of Mughal rule in India and the opposition to it.

The second part contains a critical survey of the Persian Sources on the Afghan dynasties in India and an English translation of a portion of the Afsanah-i-Shahan of Shaykh Kabir Batini. This excerpt provides new information on the Kairani rule in Bengal, Bihar and Orissa. It also gives vital insights into cultural life and the state role in it.

The book gives a new understanding of the formation and nature of Mughal rule.

The printing of the book is good, but the green ink used on the dust cover is too faint and makes the matter printed almost illegible.

On history and historians of Medieval India—by Khaliq Ahmad Nizami. New Delhi, Munshiram Manoharlal Publishers Pvt Ltd., 1983. 267 pp. Biblio. Rs. 125.

The present work is based on an extensive and critical study of the historical literature of medieval India and provides fresh perspectives for its interpretation and analysis. The introductory chapter identifies different types of literature, political and non-political, available for reconstructing the history of medieval India. The author's views about historiographical concepts and conspectus of the medieval historians are original and thought-provoking. Holding the view that a study of the thought-processes of a historian should precede the utilization of data supplied by him, the author has x-rayed the prejudices, predilections, motives and objectives of Minhaj, Barani, Abul Fazl and others with remarkable insight and erudition. The author's psychohistorical method of analysis and interpretation makes the work extremely fascinating and informative. The author has drawn attention to the historical value of the table talks of the Sufi saints of medieval India, has highlighted the importance of historical literature produced during the reign of Akbar, has established the apocryphal nature of the so-called autobiography of Muhammad b. Tughluq, and has shown that the Futuhat-i-Firuz Shahi was an inscription and should not be taken as a complete exposition of the policies of Firoz Shah Tughluq. The work is a valuable addition to literature on medieval Indian Historiography.

प्राचीन विश्व इतिहास का परिचय—ले० फ्योदोर कोरोव्किन, अनु० बुद्धिप्रसाद भट्ट। नई दिल्ली, पीपुल्स पब्लिशिंग हाऊस (प्रा०) लिमिटेड, १९८२, २७८ पृ०। रु० १२.७५।

प्रस्तुत पुस्तक को चार भागों में, भागों को अध्यायों में और अध्यायों को चिन्ह लगे परिच्छेदों में बाँटा गया है। हर परिच्छेद किसी खास विषय से संबंध रखता है और उसके बारे में सारी आवश्यक जानकारी देता है।

कई परिच्छेदों के साथ ऐतिहासिक स्त्रोत-सामग्रियां दी गई हैं। भौतिक स्त्रोत सामग्रियों के सादे या रंगीन छायाचित्र दिये गये हैं। पुस्तक में आधुनिक चित्रकारों द्वारा ऐतिहासिक स्त्रोत-सामग्री के आधार पर बनाये हुये चित्र भी हैं, जिनमें प्राचीन लोगों का जीवन अंकित किया गया है। प्राचीन कलाकृतियों के रंगीन छायाचित्रों के लिये "रंगीन छायाचित्र" शब्द और आधुनिक चित्रों के लिये "रंगीन चित्र" शब्द प्रयुक्त किये गये है।

प्रस्तुत पुस्तक में लेखक ने सरल व सुबोध शैली में प्राचीन विश्व के इतिहास का परिचय देने का प्रयास किया है।

Search for the year of Bharata War—by Shriram Sathe. Hyderabad, Navabharati Publications, 1983 xiv + 112 pp., Biblio., Append. Rs. 50.

The Mahabharata War is a very significant event in Indian history. The fixation of the date of this event, supported by scientific evidences, has great significance in that it helps in setting the chronological frame to a large extent. The scholars then, with renewed confidence, would be able to probe much deeper into still ancient and Vedic times. Most of the important material published and debated so far on the date of Mahabharata War, about 120 works to be exact, were referred and analysed in the present volume to give stimulus for further study.

Sources of the History of India—Ed. by N.R. Ray. Vol. iv. Culcutta, Institute of Historical Studies, 1982 xvi + 393 pp. Rs. 125.

The present Volume is the fourth in the Series 'Sources of the History of India.' It is part of a multi-volumed project covering the entire Indian sub-continent and all the three periods of history—ancient, medieval and modern. It is intended to fill up a great void in Indian historiography. The primary objective is to help advanced students of history in getting to know the wealth of historical source-material lying scattered in different parts of the country and in different languaages. Another important objective is to ascertain the extent to which the available source-material has been utilised by historians so far and the gaps that still remain to be filled up. The project is a path-finder to the present and furture generations of historians.

India is a vast country and a land of diversity. For a proper reconstruction of India's history the basic approach should be regional, at least from the point of view of the source-material available. This is the approach that has been followed in planning the present multi-volumed project.

The first three volumes covering twelve States—Karnataka, Andhra Pradesh, Maharashtra, Goa, Rajasthan, Haryana, Meghalaya, Uttar-Pradesh, Jammu & Kashmir, Assam, Sikkim and Tamil Nadu—were very well-received in academic circles as an invaluable reference work for all research workers and advanced students of history. It is hoped that the present volume covering the five areas—Bihar, Orissa, Bengal, Manipur and Tripura—will also be equally welcomed. The papers contributed by competent scholars, taken together, amply fulfil the object aimed at by the Series. It can reasonably be expected that the papers by competent scholars offer a fairly comprehensive survey as well as a critical assessment of source-material relevant to the study of the region comprising the bulk of Eastern India and will largely help to place history on the right perspective.

State and Religion in Ancient India from C. 320 B.C. to A.D. 650—by N.Q. Pankaj. Allahabad, Chugh Publications, 1983. xx + 320 pp., Biblio. Rs. 195.

Based on a rigorous analysis of source material, the present work is the first complete and interpretative study of State and Religion in Ancient India from the C. 4th century B. C. to the C. 7th century A.D. to determine and assess the inter-relationship and inter-dependce of state and religion in Ancient India and to show how they played an interesting yet vital role in the development of the society. Religion could hardly be separated from any political activity or from social institutions but it had to seek power to establish its effective control. Whether these phenomena had any marked tension in society is the subject of enquiry.

The author has convincingly examined the concepts of State and religion and demonstrated that ethical and spiritual elements were intorduced in politics. She has brought out the non-interfering and catholic nature of the Ancient Indian State that it was truly secular in all its aspects. The connection of the State with the sects has been analysed in depth.

The author has made good use of various sociological tools relevant to the study of the socio-religious institutions during the period under review. The work throws welcome light on the social aspects of major religious sects. The author has no ideological bias and her work is largely based on the critical analysis of the classical sources, including anthropological researches, in more or less the traditional manner of 'liberal' scholarship.

Studies in Mughal History—by Ashvani Agrawal. Delhi, Motilal Banarsidass, 1983. x + 227 pp., Biblio. Rs. 60.

Descendents of two great warriors of Central Asia—

—Taimur and Chingiz Khan—the Mughals have become a legend in history of the world. Their rule in India heralded a new era of far-reaching socio-political changes making for an enlightenment of a sort that calls for an evergrowing scholarship to grasp its many-faceted significance. The monograph in hand is not just a mere addition to the numerous works on the Mughals and their activities in various fields. Being the result of a deep and critical scholarly study of the various political and religious aspects of the doings of the Mughals it comes up as a unique approach to the subject. Here is an attempt to study Mughal history from a new angle.

Divided in seven chapters, the Monograph begins with an interesting Introduction. Five of the chapters deal with the relations of the Mughals mith various contemporary powers such as Afghans and Rajputs. Their relations with the kingdoms of Deccan and trans-frontier areas in the north-west have been discussed thoroughly, critically and in a scholarly manner. The views of the author, in the chapter on Nature of Mughal Conquest, on their strategies adopted in the fields of war and diplomacy do make an interesting reading. The genesis of Din-i-Ilahi, setting forth the religious outlook of Akbar the great and his religious policy has been traced with an understanding that calls for special attention.

The select bibliography and a well arranged Index at the end make the work more useful by providing ready reference.

Studies in South Indian History and Epigraphy—by K.G. Krishnan Vol. I. Madras, New Era Publications, 1981. xii+183 pp., Ref. & Notes. Rs. 70.

The papers included in this volume deal with aspects of South Indian art, architecture, numismatics, history (political and geographical), linguistics, astrology, and palaeography. They embody the results of the author's original research into source materials in all the four southern states and also South-East Asia.

The plough illustrated on the cover represents the banner of the Chittirmeli-periyanadu, an association of agriculturists, mentioned in medieval South Indian epigraphs. Made of copper, it weights 770 gms, measures 12 cms at the handle and 13.5 cms at the triangular tapering shaft. The inscription in nearly modern characters records a gift of the banner (Melikkodi) in Saka 831 (an error for 1731-1809 A.D.) to one Kachchipandaram by the Periyanattaver symbolising his rights to the revenue collected from the members of the group on occasions and at stipulated rates.

Tripura Through the Ages: A Short History of Tripura from the earliest times to 1947 A.D.—by Nalini Ranjan Roychoudhury. Rev. Edn. New Delhi, Sterling Publishers Pvt. Ltd., 1983. xiv +127 pp., Biblio., Append. Rs. 60.

'Tripura Through the Ages' first published in the year 1977, is a short and concise history of Tripura from the earliest times to 1947 A.D. This book has been thoroughly revised and enlarged in the light of the discovery of new facts. The source materials for this book have been collected, as far as possible, from original sources, such as coins and inscriptions. A detailed account of the tribal life in Tripura and a section on the coins and inscriptions discovered in the area have been added to this edition.

The book, which is the first of its kind, is of immense value as a textbook not only to students and scholars of Indian history, but also to the general reader who evinces interest in the economic and socio-cultural development of our country of which Tripura is an excellent example. Written in a clear, lucid style, this book is bound to be a valuable contribution to the historiography of Tripura and of India.

वैशाली–दिग्दर्शन––सं० जगदीशचन्द्र एवं योगेन्द्र मिश्र। वैशाली, वैशाली–संघ, १६८१। ६+१४० पृ०+xxiii फलक। रु० ३०।

प्रस्तुत पुस्तक 'वैशाली-दिग्दर्शन' पांच भागों में विभक्त है।

पुस्तक के प्रथम भाग में वैशाली के इतिहास का वर्णन है। इसमें बताया गया है कि वैशाली का भारत के प्राचीन इतिहास में महत्वपूर्ण स्थान है। इसका कृषि ग्रौर वाणिज्य के केंद्र के रुप में विकास हुआ ग्रौर यहां शासन के क्षेत्र में एक महान् प्रयोग किया गया। ईसापूर्व छठी सदी एवं पांचवी सदी के प्रारंभ में यहां धार्मिक क्रांति हुई जिसका प्रभाव बहुत दूर तक पड़ा। वैशाली उस समय की राजनीतिक ग्रौर धार्मिक चहल

पहल का केंद्र थी। द्वितीय भाग में वैशाली के पुरातत्त्व के बारे में बताया गया है कि पुरातात्विक अवशेष वहां बहुत दूर-दूर तक फैले हुये हैं। इन सब के बारे में विस्तार से जानकारी दी गई है।

तृतीय भाग में वैशाली लीला का वर्णन है।

पुस्तक के चतुर्थ भाग में वैशाली के नवजागरण के विषय में विस्तार से वर्णन है।

पंचम भाग वैशाली-चित्रावली है। इसमें वैशाली के चित्रों का समावेश है।

HOMEOPATHY

Complete Book of Family Homeopathic Medicine—by Maesimund B. Panos and Jane Heimlich. Delhi, Vision Books Pvt. Ltd., 1983. 182 pp., Append. Rs. 60.

The benefits of homeopathy are being widely recognised the world over. A thoroughly proven scientific system of medicine, homeopathy uses drugs that are easy to prescribe and use, non-toxic, non-habit-forming, without any adverse effects, and available at low prices. This book is a comprehensive and a practical guide which easily makes it one of the best on the subject. Clear-cut charts and instructions give readers the information they need to choose and use 28 basic remedies, plus dozens of more specialised ones. There are instructions for dosage and frequency of medication as well as proven first aid procedures to supplement the treatment. An essential and practical home reference book for the family.

Homeopathic Selected Medicine—by Shantaram Vaish and Moti Lal. Varanasi, Chaukhamba Amarabharati Prakashan, 1982. 242 pp., Biblio. (Chaukhamba Homeopathic Granthamala-4). Rs. 12.

प्रस्तुत पुस्तक में चुनी हुई, कुछ आवश्यक औषधियों का, जिनका कि इस चिकित्सा-पद्धति में विस्तृत क्षेत्र है तथा प्रतिदिन उपयोग किये जाते हैं, वर्णन किया है। इस पुस्तक में औषधियों की संख्या सीमित है तथा होमियोपैथिक प्रेमियों व प्रारंभिक चिकित्सकों के लिये सभी औषधियों के प्रधान तथा मनोवैज्ञानिक लक्षणों के साथ-साथ शरीर के प्रत्येक अंग के अलग-अलग लक्षण तथा प्रत्येक औषधि की वृद्धि व ह्रास तथा सहायक व क्रियानाशक औषधियां एवं उनकी शक्ति भी लिखी गई है।

आशा है यह पुस्तक होमियोपैथिक चिकित्सा जगत में सर्वोपरि सहायक सिद्ध होगी।

What is Tautopathy?—by Ramanlal P. Patel. 5th Edn. Kottayam, Hahnemanh Homeopathic Pharmacy, 1981. 108 pp., Biblio. Rs. 10.

Tautopathy is the system of curing or removing bad or side effects of drugs by iso-intoxication, i.e. curing by means of the identical harmful in potentised form. It is not the science of similars but that of identicals. Dr R.P. Patel, who is a Homeopathic Doctor has written this book, after curing many patients and giving first hand knowledge. This is the fifth edition of the book and it has already become quite popular on account of its usefulness. It deals with the Tautopathic Drugs, Preparation of Medicines, Side effects of various Drugs, proving of some Drugs and a few cases.

The book is very good and proves the ability of the doctor who has already written more than a dozen books. This book will be of great use for the Homeopathic Doctors and they shall be able to save many patients from permanent or partial damage caused to their minds and physique by taking too many drugs for curing their disease.

ICONOGRAPHY

Early Bronzes of Bihar—by Kamini Sinha. New Delhi, Ramanand Vidya Bhawan, 1983. 206 + xxii pl., Biblio. Rs. 250.

The 'Early Bronzes of Bihar' by Dr. Sinha embodies in the main her doctoral dissertation approved for the Degree of Ph.D. by the Patna University. Dealing with the art and iconography of metal images of the gods and the goddesses (Buddhist, Brahmanical and Jaina), as well as other objects, the work consists of five chapters. (i) Find-places of Bronzes in Bihar, (ii) Material and Technique of Casting, (iii) Development of Bronze Art in Bihar, (iv) Bronze Images of Deities and other Articles, and (v)Dress and Ornaments of the images, besides, two Appendieces : (A) Modern Technique of Casting Bronzes and (B) Chemical Analyses of

Bronze Pieces. The work also contains an exhaustive but select bibliography and a useful index. It is fully illustrated (having eightyfive illustrations). Written in a lucid style, the work devoted exclusively to the Bronzes of Bihar is an important contribution to the field of art and iconography. It fills up the gap in our knowledge of the development of the metal art of Bihar which has not been treated in detail so far.

Elements of Jaina Iconography—by Maruti Nandan Prasad Tiwari. Varanasi, Indological Book House, 1983. iv + 164 pp. + 46 pl. Biblio., Append. Rs. 200.

In the present work, an attempt has been made to give a detailed and critical assessment of the origin and development of Jaina iconography in Northern India from the earliest time to the 12th Century A.D. with comparative notes on the parallel South Indian material wherever exigency demanded. The work is based mainly on the detailed and comprehensive study of the iconic data of some of the Jaina sites of North India which in past had witnessed prolific Jaina activities, such as Deogarh, Mathura, Khajuraho, Osian, Kumbana, Mt. Abu, Khandagiri, etc. The material presented in the book on the iconography of Bahubali, Bharata, Cakravarti, Ganesa, Sarasvati, Rama Mahavidyas, Jaina Caumukhi, Siddhayika, Padmavati and few other Yaksis is of special importance inasmuch as it is for the first time published here. The treatment of the subject has always been historical and the sculptural data have been compared with the relevant textual prescriptions for showing the development of particular iconic form.

In the present work, the learned writer—Dr. Maruti Nandan Prasad Tiwari who has specialized in the field of Jaina art—has discussed in detail the origin and development of iconography of the Jaina pantheon. He has particularly given critical details of the relevant material discovered at Osian, Khajuraho etc., and few other ancient sites. The descriptions of the Tirthankaras, Yaksas and Yaksis, Mahavidyas, Bahubali, Bharata Chakravarti, Ganesa, Sarasvati and some minor deities are supported by the literary and archaeological source material.

The book is the first of its kind giving a critical treatment of the subject. Some of the icons discussed in the present work have not been dealt with by the previous writers.

INDOLOGY

New Approrch to some Important Aspects of Indology—by S.N. Sharma. Varanasi, Chaukhamba Orientalia, 1983. viii + 136 pp. (Chaukhamba Oriental Research Studies-25). Rs. 80.

As is evident from the list of contents, all the papers in the present collection have been read and discussed at Conferences and Seminars of national and international level and published there in the proceedings in summarised form and later in full in the erstwhile J & K University and the Jammu University Review in its different volumes.

Rangavalli : Recent Researches in Indology—Sri S.R. Rao Felicitation Volume—Ed. by A.V. Narasimha Murthi and B.K. Gururaja Rao. Delhi, Sundeep Prakashan, 1983. xii + 347 pp. + 86 pl., Biblio. of Dr. S.R. Rao's Works. Rs. 400.

Rangavalli is a fitting tribute of felicitation paid by a generation of scholars, old and new, from all parts of the world to an outstanding archaeologist, Dr. S.R. Rao, internationally known for the decipherment of the Indus script. The collection of research essays is at once scholarly and varied and of absorbing interest and represents a cross-section of Indian scholarship in various subjects such as Indian history, prehistory, protohistory, epigraphy, numismatics, art, architecture, sculpture painting, religion and culture. Thus Rangavalli, as its name signifies, presents a vast spectrum of various facets of Indian culture and gives a panoramic view. At the same time it contains research papers by senior and well known scholars in addition to younger researchers in the fields of art and archaeology. The volume has contributions from Dr. K. D. Bajpai, Dr. Lallanji Gopal, Dr. Upendra Thakur, Dr. Ajay Mitra Sastry, Dr. M.K. Dhavalikar, Dr. K.V. Raman, Dr. K.V. Ramesh and others. The volume has been edited by Dr. A.V. Narasimha Murthi and Dr. B.K. Gururaja Rao, both of the Department of Ancient History and Archaeology of the Mysore University.

Thus no student of ancient Indian history, culture and archaeology can afford to miss this volume.

Sri Dinesacandrika: Studies in Indology—Shri D.C. Sircar Fetschrift—Ed. by B.N. Mukherjee. Delhi, Sundeep Prakashan, 1983. x + 410 pp. + 76 pl. Rs. 500.

Sri Dinesacandrika is a fitting tribute of felicita-

tion paid by a generation of scholars, old and new, to an outstanding historian and archaeologist, Prof. Dines Chandra Sircar, internationally known Indologist and Epigraphist. The collection of research papers is at once scholarly and varied and of absorbing interest and represents a cross-section of Indian scholarship in various subjects such as Indian history, prehistory, protohistory, epigraphy, numismatics, art, architecture and sculpture—subjects which are very dear to Shri Dines Chandra Sircar. The volume has contributions from Richard Salomon, Ajay Mitra Sastri, A.V. Narasimha Murthy, K.D. Bajpai, Lallanji Gopal, Chitrarekha Gupta, Shobhana Gokhale, N.N. Bhattacharya, Krishna Deva, Ratan Parimoo, H. Sarkar and others. The volume has been edited by the equally indisputable scholars like Dr. S.S. Biswas, Dr. D.R. Das, Dr. B.N. Mukherjee and Dr. S.P. Singh. Hence the galaxy of scholars and range of subjects they have dealt with, will make the volume a significant contribution to the studies in Indian Archaeology and Ancient Indian History.

INSCRIPTIONS

Inscriptions of Ancient Nepal—by D.R. Regmi. 3 Vols. New Delhi, Abhinav Publications, 1983. Vol. I : xx + 190 pp., Biblio., Append.; Vol. II: xviii + 130 pp., Abbrev.; Vol. III: x + 280 pp. + cxiv + viii pl., Biblio., Append. [ISBN-0-391-02559-7]. Rs. 800 for 3 Vols.

In the present volume the main task is to bring out in detail the epigraphic sources of the ancient period and we have tried to collect as many inscriptions as could be available to us in the present work. The volume in hand includes even those materials which have been traced up to date. Their number has gone to more than 170.

Actually, the inscriptions are the only source materials for the writing of the history of Nepal which is fascinating. Engraved on slabs of stones or pillars or pedestals of images or terracottas in late Brahmi script through Sanskrit Medium they throw a flood of light on the cultural, political and economic aspects of life in ancient Nepal so that a complete history can be constructed on sure and secure foundation.

If epigraphy alone has come to our aid in history writing we should say that it is more true of Nepal of the ancient time. But that does not mean that we can ignore extant Indian, Chines and Tibetan sources. Nor can we underrate the utility of Indian Smrti texts which provide a lot of information on subjects of socio-economic importance. However, the information is much limited and we are unable to give a total and complete structure of the situation.

Inscriptions of Bihar from Earliest Times to the Middle of 13th Century A.D.—by Bhagwant Sahai. New Delhi, Ramanand Vidya Bhawan, 1983. 162 pp + xii pl., Biblio., Abbrev. Rs. 90.

The present work, as its name suggests, is a study of the inscriptions of Bihar. It presents a classified list of such inscriptions, and summaries thereof, which are of undoubted historical importance. Care has been taken to arrange the inscriptions, as far as it could be possible, periodwise from the earliest times to about the middle of the 13th century A.D., the earliest of them being those which were engraved by the order of the great Mauryan monarch Asoka.

Jaina Inscriptions containing Index of Places, Glossary of Names of Shrāvaka Castes and Gotras of Gachhas and Achāryas with Dates—Comp. by Puran Chand Nahar, 2nd Ed. Part I, Plates. Delhi, Indian Book Gallery, 1983. x + 278 pp. Rs. 250.

This is the first valuable collection of Jain epigraphs related to Jain people and places. The compilations of the Jain inscriptions by Shri P.C. Nahar, a renowned scholar, member of the Asiatic Society of Bengal, Bihar and Orissa Research Society, Sahitya Parishad, Calcutta, and of the Jain Shvetambar Education Board, Bombay, were published in three parts in 1918, 1927 and 1929. The Jain records collected in this first part have been gathered from different places of India located in the states of Assam, West Bengal, Bihar, U.P., Rajasthan, Gujarat, Delhi, etc. The inclusion of a few inscriptions even from abroad like America, England and Germany enhances the importance of this collection to a great extent. Most of the epigraphs which are generally inscribed on metal or stone fall in the period commencing from the tenth century to twentieth century of Vikram era.

This work containing a rosary of one thousand inscriptions is the outcome of author's hard

labour and probe of three years. In the absence of any systematic study of the history of the Jainas the collection of their inscriptions is very significant. The records collected here have certainly much bearing on the social and cultural history of the Jainas in the mediaeval period.

Mysore Inscriptions—Tr. by Lewis Rice. New Delhi, Navrang, 1983 (Reprinted). xci +336 + xxx pp. Rs. 32.5.

Major H. Dixon, an Officer of Madras Native Infantry, was commissioned about 1865 to take photographs of the principal inscriptions in Mysore province. There were 150 photographs altogether—129 from inscriptions on stone and 21 from those on copper plates. Some attempts were made, with the aid of pundits, to translate these inscriptions, but it achieved imperfect results. Lewis Rice, into whose hands the collection was put, found that no one could read the ancient characters. He continued with his efforts and familiarised himself with the general style and method of arrangement of these inscriptions. This enabled him to pick out essential particulars of every inscription existing in every taluk of the province. He then set out the translations of inscriptions of Major Dixon's photographs. He also furnished information as he has gathered from other sources to treat the subject in an exhaustive manner. He has also included in the book a select number of inscriptions collected on his own.

प्राचीन भारतीय अभिलेख संग्रह—ले० श्रीराम गोयल । खण्ड १: प्राक् गुप्तयुगीन । जयपुर, राजस्थान हिन्दी ग्रन्थ अकादमी, १९८२ । xxv+४८५+ ३१ पृ०+१२३ फलक । रु० ४५.५० ।

प्राचीन भारतीय इतिहास-लेखन में अभिलेखों का विशेष महत्व है। यद्यपि अभिलेख दूसरे प्रकार के सादयों के स्थान पर अधिक विश्वसनीय और निश्चित सूचना प्रदान करते हैं फिर भी इनके पठन-पाठन के लिये विशेष दृष्टि की आवश्यकता होती है।

सभी प्राचीन भारतीय अभिलेख ब्राह्मी और खराष्ठी लिपी में लिखे गये हैं, साथ ही विषय की दृष्टि से इनमें संस्कृत और मागधी भाषा का प्रयोग किया गया है। आधुनिक युग में आंग्ल भाषियों के लिये तो क्या हिंदी भाषी प्रदेशों में भी इनका पठन कठिनाई का विषय है। भाषा के अतिरिक्त अभिलेखों का एक स्थान पर संकलन न होना दूसरी बड़ी कठिनाई है। परिणाम स्वरूप प्राचीन इतिहास के विद्यार्थियों और शोधकर्त्ताओं को भारतीय इतिहास के पुर्ननिर्माण तथा उसके वर्तमान स्वरूप को शुद्ध दृष्टि से देखने में कठिनाई होती है। इसलिये ये आवश्यक प्रतीत हुआ कि इस प्रकार के ग्रंथों की रचना की जाये जिनमें अभिलेखों का न केवल मूल पाठ बल्कि मूल चित्र के साथ उसका अनुवाद तथा महत्वपूर्ण शब्दों पर ऐतिहासिक टिप्पणियां भी दी गई हों। इस उद्देश्य की पूर्ति हेतु वर्तमान ग्रंथ पहला प्रयास है, जो विषय में रूचिशील पाठकों के लिये संभवत: अत्यधिक उपादेय सिद्ध होगा।

Select Inscriptions bearing on Indian History and Civilization from the Sixth to Eighth Century A.D.—Ed. by Dines Chandra Sircar. Vol. II. Delhi, Motilal Banarsidass, 1983. xxv + 827 pp. + lvii pl. Suppl., Gloss. [ISBN 0-89581-106-5] Rs. 200.

The present work is Volume II of the author's *Select Inscriptions bearing on Indian History and Civilization*, Vol. I of which was originally published as early as 1942 and at once established his reputation as one amongst four of the front-rank workers of the time in the field of Indian epigraphy and palaeography. The importance of the publication was clearly established by the appearance of a number of imitation works after the exhaustion of the first edition and its re-appearance in the second. See the Preface of the Second Edition, 1965; also *Journal of the Bihar Research Society*, Vol. XLVII, 1961, pp. 12-13.

Now when a thoroughly revised third edition of the said Vol. I of the work is awaiting publication, the author is happy to be able to place the long-awaited Vol. II in the hands of serious students who are interested in the source material of the political and cultural history of India. A scrutinizing reader may notice some difference in the treatment and presentation of the material in the two volumes of the work; but the author hopes that this Vol. II containing some of the most important epigraphic and numismatic records

of the medieval period will be a worthy companion of *Select Inscriptions*, Vol. I, which deals with the earlier epoch, and will be as useful to the students as the latter has been for the last three decades and a half.

South Indian Inscriptions—by E. Hultzsch. Vol. II, Parts I & II. Delhi, Navrang Publishers & Booksellers, 1983 (Reprinted). xi+41+248 pp. +8pl. (Published Originally in 1982 by Archaeological Survey of India, Madras). Rs 395.

Inscriptions of Southern India were begun to be collected systematically by Professor Hultzsch from the latter part of 1886. The publication of these documents with texts and translations was taken up simultaneously and the following fasciculi of South-Indian Inscriptions were issued between the years 1886 and 1903:—Vol. I, Vol. II—Parts i to iii, and volume III—parts i and ii. They include 321 records edited critically and supply all the materials that may practically be found necessary for constructing the rough outlines of Chola and Pallava history. Volume II, Parts i & ii, deals with the Tamil Inscription of Rajaraja, Rajendra-Chola, and others in the Rajarajeswara temple at Tanjavur. It was first published by Archaeological Survey of India under their New Imperial Series.

ISLAM

इस्लाम—लें० अब्दुल कादिर ग्रौदह; अनु० नसीम ग़ाजी फुलाही। अलीगढ़ क्रिसेंट पब्लिशिंग कम्पनी, १९८० । १०४ पृ० । रु० ६.५० ।

यह इस्लामी कानून की शुद्धता, आवश्यकता ग्रौर महत्व के संबंध में एक सफल किताब है। इसमें लेखक ने इस्लामी कानून की हक़ीकत, श्रेष्ठता ग्रौर उच्चता पर भरपूर रोशनी डाली है ग्रौर ऐसी कोई भी बात नहीं लिखी है जिसके साथ उसका प्रमाण न दिया हो। लेखक का कहना है कि इस्लामी शरीअत को हर युग में व्यवहारतः अपनाया जा सकता है ग्रौर उसमें यह क्षमता भी है कि आधुनिक प्रगतिशील युग का साथ दे सके। लेखक ने बड़े दर्द के साथ मुस्लिम उलेमा से इस सिलसिले में जो कोताही, सुस्ती ग्रौर गफ़लत रही है, उसका उल्लेख किया है। आशा है इस किताब का ध्यान पूर्वक अध्ययन करने से लोगों में एक नई जागृति आ सकती है।

इस्लाम: एक जीवन व्यवस्था—लें० हमूदा अब्दलती; ग्रनु० कौसर यज़दानी। ग्रलीगढ़, क्रिसेंट पब्लिशिंग कम्पनी, १९८१ । ४१५ पृ० । रु० १८।

इस पुस्तक का उद्देश्य इसके अलावा ग्रौर कुछ नहीं है कि एक सामान्य पाठक को इस्लाम की मौलिक शिक्षाग्रों से ग्रवगत कराया जाए। इस तरह यह बात अपने आप स्पष्ट हो जाती है कि हमारा इरादा इस पुस्तक में इस्लाम के हर पहलू का विवरण देना नहीं है। हम केवल यह चाहते हैं कि एक सामान्य ग्रौर पढ़े-लिखे व्यक्ति के लिये विषय को गहराई में समझने हेतु सामग्री जुटा दें ग्रौर उन सिद्धान्तों के मूल्यांकन में मदद दे सकें, जिन के लिये इस्लाम आया है। एक बार अगर उसमें आन्तरिक रुचि पैदा हो गयी तो वह स्वयं ही उसका विस्तृत ज्ञान प्राप्त करने की कोशिश करेगा।

Islam and Western Society : A Refutation of the Modern Way of Life—by Maryam Jameelah. New Delhi, Adam Publishers & Distributors, 1982. xii+328 pp. Rs. 40.

This book is a collection of essays written during the year 1971 to 1975 by the author with a view to warn the people regarding the fatal pitfalls of modernization and copying the west blindly. The author is Maryam Jameelah of Lahore, who was formerly Margaret Marcus of New York. She has touched many subjects—westernization, modernization, feminist movement, generation gap, dehumanization of man, etc. The essays are quite inspiring and after reading the book, we feel that what she has written carries weight and that the modern way of life does not give us any bliss. The essays are scholarly and full of quotations from various books. It seems the author reads many books before she writes on any subject.

The short Bibliography given at the end is very interesting, becuase the author has summarized beautifully as many as fifty books.

The book is an eye-opener and the readers will learn a lot by its careful study. Recommended for all, particularly for those who are struggling against atheism and materialism.

इस्लामी तहरीकः सफलता की शर्तें—ले० अबुल आला मौदूदी; अनु० मु० रफत। अलीगढ़, स्टुडेंण्ट्स् इस्लामिक आरगनाइजेशन, १९७०। ७२ पृ०। रु० २।

प्रस्तुत पुस्तक मौलाना सय्यद अबुल आला मौदूदी की उर्दू पुस्तक "तहरीके इस्लामी, कामयाबों के शरायत" का अनुवाद है। भाषा सरल रखी गई है ताकि कम हिन्दी जानने वाले लोग भी लाभ उठा सकें। हमें आशा है कि इस्लामी तहरीक को समझने में प्रस्तुत पुस्तक सहायक सिद्ध होगी।

Muhammad in Parsi, Hindoo and Buddhist Scriptures—by A.H. Vidyarthi and U. Ali: Delhi, Islamic Book Service, 1983. 249. pp. Rs. 80.

The book is very interesting dissertation backed by numerous quotations from the scriptures by two Hindoo and Buddhist Savants, authority in their own scriptures.

Muslim Thought and Its Source—by Syed Muzaffar Ud-Din Nadvi. Delhi, Idarah-i Adabiyat -i Delhi, 1983 (Reprinted). xv +153 pp., Biblio. (IAD Oriental (Reprint) Series-53). Rs. 55.

The book deals with different schools of Muslim Thought with special reference to their source of origin. The author disagrees with the European Orientialist, who holds that Muslim Philosophy is entirely based on, and borrowed from Hellenic culture and advances religious and historical grounds in support of the Islamic Schools of Thought.

Orient Under the Caliphs—by S. Khuda Bakhsh. Delhi, Idarah-i Adabiyat-i Delhi, 1983 (Reprinted). xii+463 pp. (IAD Religio-Philosophy (Reprint) Series-34). Rs. 120.

This is English translation on Von Kremer's Culturgeschinchite des Orients. This book opens with the death of the Prophet and the trouble that arose over the question of succession and deals with the related subsequent problems of that time.

शहादते इमाम हुसैन—ले० हजरत खादिम अजमेरी। अजमेर, असमा पब्लिकेशन्स, १९८१। १६ पृ०। रु० २।

अजमेर के महान सूफी, कवि और लेखक हजरत नवाब मौहम्मद खादिम हसन गुदड़ी शाह बाबा द्वारा उर्दू में लिखित पुस्तक शहादते इमाम हुसैन का हिन्दी अनुवाद है। हजरत हुसैन हजरत मौहम्मद साहब के नवासे (नाते) थे जिनकी करबला (ईराक) में उनके साथियों सहित हत्या कर दी गई थी।

इस पुस्तक में हजरत इमाम हुसैन की शहादत के संक्षिप्त हालात आसान जुबान में लिखे गये हैं; साथ में उन कारणों को भी दरशाया गया है जिनके कारण इनकी शहादत हुई।

Sirat-un-Nabi : The Life of the Prophet—by Shibli Nu' Mani; Tr. by M. Tayyib Baksh Budayuni. 2 Vols. Delhi, Idarah-i Adabyat-i Delhi, 1983 (Reprinted). 280+293 pp. (IAD Religio-Philosophy Series-35). Rs. 70. per volume.

This valuable work on the life of the Holy Prophet hardly stands in need of introduction. The translation is, in two volumes, being offered for the benefit of English-knowing readers.

JAINISM

आभामण्डल—ले० युवाचार्य महाप्रज्ञ; सं० मुनि दुलहराज। चूरु, आदर्श साहित्य संघ, १९८१। १९७ पृ०। रु० १५।

हमारे शरीर के चारों ओर रश्मियों का एक वलय होता है। वह सूक्ष्म-तरंगों के जाल जैसा या रुई के सूक्ष्म-तंतुओं के व्यूह जैसा होता है। ऊपर-नीचे, दायें-बायें चारों ओर फैला हुआ होता है। जैसी भावधारा होती है, वैसी ही उसकी संरचना हो जाती है। वह एकरूप नहीं होता, बदलता रहता है। निर्मलता, मलिनता संकोच और विकोच ये सारी अवस्थायें उसमें घटित होती रहती हैं। इसके माध्यम से चेतना के परिवर्तन जाने जा सकते हैं, शरीर और मन के स्तर पर घटित होने वाली घटनायें जानी जा सकती हैं। स्थूल शरीर की घटनायें पहले सूक्ष्म शरीर में घटित होती हैं।

उनका प्रतिबिंब आभामंडल पर हो जाता है। इसके अध्ययन से भविष्य में घटित होने वाली घटनाओं का पता लगाया जा सकता है। रोग और मृत्यु एवं स्वास्थ्य और जीवन आदि अनेक तथ्यों के विषय में भविष्यवाणी की जा सकती है।

भावधारा (लेश्या) के आधार पर आभामंडल बदलता रहता है और लेश्या ध्यानके द्वारा आभामंडल को बदलने से भावधारा भी बदल जाती है। इस दृष्टि से लेश्या-ध्यान या चमकते हुये रंगों का ध्यान बहुत ही महत्वपूर्ण है। हमारी भावधारा जैसी होती है, उसी के अनुरूप मानसिक चिंतन तथा शारीरिक मुद्रायें और इंगित तथा अंग संचालन होता है। क्रोध की मुद्रा में रहने वाले व्यक्ति में क्रोध के अवतरण की संभावना बढ़ जाती है। क्षमा की मुद्रा में रहनेवाले व्यक्ति के लिये क्षमा की चेतना में जाना सहज हो जाता है। इस भूमिका में लेश्या-ध्यान की उपयोगिता बढ़ जाती है।

आगम तीर्थ (आगम–साहित्य के विशिष्ट पद्यों का हिन्दी काव्यानुवाद–अनु० हरिराम आचार्य। जयपुर, राजस्थान प्राकृत-भारती-संस्थान, १९८०। १५० पृ०। (प्राकृत-भारती पुष्प-४)। रु० १०।

श्रमण भगवान महावीर का उपदेशामृत आगम-साहित्य के रुप में उपलब्ध है। इन आगमों में सैद्धांतिक और तात्विक चर्चा के बीच-बीच प्रसंगानुसार मर्मस्पर्शी सूक्तियां बिखरी पड़ी हैं जो सार्वजनीन सत्य और शाश्वत जीवन मूल्यों का उद्घाटन करती हैं। जनसाधारण में इन सूक्तियों के मर्म को प्रसारित करने के लिए प्रस्तुत पुस्तक में कुछ विशिष्ट सूक्तियों का हिन्दी काव्यानुवाद संकलित है। साथ ही जैन-दर्शन पर कुछ मुक्तक रचनाएं भी इस पुस्तक में सम्मिलित हैं। जीवन निर्माण की दिशा में ये सूक्तियां पाठकों को नवीन प्रेरणा प्रदान करने में सहायक होंगी।

ऐसे थे हमारे गुरुजीः डा० नेमिचन्द शास्त्री–ले० गदाधर सिंह। वाराणसी, वीरसेवा ट्रस्ट, १९७३। ३+१२२ पृ०। (युगवीर–समन्तभद्र ग्रन्थमाला-१३)। रु० १।

डा० सिंह ने इसमें अपने श्रद्धेय गुरु डा० नेमिचंद्र शास्त्री का बहुत ही उत्तम रेखाचित्र प्रस्तुत किया है। इसमें शास्त्री जी का अध्ययनशील, तेजस्वी, कर्मठ रूप जीवन्त रूप में प्रकट हुआ है। डॉ० सिंह ने उनके व्यक्तित्व का बहुत मार्मिक और सजीव चित्र अंकित किया है।

**Anga Suttāni—Ed. by Ācārya Tulasi & Muni Nathanial. 3Vols. Ladnun, Jain Visva Bharati, Vol. I : Āyāro, Śūyagado, Thanam, Samawao. 954 +51 pp. Rs. 85.
Vol. II : Bhagawani—Vihāpannatti. 56 + 1048 + 44 pp. Rs. 90.
Vol. III : Nayānhammahahão, Vivāsa gadasão, Antagadasão, Annuttarowa waiyadarsao, Panhawayaranam, Vivāgasuyam. 54 + 813 + 47 pp. Rs. 80.**

प्रस्तुत आगम का नाम व्याख्याप्रज्ञप्ति है। इसका वर्तमान आकार अन्य आगमों की अपेक्षा अधिक विशाल है। इसमें विषय-वस्तु की विविधता है। फलतः इसके नाम के साथ 'भगवती' विशेषण जुड़ गया। वर्तमान में व्याख्याप्रज्ञप्ति की अपेक्षा 'भगवती' नाम अधिक प्रचलित है।

आचार्य अकलंक के अनुसार प्रस्तुत आगम में जीव है या नहीं है—इस प्रकार के अनेक प्रश्न निरूपित हैं। आचार्य वीरसेन के अनुसार प्रस्तुत आगम में प्रश्नोत्तरों के साथ-साथ छियानवें हजार छिन्नच्छेद-नयों से ज्ञापनीय शुभ और अशुभ का वर्णन है। भगवान महावीर ने पाँच मूल द्रव्यों का प्रतिपादन किया। वे पंचास्तिकाय कहलाते हैं।

प्रस्तुत आगम में जीव और पुद्गल का इतना विशद निरूपण है जितना प्राचीन धर्मग्रंथों या दर्शनग्रंथों में सुलभ नहीं है। प्रस्तुत आगम में ऐसे अनेक प्रसंग प्राप्त होते हैं जिनसे उस समय की धार्मिक उदारता का यथार्थ परिचय मिलता है।

समवायांग और नन्दीसूत्र के अनुसार प्रस्तुत आगम के सौ से अधिक अध्ययन, दस हजार उद्देशक और दस हजार समुद्देशक हैं। प्रस्तुत आगम की भाषा प्राकृत है। कहीं कहीं शौरसेनी के प्रयोग भी मिलते हैं। इसकी भाषा सरल और सरस है। अनेक प्रकरण कथा-शैली में लिखे गये हैं। जीवन प्रसंग, घटनायें और रुपक स्थान-स्थान पर मिलते हैं। स्थान-स्थान पर कठिन विषयों को उदाहरणों द्वारा समझाया गया है।

प्रस्तुत आगम की रचना गद्य शैली में हुई है। कहीं-कहीं स्वतंत्र रुप से प्रश्नोत्तरों का क्रम चलता है और कही-कहीं किसी घटनाक्रम के बाद उनका क्रम चलता है। प्रतिपाद्य विषय का संकलन करने के लिये संग्रहणी गाथाओं के रुप में कुछ पद्यभाग भी मिलता है।

नायाधम्मकहाओ:—प्रस्तुत आगम द्वादशांगी का छठा अंग है। इसके दो श्रुतस्कन्ध हैं। प्रथम श्रुतस्कन्ध का नाम 'नाया' और दूसरे श्रुतस्कंध का नाम 'धम्मकहाओ' है। दोनों श्रुतस्कन्धों का एकीकरण करने पर प्रस्तुत आगम का नाम 'नायाधम्मकहाओ' बनता है। प्रस्तुत आगम में चरित और 'कल्पित'— दोनों प्रकार के दृष्टांत और कथायें हैं। इनके माध्यम से अहिंसा, अस्वाद, श्रद्धा, इन्द्रिय-विषय आदि आध्यात्मिक तत्वों का अत्यंत सरस शैली में निरुपण किया गया है। मुख्य उदाहरणों और कथाओं के साथ कुछ अवान्तर कथायें भी उपलब्ध होती हैं। इस प्रकार नाना कथाओं, अवान्तर कथाओं, वर्णनों, प्रसंगों और शब्द प्रयोगों की दृष्टि से प्रस्तुत आगम बहुत महत्वपूर्ण है।

उवासगदसाओ:—प्रस्तुत आगम द्वादशांगी का सातवां अंग है। इसमें दस उपासकों का जीवन वर्णित है। इसलिये इसका नाम 'उवासगदसाओ' है। श्रमण परंपरा में श्रमणों की उपासना करने वाले ग्रहस्थों को श्रमणोपासक या उपासक कहा गया है। भगवान् महावीर के अनेक उपासक थे। उनमें से दस मुख्य उपासकों का वर्णन करने वाले दस अध्ययन इसमें संकलित हैं।

अंतगडदसाओ:—प्रस्तुत आगम द्वादशांगी का आठवां अंग है। इसमें जन्म-मरण की परंपरा का अंत करने वाले व्यक्तियों का वर्णन है तथा इसके दस अध्ययन हैं, इसलिये इनका नाम 'अंतगडदसाओ' है। वासुदेव कृष्ण और उनके परिवार के संबंध में इस आगम में विशद जानकारी मिलती है।

अणुत्तरोववाइयदसाओ:—प्रस्तुत आगम द्वादशांगी का नवा अंग है, इसमें अनुत्तर नामक स्वर्ग-समूह में उत्पन्न होने वाले मुनियों से संबंधित दस अध्ययन हैं, इसलिये इसका नाम 'अणुत्तरोववाइयदसाओ' है। प्रस्तुत आगम में अनेक राजकुमारों तथा अन्य व्यक्तियों के भावपूर्ण और तपोमय जीवन का सुंदर वर्णन है।

पण्हावागरवाई:— प्रस्तुत आगम द्वादशांगी का दसवां अंग है। स्थानांग में इसके दस अध्ययन बतलाये गये हैं। समवायांग और नदी के अनुसार प्रस्तुत आगम में नाना प्रकार के प्रश्नों, विद्याओं और दिव्य संवादों का वर्णन है।

विवागसुयं:—प्रस्तुत आगम द्वादशांगी का ग्यारहवां अंग हैं। इसमें सुकृत और दुष्कृत कर्मों के विपाक का वर्णन किया गया है। प्रस्तुत आगम के दो विभाग हैं—दु:ख विपाक और सुख विपाक।

जैनागम बारह अंगों में विभक्त है। 'अंग' शब्द का प्रयोग भारतीय दर्शन की तीनों प्रमुख धाराओं में हुआ है। वैदिक और बौद्ध-साहित्य में मुख्य ग्रंथ वेद और पिटक हैं। जैन-साहित्य में मुख्य ग्रंथों का वर्गीकरण गणिपिटक है। गणिपिटक के बारह-अंग हैं।

जैन परंपरा में श्रुत-पुरुष की कल्पना भी प्राप्त होती है। आचार आदि बारह आगम श्रुत-पुरुष के अंगस्थानीय हैं। संभवत: इसलिये उन्हें बारह अंग कहा गया। इस प्रकार द्वादशांग 'गणिपिटक' और 'श्रुत-पुरुष' दोनों का विशेषण बनता है।

(१) **आयारों:**—प्रस्तुत आगम द्वादशांगी का पहला अंग है। इसमें आचार का वर्णन है,—इसलिये इसका नाम 'आयारों' (आचार) है। इसके दो श्रुतस्कंध हैं (१) आयारो और (२) आयारचुला। आचारांग की व्याख्या के प्रसंग में आचार के पांच प्रकार बतलाये गये हैं— (१) ज्ञानाचार (२) दर्शनाचार

(३) चरित्राचार (४) तपाचार और (५) वीर्याचार। प्रस्तुत सूत्र में इन पांचों आचारों का निरुपण है।

(२) **सूयगडोः**—प्रस्तुत आगम द्वादशांगी का दूसरा अंग है। इसका नाम 'सूयगडो' है। प्रस्तुत आगम मौलिक दृष्टि से भगवान महावीर से सूत (उत्पन्न) है तथा यह ग्रंथरूप में गणधर के द्वारा कृत है, इसलिये इसका नाम 'सूतकृत' है। सभी अंग मौलिक रुप में भगवान महावीर द्वारा प्रस्तुत और गणधर द्वारा ग्रंथरूप में प्रणीत हैं। प्रस्तुत आगम में स्वसमय और परसमय की तुलनात्मक सूत्रता के संदर्भ में आचार की प्रतिस्थापना की गई है। इसलिये इसका संबंध सूचना से है।

(३) **ठाणः**—प्रस्तुत आगम द्वादशांगी का तीसरा अंग है। प्रस्तुत आगम में 'स्वसमय', 'परसमय' तथा स्वसमय-परसमय—दोनों की स्थापना की गई है। जीव और अजीव, लोक और अलोक की स्थापना की गई है। प्रस्तुत आगम पुद्‌गल आदि के एकत्व तथा दो से दस तक के पर्यायों का वर्णन करता है।

(४) **समवाओः**—प्रस्तुत आगम द्वादशांगी का चौथा अंग है। इसका नाम समवाओ है। इसमें जीव, अजीव आदि पदार्थों का परिच्छेद या समवतार है। समवाओ में द्वादशांगी का वर्णन है।

अष्टसहस्त्री (हिन्दी भाषानुवाद सहित)—ले० विद्यानन्द; अनु० ज्ञानमती माता जी; सं० मोतीचन्द जैन एवं रवींन्द्रकुमार जैन। हस्तिनापुर, दि० जैन त्रिलोक शोध संस्थान, १९७२। ८२+४४७ +११९ पृ० (वीर ज्ञानोदय ग्रन्थमाला-१)। रु० ५१।

अष्टसहस्त्री एक महान तार्किक ग्रंथ है जिसमें अनूठी शैली एवं अकाट्य तर्कों द्वारा ग्रंथकार ने बौद्ध सिद्धातों का खंडन किया है। साथ ही स्थान-२ पर तर्कणा शैली द्वारा स्वमत सिद्धांत का मंडन भी किया गया है। प्रस्तुत ग्रंथ उसी अष्टसहस्त्री का हिन्दी अनुवाद है जो महान विदुषी आर्यिका श्री ज्ञानमती द्वारा सपंन्न हुआ है। इस एक ही ग्रंथ को पढ़कर पाठकों को आत्मा, जैन सिद्वांत और उसके तलस्पर्शी रहस्यों का बोध हो जायगा और वे जैन-धर्म के महान सिद्धांतों के प्रति स्वतः ही नत हो जाएगें।

बाहुबली (खण्ड–काव्य)—ले० अनूपचन्द। जयपुर, दिगम्बर जैन अ० क्षेत्र श्रीमहावीरजी, १९८१। xvi+८२ पृ०। (श्रीमहावीर ग्रन्थमाला-२१)। रु० १०।

प्रस्तुत बाहुबली खंड-काव्य उनकी संशोधित एवं परिवर्धित कृति है जिससे बाहुबली के परवर्ती जीवन के अतिरिक्त, भगवान गोम्मटेश्वर बाहुबली मूर्ति प्रतिष्ठापना का इतिहास, परमपूज्य एलाचार्य विद्यानन्द जी महाराज के शुभाशीर्वाद से देश की प्रधानमंत्री सम्माननीया इंदिरागांधी द्वारा जनमंगल कलश प्रवर्त्तन जैसे प्रसंग भी खंड काव्य के अंग बनने से काव्य की ऐतिहासिकता में चार चाँद लग गये हैं।

काव्य में सब मिलाकर ३८२ छंद हैं जिनमें पूर्व-पीठिका के अतिरिक्त चक्ररत्न-प्रवेश, बाहुबली दरबार, युद्ध भूमि, भरत का अंतर्द्वन्द, नेत्र-युद्ध, जलयुद्ध, मल्ल-युद्ध, भरत पराजय, भरत द्वारा चक्र प्रक्षेपण, बाहुबली चिंतन, बाहुबली वैराग्य, उलाहना, दीक्षा, एवं तपः साधना आदि विभिन्न शीर्षकों में विभाजित होने से काव्य अत्यधिक महत्वपूर्ण एवं पठनीय बन गया है।

काव्य ललित एवं सरल भाषा में निबद्ध है। साधारण से साधारण पाठक भी उसका रसास्वादन कर सकता है। दुरूह एवं आलकाटिक शब्दों को कम से कम स्थान देकर कवि ने अपने काव्य को सहज-गम्य बना दिया है।

कवि ने अपने काव्य में ऐतिहासिक पुट देने के लिये भगवान बाहुबली, गोम्मटेश्वर, एवं श्रवण बेलगोला में विंध्यागिरि पर प्रतिष्ठापित गोम्मटेश्वर की कहानी दी है तथा सेनापति चामुण्डराय के कृतित्व की प्रशंसा की है। साथ ही गुल्लिका द्वारा अभिषेक की कहानी देकर अपने काव्य को सजीव बनाने में सफलता प्राप्त की है; इसके अतिरिक्त जनमंगल कलश प्रवर्तन सहित सहस्त्राब्दि महोत्सव का उल्लेख करके कवि ने अपने काव्य के द्वारा अतीत से वर्तमान को जोड़ दिया है जिससे काव्य में और सजीवता आ गई है।

सरल एवं सरस हिंदी में रचित यह काव्य जन-मन रंजन के साथ ही ऐतिहासिक संदर्भों से संयुक्त होने से अत्यंत उपयोगी बन गया है।

भगवान-बाहुबली—ले० ज्ञानमती । हस्तिनापुर, दिगम्बर जैन त्रिलोक शोध संस्थान, १९८० । ५५ पृ० । (वीर ज्ञानोदय ग्रन्थमाला-३०) । रु० २ ।

इस छोटी सी पुस्तिका में न्याय प्रभाकर, आर्यिकारत्न श्री ज्ञानमती माताजी ने भगवान बाहुबली का सारा जीवन वृत पद्य एवं गद्य दोनों में लिखा है।

आदिब्रह्मा भगवान ऋषभदेव के पुत्र बाहुबली बहुत बलशाली एवं कामदेव थे । यह बाहुबली चरित्र इतना सुन्दर और भावपूर्ण है कि एक बार पढ़ने पर ही प्रत्येक पाठक के हृदय में वैराग्य की गंगा प्रवाहित होने लगती है जोकि नेत्र मार्ग से प्रेमाणुओं के रूप में बह निकलती है ।

आशा है इस कृति से धर्मजिज्ञासु बन्धु भगवान बाहुबली का गुणस्तवन करके अनन्तपुण्य का संचय करेंगे।

छह ढाला (टीका सहित)—ले० दौलतराम, टीकाकार श्री राम जी माणेकचन्द दोशी; अनु० मगन लाल जैन । नई दिल्ली, श्रीराम जैन एवं सुरेन्द्र कुमार जैन, १९८० । २०+१८८ पृ० । रु० ३ ।

प्रस्तुत ग्रंथ 'छहढाला' में संसारी जीव के भ्रमण की कथा है, तथा किस प्रकार यह जीव संसार रूपी समुद्र को पार करके मोक्षपद प्राप्त कर सकता है—इसका मार्ग भी सुगमता से बताया गया है । छहढाला से तात्पर्य इस ग्रंथ में वर्णित छह ढालों से हैं।

इस संसार चक्र में इस जीव को चौरासी लाख योनियों में भटकाने वाले मिथ्यादर्शन, मिथ्याज्ञान, मिथ्याचरित्र से बचाव के लिये यह छहढाला ग्रंथ है।

इसमें पद्यों की टीका के साथ-साथ प्रकरण के अनुसार भावपूर्ण तथा बालसुबोध चित्र भी मुद्रित किये गये हैं। आशा है इससे पाठकों को लाभ मिलेगा।

Cloud-Carrier of Kalinga : Meghavāhan Khāravela—by Nirmal Kumar Jain. New Delhi, Bharatiya Jnanapith, 1982. 128 pp. (Lokodaya Series-426). Rs. 32.

'The Cloud-carrier of Kalinga' is a saga two thousand years old.

Kharavela, a great son of India, like Chandra Gupta and Vikramaditya, had gone to take revenge of the massacre done by Ashoka. The Greek King Demetrius also besieged Magadha the same day and offered help to Kharavela.

Instead of attacking Magadha, Kharavela attacked Demetrius. He chased the fleeing Demetrius for three years giving him several crushing defeats.

Kharavela roared : "I shall not crush any Indian enemy with foreign help. A foreign friend capitalizing over our provincial quarrels is a greater enemy."

Narrow provincial brains have coined an abuse—chauvinism—for nationalism. Yet India never needed nationalism more than today, for a host of swarming immature minds, after rejecting nationalism as chauvinism, are falling prey to organized foreign secret agencies.

Kharavela said : "Though I am a Jain yet the Indian culture is dearer to me than my religion. Culture is the mother and religion is the son."

He was the first to have started the task of emotional integration of India inspite of many languages and many religions.

Indian history shows that there is no such thing as martial races. Every race, caste and religion has been martial at some period of its history. This novel speaks of the Jainas, once a martial race, who glorified the name of Mother India 2000 years ago. It also speaks of the vanity of segregating oneself as martial, for whosoever did so was thrown into oblivion by Her.

देवागम अपरनाम आप्त-मीमांसा—ले० समन्तभद्र; अनु० जुगलकिशोर मुख्तार 'युगवीर' । वाराणसी, वीर सेवा-मन्दिर-ट्रस्ट, १९७८ । ११९ पृ० । रु० ५ ।

अनुवाद्य-ग्रन्थ यहाँ 'देवागम' है, जो स्वामी जैसे उन अद्वितीय महान आचार्य की अपूर्व कृति है जिनके वचनों को उत्तम पुरुषों के कण्ठों का आभूषण बनने वाली बड़े-बड़े गोल-सुडौल मोतियों की मालाओं की

प्राप्ति से अधिक दुर्लभ बताया गया है। भव-भ्रमण करते हुए संसारी प्राणियों को मनुष्य-भव के समान दुर्लभ दर्शाया है और भगवान महावीरवाणी के समकक्ष दैदीप्यमान घोषित किया है । देवागम नाम ग्रन्थ के 'देवागम' शब्द से प्रारम्भ होने से सम्बन्ध रखता है; जैसे भक्तामर, कल्याणमन्दिर, स्वयम्भुस्तोत्रादि ग्रन्थप्रारम्भिक शब्द के अनुरूप अपने नामों को लिए हुए हैं उसी प्रकार यह ग्रन्थ भी, जो वस्तुतः एक असाधारण कोटि का स्तोत्र-ग्रन्थ है, अपने प्रारम्भिक शब्दानुसार 'देवागम' कहा गया है । इसका दूसरा नाम 'आप्तमीमांसा है; जो आप्तों, सर्वज्ञ कहे जाने वालों के वचनों की परीक्षा द्वारा उनके मतों के सत्यासत्य निर्णय की दृष्टि के लिए हुए हैं ।

धर्म के दशलक्षन—ले० हुकमचन्द भारिल्ल। तृतीयावृत्ति । जयपुर, पण्डित टोडरमल स्मारक ट्रस्ट, १९८० । १९२ पृ० । रु० ५ ।

डॉ० हुकमचन्द भारिल्ल नई पीढ़ी के प्रबुद्ध,लगनशील एवं उच्चकोटि के विद्वान हैं। 'धर्म के दशलक्षण' उनकी अपने ढंग की एक सर्वथा नवीन कृति है । उसमें धर्म के उत्तमक्षमादि दशलक्षणों का मार्मिक, तात्विक और व्यावहारिक विवेचन किया गया है । ग्रंथ के प्रत्येक पृष्ठ पर डॉ० भारिल्ल के गहन आत्मचिंतन एवं उनकी सरस, सुबोध तथा आत्मस्पर्शी शैली के दर्शन होते हैं ।

डॉ० साहब ने साहित्य के क्षेत्र में इस पुस्तक पर सचमुच डॉक्टरी का प्रयोग किया है । दशधर्मों की औषधि का प्रयोग, दशविकारों की बीमारी का पूरा ऑपरेशन कर, बहुत सुन्दरता से किया है। इतना विशद् सांगोपाङ्ग वर्णन आधुनिक भाषा व आधुनिक शैली में अन्यत्र दिखाई नहीं देता । भाषा प्रांजल है। विषय हृदय को छूता है । कई स्थल ऐसे हैं जिनका अच्छा विश्लेषण किया गया है ।

आशा है प्रस्तुत पुस्तक 'धर्म के दशलक्षण' उपहार से पाठकों तथा समाज को सत्पथ का दिग्दर्शन तो होगा ही, साथ ही आत्मा के धर्म को पाने के लिये सम्यक् दिशा प्राप्त होगी ।

एकला चलो रे—ले० युवाचार्य महाप्रज्ञ; सं० मुनि दुलहराज । चुरु, आदर्श साहित्य संघ, १९८२ । २७४ पृ० । रु० २० ।

इस ग्रन्थ में व्यक्ति की अस्मिता को प्रकाश में लाने का प्रयत्न किया गया है। व्यक्ति समूह के बीच रहकर भी समूह की मानसिकता से हट सके और स्वतंत्र चिंतन कर सके, सर्वत्र यही लेखक की चेष्टा है । स्थान-२ पर उदाहरण के रूप में दी गई कहानियों ने जहां इस मार्ग को साधारण जनों के लिए बोधगम्य बनाया है वहीं पुस्तक की रोचकता भी इससे बढ़ गई है । सुधी पाठक इस ग्रन्थ के अनुसार आचरण करने पर जीवन में एक नवीन उल्लास व उद्देश्य का दर्शन करने में सक्षम होंगे

गजेन्द्र व्याख्यान माला-१—सं० गर्जसिह राठोड़ एवं प्रेमराज बोगावत । द्वितीय संस्करण । जयपुर, सम्यग्ज्ञान प्रचारक मण्डल, १९८२ । १९९ पृ० । रु० ४.५०

प्रस्तुत पुस्तक में ई० सन् १९७५ के ब्यावर चातुर्मास के समय पर्युषण पर्वाधिराज के अवसर पर आचार्यश्री द्वारा कृपापूर्वक फरमाये गये ८ दिनों के व्याख्यान अति स्वल्प संपादन के साथ यथावत् रूप में प्रस्तुत किये गये हैं ।

इन आठ दिनों के प्रवचनों में ही आचार्यश्री ने सुख और शांति के प्रशस्त पथ का दिग्दर्शन कराते हुये, सभी प्रकार के दुखों, दुविधाओं, ताप एवं संतापों से मुक्ति पाने के अमोघ उपाय बताते हुये तथा सभी प्रकार की गुत्थियों, उलझनों एवं जटिल समस्याओं को सुलझाने के रहस्य का उद्घाटन करते हुये मानों सुधा के अगाध सागर को गागर में भर दिया है।

गजेन्द्र व्याख्यानमाला-२—सं० गर्जसिह राठोड़ एवं प्रेमराज बोगावत । जयपुर, सम्यग्ज्ञान प्रचारक मण्डल, १९७६ । छ+२१६ पृ० । रु० ५ ।

प्रस्तुत पुस्तक में आचार्य श्री द्वारा, सन् १९७३ के जयपुर वर्षावास के समय कृपापूर्वक फरमाये गए

व्याख्यानों में से प्रारंभिक १३ दिनों के व्याख्यान प्रकाशित किये गये हैं। इन प्रवचनों में आचार्यश्री का विराट स्वरूप एक महान भविष्यद्रष्टा के रूप में स्पष्टतः उभरा हुआ, निखरा हुआ प्रतीत होता है। आज जिस प्रकार का घटनाचक्र चल रहा है उसका आज से तीन वर्ष पूर्व ही आचार्यश्री ने अपने व्याख्यानों में पूर्णतः स्पष्ट और विशद रूप में संकेत दे दिया था। इससे यह आभास होता है कि बाल्यकाल से ही अध्यात्मसाधना में सतत निरत इस महान योगी ने आत्मदर्शन के साथ-साथ युग-दर्शन कारिणी, भविष्यदर्शन कराने वाली दिव्य आध्यात्मिक शक्ति भी उपार्जित कर ली है।

तत्त्व ज्ञान और सत्पथप्रदर्शक उपदेशों से ओत-प्रोत 'गजेन्द्र व्याख्यान-माला' के इस द्वितीय पुण्य-स्तबक की मन, मस्तिष्क एवं अंतःकरण को आध्यात्मिक अशोकवाटिका की ओर आकर्षित करने वाली मोहक सुगन्ध से सुविज्ञ पाठक अधिकाधिक लाभ उठायेंगे, ऐसी आशा है।

गजेन्द्र व्याख्यान माला–६—सं० हरिरास । जयपुर, सम्यग्ज्ञान प्रचारक मण्डल, १९८३ । ३५७ पृ० । रु० ७ ।

परम श्रद्धेय आचार्य श्री हस्तीमल जी म०सा० वर्तमान संत परंपरा के उज्जवल नक्षत्र हैं। आत्म कल्याण के साथ-साथ लोक कल्याण का पथ प्रशस्त करना इनकी साधना और चिंतन का मुख्य लक्षय रहता है।

ज्ञान की सार्थकता क्रिया अथवा आचरण में है। अतः आचार्यश्री ने ज्ञान के साथ आचरण और आचरण के साथ ज्ञान जोड़ने की दृष्टि से जन-जन को सामयिक और स्वाध्याय की प्रेरणा दी। सन् १९७९ का चातुर्मास इनका जलगांव में हुआ। जलगांव के इस चातुर्मास में आचार्यश्री ने अपने प्रवचनों में मुख्यतः संस्कार-निर्माण, व्यवहार-शुद्धि और स्वाध्याय शीलता पर विशेष बल दिया। इन प्रवचनों का लाभ जन-जन को मिले, इस भावना से २७ प्रवचनों का चयन गजेंद्र व्याख्यान माला (भाग-६) में किया गया है।

गणधरवाद का गुजराती से हिन्दी अनुवाद—ले० दलसुख भाई मालवणिया; अनु० पृथ्वीराज जैन; संशो० एवं सं० विनयसागर एवं औंकारलाल मेनारिया । जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८२ । १८+२६४ पृ० । (प्राकृत भारती पुष्प-१०) । रु० ५० ।

मूल, टीका, और उनके प्रणेताओं से संबंधित परंपरागत एवं ऐतिहासिक परिचयात्मक तथ्यों का दोहन कर, उसे प्रस्तावना में प्रामाणिक रूप से प्रस्तुत किया गया है। जैन दर्शन सम्मत नव तत्त्वों के विचार का विकास प्राचीन काल से चलने वाली अन्य अनेकविद्य दर्शन-परंपराओं के मध्य में किस प्रकार से हुआ है, उसकी कालक्रम से तुलना करते हुये ऐसी पद्धति से प्रतिपादन किया है जिसमें वेद, उपनिषद, बौद्ध, पालि और संस्कृत के ग्रंथों तथा वैदिक-सम्मत लगभग समस्त दर्शनों के प्रमाणभूत ग्रंथों का निष्कर्ष आ जाता है।

नव तत्त्वों को आत्मा, कर्म और परलोक, इन तीन तत्त्वों (मुद्दों) में संक्षेप कर, उनकी अन्य दर्शन-सम्मत विचारधारा के साथ विस्तार से एसी तुलना की गई है कि जिससे उन तत्त्वों से संबंधित समस्त भारतीय दर्शनों के विचार वाचक एक ही स्थान पर हृदयंगम कर सके।

जैन ज्योतिर्लोक—ले० मोतीचन्द जैन एवं रवीन्द्र कुमार जैन । हस्तिनापुर, दि० जैन त्रिलोक शोध संस्थान, १९७३ । १४+८२ पृ० । (वीर ज्ञानोदय ग्रन्थमाला-२) । रु० १.५० ।

प्रस्तुत-पुस्तिका अपने नाम से ही अर्थ की सार्थकता दिखलाती हुई दृष्टिगत होती है क्योंकि इसमें न केवल ज्योतिर्लोक का ही वर्णन है अपितु मध्यलोक के द्वीप, समुद्रों, नदी, पहाड़ों एवं क्षेत्र विभागों का भी वर्णन है। इसमें उन अकृत्रिम चैत्यालयों का भी वर्णन है जो कि मध्य लोक में ४५८ की संख्या में सदा शाश्वत विद्यमान हैं। सौरमंडल में कितने ग्रह, नक्षत्र, सूर्य, चंद्र और तारे हैं उनकी संख्यामय ऊंचाई व विस्तार

आधुनिक माप के माध्यम से दी है। त्रिलोकसार, तिलोयपण्णत्ति, लोक-विभाग, राजवर्तिक, श्लोक-वार्तिक, आदि ग्रंथ ही इस पुस्तक की आधारशिला हैं।

इस पुस्तक में विशेषतः तीन विषय रखे गये हैं—(१) ज्योतिर्लोक (२) भूलोक और (३) अकृतिम-चैत्यालय।

आशा है जिनागम में श्रद्धा रखने वाले भव्य पुरुष अपने उपयोग की स्थिरता करने वाली और संस्थान विचय धर्म ध्यान में कार्यकारी होने वाली इस पुस्तक को रुचि से पढ़ेंगे।

जैन कहानियां—ले० मुनि महेन्द्रकुमार । जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८१ । ८० पृ० । (प्राकृत भारती पुष्प-९) । रु० ४ ।

संस्कृति भी काल के अथाह धरातल पर प्रवध्यान रहती है। वह शताब्दियों, सहस्त्राब्दियों का अवगाहन करती है। उस संस्कृति का वाहक तत्त्व मुख्यतः साहित्य ही होता है। उसका अवरोधक तत्त्व होती है साहित्यिक शून्यता।

वैदिक संस्कृति की धारा को हमारे तक बहाकर ला रहा है वैदिक-साहित्य। जैन संस्कृति को हमारे तक ला रहा है आगम साहित्य। बौद्ध संस्कृति को हमारे तक ला रहा है पिटक-साहित्य। साहित्य में भी संस्कृति को व्यापक स्तर पर बहा पाने वाला है कथा साहित्य। जिसे हम भारतीय संस्कृति कहते हैं, वेद, उपनिषद, आगम व पिटक पर ही आधारित रहती तो वह विद्वज्जगत तक ही सीमित रह जाती। उक्त आधार भूत शास्त्रों का हार्द जब कथा के माध्यम से प्रवाहित हुआ, तब ही वह विद्वज्जन की सीमा को तोड़कर जन जन का विषय बनी व भारतीय संस्कृति कहलाई।

कथा साहित्य की ही विशेषता है कि वह लेखनी की तरह केवल वाणी के सहारे भी उत्तरोत्तर गतिमान हो जाता है।

पौराणिक कथाओं की अभिधा से वैदिक कहानियां तथा जातक कथाओं की अभिधा से बौद्ध कहानियां बहुत पहले ही हिन्दी साहित्य में प्रवेश पा चुकी थीं। स्व० मुनि महेन्द्र कुमार जी 'प्रथम' का अभिप्रेत था, जैन कहानियां भी हिन्दी के माध्यम से सर्वसाधारण का विषय बनें। वे अपने लक्ष्य में परिपूर्ण सफल रहे।

जैन साहित्य जैन परिधि से बाहर भी आदरास्पद हो सार्वजनिक पुस्तकालयों का विषय बने, यही साहित्य की अपेक्षित सफलता होती है। जैन कहानियां भाग २७ तक प्रकाशित हो चुकी हैं।

जैन रामायण (त्रिशष्टि शलाका पुरुष चरित्र का सातवां पर्व)—ले० हेमचन्द्र; अनु० पद्मविजय जी म० गणीवर्य । दिल्ली, श्री निर्ग्रन्थ साहित्य प्रकाशन संघ, १९८२ । viii + २१६ पृ० । रु० १० ।

आधुनिक युग में नष्ट हुई मर्यादा और मानवता की पुनः प्रतिष्ठा के लिये यह रामायण एक उत्तम ग्रन्थ है। इसमें श्रीराम जी की पितृ भक्ति, श्री हनुमान की स्वामीभक्ति, सीता जी का आदर्श पत्नीत्व, भरत का वैराग्य, लक्ष्मण जी का भ्रातृ-प्रेम, रावण की प्रतिज्ञाबद्धता और कैकेयी को पाप पर घोर पश्चाताप इत्यादि सर्व प्रकार के पात्र रखे हैं। ये सभी गुण-आचार जीवनमय बनें, यही जैन कथाकारों का भावार्थ है।

जैन साहित्य के विविध आयाम—सं० सागरमल जैन । प्रथम खण्ड । वाराणसी, पार्श्वनाथ विद्याश्रम शोध संस्थान, १९८१ । ८६ पृ० । (पार्श्वनाथ विद्याश्रम लघु प्रकाशन-४) । रु० ५ ।

श्रमण भगवान महावीर एक विराट व्यक्तित्व के धनी महापुरुष थे। उनकी दृष्टि अत्यधिक पैनी थी। समाज में पनपती हुई आर्थिक विषमता, विचारों की विविधता और कामजन्य वासना के काले-कजरारे दुर्दमनीय नागों को उन्होंने अहिंसा, सत्य, संयम और तप के गारन्टी संस्पर्श से कीलकर समता, सद्भावना व स्नेह की सरस सरिता प्रवाहित की। अजान अंधकार में भटकती हुई मानव प्रजा को शुद्ध सत्य की ज्योति का दर्शन कराया। यही उनके प्रवचनों का मुख्य

उद्देश्य था। उनके पवित्र प्रवचन जो अर्थ रूप में थे, उनका संकलन आकलन, गणधरों व स्थिवरों ने सूत्र रूप में किया। अर्धमागधी भाषा में संकलित यह आगम साहित्य विषय की दृष्टि से, साहित्य की दृष्टि से व सांस्कृतिक दृष्टि से अत्यंत महत्वपूर्ण है।

इसमें जैन श्रमणों के उत्कृष्ट आचार-विचार, व्रत-नियम, सिद्धान्त, स्वमतसंस्थापन, परमतनिरसन, प्रभृति, अनेक विषयों पर विस्तार से विश्लेषण है। विविध आख्यान, चरित्र, उपमा, रूपक, दृष्टांत आदि के द्वारा विषय को अत्यंत सरल व सरस बनाकर प्रस्तुत किया गया है। वस्तुतः आगम साहित्य जैन संस्कृति इतिहास, समाज और धर्म का आधार स्तम्भ है।

इसमें जैन आचारशास्त्र के विधि-विधानों की सूक्ष्म चर्चा है। हिंसा-अहिंसा, जिनकल्प व स्थविर-कल्प की विविध अवस्थाओं का विशद् विश्लेषण किया गया है। क्रियावादी, अक्रियावादी आदि ३६३ मत-मतान्तरों का उल्लेख है। कर्म, कर्म का स्वभाव, कर्म-स्थिति, रागादि की तीव्रता से कर्म बंध, कर्म का वैविध्य, समुद्घात, शैलेषी अवस्था, उपशम और क्षपक श्रेणी पर गहराई से चिन्तन किया गया है। क्षिप्तचित्त और दीप्तिचित्त श्रमणों की चिकित्सा की मनोवैज्ञानिक विधि प्रतिपादित की गई है।

जीवन और जगत् के विविध अनुभवों की जान-कारी का यह साहित्य अनुपम कोश है।

जैन सिद्धान्त दीपिका—ले० आचार्य तुलसी; सं० एवं अनु० युवाचार्य महाप्रज्ञ। तृतीय संस्करण। चूरू, आदर्श साहित्य संघ, १९८२। २२+१९६ पृ०। रु० ८।

जैन धर्म दर्शन का क्षेत्र जितना अधिक विस्तृत है उससे कहीं अधिक गंभीर भी है। इसमें एक ओर जहां गुणस्थान, जीवसमास, मार्गणा, आदि विविध विषयों की विवेचना करने वाले कसायपाहुड, महाबन्ध, गोम्मटसार जैसे सिद्धांत-ग्रंथों का प्रवचन हुआ है तो दूसरी ओर शुद्ध चैतन्यरूप आत्मद्रव्य की व्याख्या करने वाले समयसार, प्रवचनसार आदि अध्यात्म ग्रंथों की भी रचना हुई है।

एक और विशेषता यह है कि जैन आचार्यों की चिन्तन-मनन और विवेचन की पद्धति गंभीर होते हुये भी अनेक अर्थों में वैज्ञानिक रही है। यही कारण है कि अपनी प्राचीनता के बावजूद जैन धर्म दर्शन अपेक्षाकृत अधिक प्रभावी और समसामयिक सिद्ध हुआ है। कहना न होगा कि आज के दार्शनिक, चाहे वे पूर्व के हों या पश्चिम के, इसके अध्ययन में पहली बार इतनी अधिक रुचि ले रहे हैं।

जैनविद्या के मनीषी विद्वान सिद्धान्ताचार्य पं० कैलाशचन्द्र शास्त्री ने प्रस्तुत कृति की रचना कर सैद्धांतिक विषयों को सहज सुबोध तो बनाया ही है, इस रचना के माध्यम से अनेक विवादग्रस्त विषयों पर आगमानुकूल प्रकाश भी डाला है।

प्रस्तुत कृति में जिन विषयों का विवेचन है उनमें प्रमुख हैं—चार अनुयोग, द्रव्य-गुण-पर्याय, स्याद्वाद-नयवाद, कार्य-कारण विचार; जीव-आत्मा, गुणस्थान, मार्गणायें, पुण्य-पाप, सम्यग्दर्शन-सम्यग्ज्ञान, सम्यक् चरित्र तथा उनका पारस्परिक संबंध, सिद्धांत एवं अध्यात्म का विषयभेद। निःसंदेह यह कृति जैन धर्म के प्रारंभिक पाठकों तथा स्वाध्याय-प्रेमियों के लिये उपयोगी सिद्ध होगी।

जैन योगः सिद्धान्त और साधना (जैनागमों में अष्टांग योग का परिष्कृत व परिवर्द्धित संस्करण)—ले० आत्मा राम; सं० अमर मुनि। मनसा मण्डी (पंजाब), आत्म ज्ञानपीठ, १९८३। ६४+४२[illegible] पृ० ग्रन्थसूची, परिशिष्ट। रु० ८० (पुस्तकालय संस्करण); रु० ५० (साधारण संस्करण)।

प्रस्तुत पुस्तक में जैन परंपरा सम्मत योग-प्रणाली को ध्यान में रखकर योगविद्या के इतिहास, योग के विभिन्न प्रकार, साधनायें और यौगिक उपलब्धियों के विषय में सर्वथा मौलिक तथा स्वतंत्र दृष्टि से चिंतन करते हुए आज तक के ज्ञान-विज्ञान की महत्वपूर्ण उपलब्धियों एवं अनुसंधान के आलोक में विवेचन किया गया है।

जैनाचार्य पूज्य श्री जवाहरलाल जी की जीवनी —ले० शोभाचन्द्र भारिल्ल। प्रथम भाग, द्वितीय संस्करण। बीकानेर, अखिल भारतीय साधुमार्गी जैन संघ, १९८२। ७+४३८ पृ०। रु० २५।

परम श्रद्धेय युगद्रष्टा, क्रान्तदर्शी, ज्योतिर्धर आचार्य पूज्य श्री जवाहरलाल जी म० सा० भारतीय संत परंपरा के जाज्वल्यमान नक्षत्र थे।

आचार्य श्री का व्यक्तित्व बड़ा आकर्षक और प्रभावशाली था। उन्होंने भारतीय स्वाधीनता आंदोलन के सत्याग्रह, अहिंसक प्रतिरोध, खादी धारण, गोपालन, अछूतोद्धार, व्यसन मुक्ति जैसे रचनात्मक कार्यक्रमों में सहयोगी बनने की जनमानस को प्रेरणा दी और दहेज प्रथा, बाल-विवाह, वृद्ध-विवाह, मृत्यु-भोज, सूदखोरी जैसी कुप्रथाओं के खिलाफ लोकमानस को जागृत किया।

साहित्य की विभिन्न विधायों में जीवनी का अपना विशिष्ट स्थान है। इसमें चरित्र नायक की छोटी-छोटी बातों और घटनाओं का उसके अन्तर और बाह्य व्यक्तित्व का कलात्मक निरूपण किया जाता है।

इस जीवनी के चार अध्यायों में आचार्य श्री के प्रारंभिक जीवन, मुनिजीवन, आचार्य जीवन और जीवन की संध्या का विस्तृत और क्रमबद्ध रोचक विवरण प्रस्तुत किया गया है। परिशिष्ट में पूज्य श्री के प्रति विभिन्न मुनियों, राजा-रईसों, सामाजिक कार्यकर्त्ताओं एवं विद्वानों द्वारा समर्पित भावभीनी श्रद्धांजलियां संकलित की गई हैं। अंत में कतिपय सैद्धांतिक चर्चायें भी दी गई हैं।

आशा है इस जीवनी के पठन से व्यक्ति और समाज को नई स्फूर्ति, शक्ति और प्रकाश मिलेगा।

Jainism. 2nd Edn. Bombay, Shree Vallabha Suri Smarak Nidhi, 1972. 4+97 pp. (Shree Vallabha Suri Jain Literature Series-2). Rs. 1.50.

There are thousands of Sadhus in the world but the Jain monks and nuns are well known for their austerity and severe vows. They have to practise the five great vows in their perfect and highest possible forms—Non-injury, Truthfulness, Non-stealing, Celibacy and Non-attachment to worldly objects. Their life is one of complete self help. They are not to be a burden on society in any way. They always travel on foot, wear the fewest possible clothes (some even discard clothing altogether), have no house or property of their own and are expected to know many languages for the purpose of propagating the message of peace among the people of different nations. They take only simple, purely vegertarian diet, just sufficient to keep body and soul together, beg their food from different houses and have neither attachment nor enmity towards any living being.

Jainism : A New Look—by N. Madhava Rao. Bangalore, Bappco., 1981. 87 pp. Rs. 9.50.

In the author's estimation, Jainism is a perennial philosophy par excellence which is relevant to all times and situations, whether ancient or modern. The three clear arguments of philosophical Anekanthavada, logical Syadvada and ethical Sarvatmyavada, derived from the three Jainological doctrines of Right vision, Right knowledge and Right conduct—all rolled into a package deal of the Jain way of life—entitles Jainism to be regarded not merely as a School of philosophy, but as the philosophy of philosophies. Having presumably invented the Middle-of-the-road doctrine, and basing itself squarely on it as the main plank of its policy of steering clear of all philosophical extremes and ideological excesses, Jainism has not only influenced and shaped the philosophical benefit of India in the past 25 centuries, but brought about a unification of it. In playing the part of an honest broker in the philosophical money market, Jainism has to its credit the successful accomplishment of reconciling many opposed schools of philosophy and demonstrating the value of the principle of the "Golden Mean" in resolving ideological conflicts and ironing out philosophical differences—an idea which Greek philosophers must conceivably have taken from Jain philosophy and made it world famous. By putting the sanctity of life in all its forms even above Truth, and evolving an exemplary Code of Conduct with five commandments and stress amounting to overemphasis on the primacy of the Law of Non-violence (Ahimsa Dharma) as whole duty of a man who calls himslf a human being and claims to have risen above the level of beast,

Jainism stands out as the most human and civilised of all philosophical systems.

जाति-स्मरण ज्ञानः एक अध्ययन (पूर्व जन्मों को जानने की विधियां)—ले० मुनि महेन्द्रकुमार। जयपुर, राजस्थान प्राकृत भारती संस्थान, १६८१। ४७ पृ०। (प्राकृत भारती पुष्प-८)। रु० ३।

'जाति-स्मरण-ज्ञान : एक अध्ययन' नामक पुस्तक स्व० मुनि महेन्द्र कुमार जी 'प्रथम' की अंतिम रचनाओं में से एक है। इसमें पूर्व जन्म स्मृति विषय को शास्त्रीय घटना प्रसंगों से खोला है। प्रत्येक घटना प्रसंग अन्वेषकों को चिंतन की दशा देता है कि—जैन परंपरा में कहा जाने वाला यह जाति स्मरण ज्ञान कैसे पैदा हुआ, क्यों पैदा हुआ तथा उसके क्या निमित्त थे। स्व० मुनि महेंद्र कुमार जी 'प्रथम' पारंगत योगी थे, अतः उन्होंने उन प्राक्थन संदर्भों को योग की तुला पर तोला है तथा योग की शब्दधारा में उनको व्याख्यायित किया है। यह विशेषतः उल्लेखनीय है कि लेखक ने प्रस्तुत निबंध में पूर्वजन्म स्मृति कैसे प्राप्त की जा सकती है, इस पर भी अपना दृढ़ अध्यवसाय व्यक्त किया है। यह उनका अनुभूति का विषय भी हो सकता है।

जिनवरस्य नयचक्रम् (पूर्वार्ध)—ले० हुकमचन्द भारिल्ल। जयपुर, पण्डित टोडरमल स्मारक ट्रस्ट, १६८२। २०४ पृ०। रु० ६।

प्रस्तुत कृति 'जिनवरस्य-नयचक्रम' जिनागम में समागत नयों का हिन्दी भाषा में सरल, सुबोध, संक्षिप्त किंतु प्रामाणिक विवेचन प्रस्तुत करने का प्रथम प्रयास है। प्रस्तुत भाग (volume) 'जिनवरस्य नयचक्रम' का पूर्वाद्ध है।

इसमें नय ज्ञान की आवश्यकता, नय का सामान्य स्वरूप, नयों की प्रामाणिकता, नयों की संख्या और निश्चय व्यवहारनयों का विस्तृत विवेचन प्रस्तुत किया गया है।

निश्चय व्यवहारनय यद्यपि आज के बहुचर्चित विषय हैं, तथापि इनके सम्यक् परिज्ञान का अभाव भी सर्वत्र दिखाई देता है। यही कारण है कि सभी विवादों को सुलझाने की सामर्थ्य रखने वाले ये नय आज सर्वाधिक विवाद के विषय बने हुये हैं।

प्रस्तुत कृति में इनके प्रतिपादन को यथेष्ट विस्तार दिया गया है। निश्चय और व्यवहार नयों के भेद-प्रभेदों को आगम के आलोक में अनेकानेक युक्तियों एवं उदाहरणों के माध्यम से पर्याप्त विस्तार के साथ स्पष्ट करने का प्रयास किया गया है।

बीच-२ में उठने वाले प्रश्नों, शंकाओं एवं आशंकाओं को यथास्थान प्रश्नोत्तरों के माध्यम से साधार, सोदाहरण एवं सयुक्ति स्पष्ट कर दिया गया है।

आगम में विविध प्रकार के विविध प्रयोग पाये जाते हैं। उन्हें भी यथासंभव प्रस्तुत कर उनके संदर्भ में उठने वाली आशंकाओं के समाधान का प्रयास किया गया है।

पक्षव्यामोह से विरत रहकर लिखी गई इस कृति की सर्वाधिक महत्वपूर्ण विशेषता यह है कि इसमें नयों के प्रयोग का सम्यक्फल, आत्मानुभूति को प्राप्त करने की प्रेरणा पढ़-पढ़कर प्राप्त होती है। यही कारण है कि नय-विषयक ग्रंथ होकर भी यह आद्योपांत आध्यात्मिक गंध से सुगंधित है।

महावीर-वाणीः प्राचीन आगम-साहित्य से संकलित तथा हिन्दी-रूपान्तर सहित—सं० देवेन्द्र कुमार। वाराणसी, वीर-सेवा मन्दिर-ट्रस्ट, १६७५। ६+१०३ पृ०। (युगवीर समन्तभद्र ग्रन्थमाला-१०)। रु० २.५०।

'महावीर वाणी' के रूप में इस पुस्तक में लगभग छहसौ सूक्तियों का संकलन तीर्थंकर महावीर के पच्चीससौवें निर्वाण-महोत्सव के उपलक्ष्य में प्रस्तुत किया जा रहा है। इसमें भगवान् महावीर की वाणी का सार संकलित है, जिसे प्राचीन आगम ग्रन्थों से, जो कि अधिकतर प्राकृत भाषा में हैं, कुछ महत्वपूर्ण सिद्धान्त तथा रीति-नीति को निर्दिष्ट करने वाली उक्तियों द्वारा संचयन किया गया है। भगवान महावीर ने धर्म का द्विविध मार्ग बतलाया था—साधु और गृहस्थ

के लिए। साधु या श्रमण का धर्म वैयक्तिक था और गृहस्थ का समाज के लिए सामाजिक। अतएव व्यक्तिधर्म और समाज धर्म के रूप में उनके विचारों का इसमें आकलन है।

Nandi Sūtra—by Devavāchak; Ed. by Mishrimalji; Tr. & Annot. by Sadhvi Umrāvakunwar 'Archana'. Beawar, Sri Agam Prakashan Samiti, 1982. 219 pp. (Jinagam Granthamala Publications-12). Rs. 28.

नन्दीसूत्र का अनुवाद और विवेचन श्रमणसंघीय प्रख्यात विदुषी महासती श्री उमरावकुंवरजी म० 'अर्चना' ने किया है। प्रस्तुत आगम का अनुवाद सरल और सुबोध भाषा में होने से स्वाध्यायप्रेमी पाठकों के लिये यह संस्करण अत्यंत उपयोगी होगा, ऐसी आशा है।

प्रस्तुत सूत्र परम मांगलिक माना जाता है अतएव साधु-साध्वी-गण इसका सज्झाय करते हैं; अनेक अनेक श्रावक भी। जैन परंपरा का साहित्य बहुत विशाल है। नन्दीसूत्र जैन दृष्टि से ज्ञान के स्वरूप और भेदों का विश्लेषण करने वाली एक सुंदर एवं सरल कृति है।

नन्दी और अनुयोगद्वार चूलिका सूत्र कहलाते हैं। चूलिका शब्द का प्रयोग उस अध्ययन अथवा ग्रंथ के लिये होता है जिसमें अवशिष्ट विषयों का वर्णन अथवा वर्णित विषयों का स्पष्टीकरण किया जाता है: नंदी सूत्र में पंचज्ञान का विस्तार से वर्णन किया गया है। नन्दीसूत्र की रचना गद्य व पद्य दोनों में है। सूत्र का ग्रंथमान लगभग ७०० श्लोक प्रमाण हैं। नन्दीसूत्र में, आवश्यकनिर्युक्ति में और विशेषावश्यक भाष्य में ज्ञानवाद को अत्यंत विस्तार से वर्णन किया गया है। यह सूत्र अपने रचनाकाल से ही समाज में अत्यंत लोकप्रिय रहा है।

न अधिक विस्तृत, न अधिक संक्षिप्त, मध्यम शैली में तैयार किया गया यह संस्करण विशेषतय सबके लिये बोधप्रद होगा।

प्रवचन-प्रभा—ले० साध्वी मणिप्रभा श्री। २ भाग संयुक्त। तृतीय संस्करण। इन्दौर, श्री विचक्षण प्रकाशन, १९८३। १९८ पृ०। रु० ५।

'प्रवचन-प्रभा' साध्वी श्री मणिप्रभाजी के इन्दौर-चातुर्मास की एक जनोपयोगी फलश्रुति है। इस संकलन में ७ प्रवचन तथा कतिपय प्रवचनांश संपादित हैं। प्रवचनों के प्रतिपाद्य को कुछ इस तरह संयोजित करने का प्रयत्न किया गया है कि पाठक को अनायास ही एक संपूर्ण जीवन-दृष्टि मिल सके।

भाषा और दृष्टांत इतने सरल, सुबोध हैं कि इन्हें समझने में पाठक के चित्त पर अलग से कोई दबाव नहीं पड़ता।

आशा है पाठक इससे लाभान्वित होंगे।

प्रवचन सार-सौरभ एवं अध्यात्म रहस्य—ले० कुंदकुंदाचार्य; सं० नथू राम डोंगरीय जैन। इन्दौर, जबर चन्द फूलचन्द गोधा, १९२२। ८+२४० पृ०। रु० ७।

प्रवचनसार ग्रंथ मूलतः भगवान् महावीर के प्रवचनों का सार है; जिसकी गणना अध्यात्मपरक जैनदर्शन के सर्वोच्च ग्रंथ रत्नों में की गई है।

ग्रंथकार ने इसमें प्राणियों का अनादिकालीन मोह क्या है और उसे कैसे दूर किया जा सकता है, जिससे कि उनका मुक्तिमार्ग प्रशस्त हो सके—इसका सूक्ष्मता के साथ तलस्पर्शी विवेचन किया है। उनके मतानुसार जीवों का जो स्व-पर, द्रव्य, गुण एवं पर्यायों के प्रति मूढ़ भाव है (अज्ञान जनित भ्रम है) वही मोह है। इस मोह को दूर करने का एकमात्र उपाय भी स्व और पर द्रव्यों के गुण-पर्यायों का यथार्थ ज्ञान प्राप्त कर वस्तु के शुद्ध स्वरूप की पहिचान द्वारा भ्रम-निवारण ही है।

अंत में उन्होंने संसार तत्त्व और मोक्षतत्त्व का कथन कर उनकी हेयोपादेयता दर्शाते हुये मुक्ति (निर्वाण) प्राप्त करने की प्रेरणा की है जो कि संपूर्ण मनोरथों की पूर्ति करने वाला है।

प्रस्तुत 'प्रवचनसार' तत्त्व जिज्ञासुओं को अध्यात्म मंदिर में पहुंचने के लिये प्रवेश द्वार के समान है।

Rājaprashnīya Sūtram (Original Text, Hindi Version, Notes, Annotations, Appendices, etc.); Ed. by Mishrimalji Maharaj 'Madhukar'; Tr. & Annot. by Ratan Muni. Beawar, Sri Agam Prakashan Samiti, 1982. 40+244 pp. (Jinagam Granthamala-15). Rs. 30.

राजप्रश्नीय सूत्र सूत्रकृतांग का अपांग माना गया है। अनेक दृष्टियों से यह एक महत्वपूर्ण आगम है, जिसमें सूर्याभदेव संबंधी विस्तृत विवेचन है। राजप्रश्नीय सूत्र की परिगणना अंगबाह्य आगमों में की गई है। वह द्वितीय उपांग है।

प्रस्तुत आगम दो भागों में विभक्त है। इसमें प्रथम विभाग में 'सूर्याभ' नामक देव श्रमण भगवान महावीर के समान उपस्थित होता है और वह विविध प्रकार के नाटकों का प्रदर्शन करता है। द्वितीय विभाग में राजा प्रदेशी का केशी कुमार श्रमण से जीव के अस्तित्व और नास्तित्व को लेकर मधुर संवाद हैं।

प्रस्तुत आगम का प्रारंभ 'आमलकप्पा' नगरी से होता है जो पश्चिम विदेह में श्वेताम्बिका के समीप थी।

राजप्रश्नीय कथाप्रधान आगम होने से इस पर न निर्युक्ति लिखी गई, न भाष्य की रचना हुई और न चूर्णि का निर्माण ही हुआ। इस पर सर्वप्रथम आचार्य मलयगिरि ने संस्कृत भाषा में टीकानिर्माण किया। उनमें आगमों के गंभीर रहस्यों को तर्कपूर्ण शैली में व्यक्त करने की अद्भुत कला और क्षमता थी।

प्रस्तुत आगम और उसकी टीका में जड़वाद और आत्मवाद का सुंदर विश्लेषण हुआ है। साम, दाम, दण्ड, नीति के अनेक सिद्धांत इसमें समाविष्ट हैं। भगवान् पार्श्वनाथ की परंपरा से संबंधित अनेक तथ्य इसमें आये हैं। राजा प्रदेशी और केशी श्रमण का जो संवाद है, साहित्यिक दृष्टि से भी अत्यंत महत्वपूर्ण है।

राजप्रश्नीय का यह अभिनव संस्करण आगम प्रकाशन समिति ब्यावर द्वारा प्रकाशित हो रहा है। राजप्रश्नीय के इस संस्करण की अपनी मौलिक विशेषता है—शुद्ध मूलपाठ, भावार्थ और संक्षिप्त विवेचन। प्रस्तुत आगम भौतिकता की तनावपूर्ण स्थिति को समाप्त कर जीवन में धर्म की सुरीली स्वर-लहरियां झंकृत करेगी, ऐसी आशा है।

राजस्थान का जैन साहित्य—सं० अगरचन्द नाहटा। जयपुर, प्राकृत भारती, १९७७। २७+४९४ पृ०। (प्राकृत-भारती पुष्प-२)। रु० ३०।

प्रस्तुत ग्रंथ में गणमान्य विद्वानों के लेखों ने जैन साहित्य को प्रकाश में लाने का सफल प्रयत्न किया है। इन लेखों में प्राचीन लेखकों, साधकों और ग्रंथों की समीक्षा देकर जिज्ञासुओं की ज्ञान पिपासा को किसी सीमा तक बुझाने में सफलता प्राप्त की गई है।

प्रस्तुत ग्रंथ छः खंडों में विभक्त है। प्रथम खंड प्राकृत साहित्य से संबंधित है। इसमें चार निबन्ध हैं जो प्राकृत साहित्य की सामान्य प्रवृत्तियों और राजस्थान के प्राकृत साहित्यकारों से संबंधित है। द्वितीय खंड संस्कृत साहित्य से संबंधित है। इस खंड में पांच निबन्ध हैं जो संस्कृत साहित्य के विकास और प्रवृत्तियों, राजस्थान के संस्कृत साहित्यकारों तथा जैन संस्कृत महाकाव्यों से संबंधित है। तृतीय खंड अपभ्रंश साहित्य से संबंधित है। इसमें चार निबन्ध हैं जो अपभ्रंश साहित्य की सामान्य पृष्ठभूमि, उसके विकास, प्रवृत्तियों और साहित्यकारों से संबंधित है। चतुर्थ खंड राजस्थानी साहित्य से संबंधित है। इसमें ६ निबन्ध हैं जो राजस्थानी साहित्य की सामान्य पृष्ठभूमि और पद्य तथा गद्य क्षेत्र के साहित्यकारों से संबंधित हैं। पंचम खंड हिन्दी साहित्य से संबंधित है। इसमें ६ निबन्ध हैं जो हिन्दी जैन साहित्य की सामान्य प्रवृत्तियों और पद्य तथा गद्य की विविध विद्याओं पर प्रकाश डालते हैं। षष्ठ खंड परिशिष्ट खंड है। इस खंड में लोक-साहित्य, ग्रन्थभण्डार, शिलालेख और लेखनकला से संबंधित ४ लेख दिये गये हैं। अन्त में अनुक्रमणिका देकर ग्रंथ को शोधार्थियों के लिये विशेष उपयोगी बनाने का प्रयत्न किया गया है।

Religion and Culture of the Jains—by Jyoti Prasad Jain. 3rd Edn. New Delhi, Bharatiya Jnanapith Publication, 1983. xi+196 pp.+8 pl., Biblio. (Murtidev Granthamālā, English Series-6). Rs. 35.

Religion has been the greatest force in the history of mankind, and religious experience has been man's noblest experience. There have been and will always be sceptics, but as Bacon said, "A little philosophy inclineth man's mind to atheism but, depth in philosophy bringeth man's mind about to religion." Religious studies make the sceptic realise the mystery and pathos of moral existence and the fact why religion is so profoundly moving there must be something humane and necessary in an influence that has become the most general sanction of virtue, the chief occasion of art and philosophy, and the source, perhaps, of the best form of human happiness. All religion is positive and particular, and Jainism is no exception. It seeks to bring true happiness to its votaries by elevating them morally and enabling them to attain the highest spiritual perfection they are capable of.

This brief account is, in fact, intended to serve as a handy compendium of Jainism for the lay reader who is desirous of acquainting himself with the genesis, history and tradition, doctrine and philosophy, way of life and mode of worship, art and literature, and other cultural aspects of this ancient, but still flourshing creed of India. Every care has been taken to see that the presentation is objective, correct and authoritative. There may still be some inadvertent slips, errors or shortcomings, which, it is hoped, the kind reader will excuse. The author will deem his labour well repaid if the book succeeds in arousing the interest of its readers in things Jaina, leading to a proper appreciation of Jaina values and further and deeper studies of the Jaina religion and culture by them.

रूपककार हस्तिमल्लः एक समीक्षात्मक अध्ययन—ले० कन्छेदीलाल । वैशाली, निदेशक प्राकृत जैन-शास्त्र एवं अहिंसा शोध संस्थान, १९८० । xvii+३०६ पृ० । ग्रन्थसूची । (प्राकृत जैन शोध-संस्थान ग्रन्थमाला; सं० नागेन्द्रप्रसाद-१९) । रु० ३९ ।

संस्कृत साहित्य के निर्माण में जैन विद्वानों का महत्वपूर्ण योगदान रहा है । नाटकों के विकास क्रम का विवेचन करते हुये विद्वानों ने जैन-साहित्य से ऐसे अनेक प्रमाण दिये हैं जिनसे भारतीय नाट्य-साहित्य की प्राचीनता एवं समृद्धि की पुष्टि होती है ।

हस्तिमल्ल ने नाटकों की मृतप्राय परंपरा को पुनर्जीवित किया । प्रस्तुत ग्रंथ में हस्तिमल्ल जी ने तीन नाटकों तथा एक नाटिका का विवेचन किया है ।

'विक्रांत कौरव' नामक नाटक छः अंकों में पूरा हुआ है । इसमें कौरवेश्वर जयकुमार का विवाह काशी नरेश अकम्पन की पुत्री सुलोचना के साथ स्वयंवर-विधि से सम्पन्न होने की सरस कथा है । जैन परंपरा के अनुसार यह प्रथम स्वयंवर था ।

'अंजना-पवनंजय' नाटक में पवनंजय के साथ अंजना के विवाह, पवनंजय के युद्ध में व्यस्त होने, गर्भवती अंजना के निर्वासन, जंगलों में भटकने, हनुमान के जन्म और अंत में अंजना-पवनंजय के मिलन की सरस एवं शिक्षाप्रद कथावस्तु है ।

'मैथिली-कल्याण' नाटक में राम-सीता के परस्पर अनुराग एवं विवाह से सम्बद्ध कथा है ।

'सुभद्रा' नाटिका में कनिष्ठा नायिका सुभद्रा के प्रति चक्रवर्ती राजा भरत के अनुराग का वर्णन है ।

हस्तिमल्ल के पात्रों में शृंगार के प्रति आकर्षण और वीर रस का उत्साह है, किंतु अन्ततः वे शांत रस के अनुयायी हो जाते हैं ।

इनके नाटक अभिनय के योग्य हैं । सरसता और सरलता के कारण हस्तिमल्ल के नाटक दृश्यकाव्य की विद्या के अनुरूप हैं । अतः संस्कृत के नाटककारों में हस्तिमल्ल का महत्वपूर्ण स्थान है ।

इस शोध-प्रबंध से न केवल संस्कृत के नाटकों पर शोध करने वाले छात्रों को मार्गदर्शन मिलेगा बल्कि संस्कृत के महाकाव्य, गद्यकाव्यों पर भी शोध करने वालों को सहायता मिलेगी ।

सागर, नौका और नाविक—सं० साध्वी चन्दना । राजगृह, वीरायतन, १९८२ । २४० पृ० । रु० १०० ।

गुरुदेव के क्रांतिकारी तथा पुरोगामी आध्यात्मिक एवं

मानववादी विचारों का संकलन इस ग्रंथ में है, जो भगवान् महावीर की जन कल्याणी देशना को, वाणी को विस्तार देने वाला है। इस अर्थ में प्रस्तुत अभिनन्दन ग्रंथ विचार ग्रंथ है।

उपाध्याय अमरमुनि जी एक सन्त हैं, कवि हैं, विचारक हैं, महान दार्शनिक हैं, साहित्यकार हैं, लेखक हैं और युग द्रष्टा, युग-पुरुष हैं। वे जीवन की सभी दिशा-विदीशाओं को आलोकित करते रहे हैं। वस्तुतः कविश्री जी संपूर्णकाल एवं सत्ता के द्रष्टा हैं।

प्रस्तुत उभय ग्रन्थ सामयिक एवं श्रमण सूत्र के भाष्य हैं। समत्व योग एवं आत्म निरीक्षण की साधनाओं पर अनेक दृष्टियों से विस्तृत विवेचन किया है।

उपाध्याय श्री जी का चिन्तन देश, काल, संप्रदाय एवं पंथीय परंपगओं की सीमा में आबद्ध नहीं है। वे सत्य के अनुसन्धित्सु हैं। इसलिये सांप्रदायिक वाड़ेबंदी से मुक्त होकर सत्य का साक्षात्कार किया है। उनकी दिव्य दृष्टि एवं उनका समदर्शीत्व-भाव प्रस्तुत ग्रंथ में परिलक्षित होता है।

इसमें एक अखंड जीवन-दृष्टि एवं चिन्तन की एकरूपता भी परिलक्षित होती है।

श्री जैन प्रतिमा-लेख संग्रह--ले० यतीन्द्र सूरी; सं० एवं अनु० दौलतसिंह लोढ़ा 'अरविन्द'। भीलवाड़ा, यतीन्द्र-साहित्य-सदन, १९८३। ३१९+४ पृ०। रु० ४०।

इतिहास एवं पुरातत्त्व के प्रेमियों तथा शोधार्थियों के लिये अत्यंत मूल्यवान एवं संग्रहणीय इस ग्रन्थ के संग्राहक एवं संपादक हैं प्रख्यात इतिहासवेत्ता स्व० श्री दौलतसिंह लोढ़ा 'अरविंद' तथा पुनरीक्षक हैं इतिहासविज्ञ जैनाचार्य श्रीमद् विजय यतीन्द्रसूरीश्वरजी।

इसमें उत्तर गूर्जर स्थिर पद से लेकर सिरोही राज्यान्तर्गत तक प्रसारित मार्ग के समस्त ग्रामों में स्थित जिनालयों की प्राचीन मूर्तियों के ३७४ लेख हैं। प्रत्येक लेख के अंत में अलग प्रकरण के रूप में लेख का हिन्दी अनुवाद और अवलोकन है।

ग्रन्थ के प्रारंभ में एक दूसरे ग्राम का अन्तर, उनमें स्थित जैन मन्दिर, जैन आबादी, ग्राम, नगर, संवत्; गन्छ, आचार्य साधुनाम, एक गच्छीय आचार्य साधुनाम, जाति, गोत्र-कुल और ग्राम नगरवार लेखों के अंकनों की अत्यधिक श्रम और समय देकर अनुक्रमणिकायें दी हैं, जिससे ग्रंथ की उपादेयता शोध एवं पुरातत्त्व के अभ्यासियों के लिये सहज बन गई है।

श्री सूत्रकृतांगसूत्र--ले० सुधर्मास्वामि। प्रथमश्रुतस्कन्ध; अनु० हेमचन्द्र; सं० अमर मुनि एवं नेमि चन्द्र। मानसा मण्डी, आत्मज्ञानपीठ, १९७९। ४४+९९६ पृ०। रु० १५०।

प्रस्तुत संस्करण 'सूत्रकृतांग' एक विराट्काय संस्करण है। सर्वप्रथम शुद्ध मूलपाठ है, तदनन्तर संस्कृत-छाया, पदान्वयार्थ, मूलार्थ और विस्तृत विवेचन है, जिनसे मूल का स्पष्ट अर्थ-बोध हो जाता है।

सूत्रकृतांग का वर्तमान समय में जो संस्करण उपलब्ध है, उनमें दो श्रुतस्कंध हैं—प्रथम श्रुतस्कंध और द्वितीय श्रुतस्कंध। प्रथम श्रुतस्कंध अर्थात् प्रस्तुत संस्करण के प्रथम में १६ अध्ययन हैं और द्वितीय में सात अध्ययन। प्रथम श्रुतस्कंध के प्रथम समय अध्ययन के चार उद्देशक हैं—पहले में २७ गाथायें हैं, दूसरे में ३२, तीसरे में १६ तथा चौथे में १३ हैं। इसमें वीतराग के अहिंसा सिद्धांत को बताते हुये अन्य बहुत से मतों का उल्लेख किया गया है। दूसरे वैतालीय अध्ययन में तीन उद्देशक हैं। पहले में २२ गाथायें, दूसरे में ३२ तथा तीसरे में २२। इसमें मुख्य रूप से वैराग्य का उपदेश है। तीसरे उपसर्ग अध्ययन के चार उद्देशक हैं। पहले में १७ गाथायें हैं, दूसरे में २२, तीसरे में २१ तथा चौथे में २२। इसमें संयमी जीवन में आने वाली विघ्न-बाधाओं का वर्णन है। चौथे स्त्री परिज्ञा अध्ययन के दो उद्देशक हैं जिसमें साधकों के प्रति स्त्रियों द्वारा उपस्थित किये जाने वाले ब्रह्मचर्य घातक विघ्नों का वर्णन है। पांचवें निरय-विभक्ति अध्याय के दो उद्देशक हैं। दोनों में नरक के दुःखों का वर्णन है। छठे वीरस्तुति अध्ययन का कोई उद्देशक नहीं है, इसमें २९ गाथाओं में भगवान् महावीर की स्तुति की गई है। सातवें कुशील-भाषित अध्ययन में ३० गाथायें हैं, जिसमें कुशील एवं चरित्रहीन व्यक्ति

की दशा का वर्णन है। आठवें वीर्य अध्ययन में २६ गाथायें हैं, इसमें शुभ एवं अशुभ प्रयत्न का स्वरूप बताया गया है। नवमें धर्म अध्ययन में ३६ गाथायें हैं, जिसमें धर्म के स्वरूप का प्रतिपादन किया गया है। दशमें समाधि अध्ययन में २४ गाथायें हैं, जिसमें धर्म में समाधि का कथन किया गया है। ग्यारहवें मार्ग अध्ययन में ३८ गाथायें हैं, जिसमें संसार के बंधनों से छुटकारा प्राप्त करने का मार्ग बताया गया है। बारहवें समवसरण अध्ययन में २२ गाथायें हैं जिसमें क्रियावादी, अक्रियावादी, विनयवादी और अज्ञानवादी मतों की विचारणा की गई है। तेरहवें अध्ययन में २३ गाथायें हैं, जिसमें मानव मन के स्वभाव का सुंदर वर्णन किया गया है। चौदहवें ग्रंथ अध्ययन में २७ गाथायें हैं, जिसमें ज्ञान-पारित के मार्ग का वर्णन किया गया है। पंद्रहवें आदानीय अध्ययन में २५ गाथायें हैं, जिसमें भगवान् महावीर के उपदेश का सार दिया गया है। सोलहवां गाथा अध्ययन गद्य में है, जिसमें भिक्षु अर्थात् श्रमण का स्वरूप सम्यक् प्रकार से समझाया गया है।

प्रस्तुत संस्करण की अपनी एक पृथक विशिष्टता है। साधारण से साधारण पाठक भी मूल सूत्र के गंभीर भावों को आसानी से समझ सकता है।

श्री सूत्रकृतांग सूत्र—ले० सुधर्मास्वामि । द्वितीय श्रुतस्कन्ध; अनु० हेमचन्द्र ; सं० अमरमुनि एवं नेमचिन्द्र। मानसा मण्डी, आतम-ज्ञानपीठ, १९८१। ४५४ पृ० । रु० १५० ।

प्रस्तुत संस्करण 'सूत्रकृतांग' एक विराट्काय संस्करण है। सर्वप्रथम शुद्ध मूलपाठ है, तदनन्तर संस्कृत-छाया, पदान्वयार्थ, मूलार्थ और विस्तृत विवेचन है, जिनसे मूल का स्पष्ट अर्थ-बोध हो जाता है। साधारण से साधारण पाठक भी मूल सूत्र के गंभीर भावों को आसानी से समझ सकता है।

सूत्रकृतांग का वर्तमान समय में जो संस्करण उपलब्ध है, उसमें दो श्रुतस्कंध हैं—प्रथम श्रुतस्कंध और द्वितीय श्रुतस्कंध।

सूत्रकृतांग सूत्र के द्वितीय श्रुतस्कंध के सात अध्ययन हैं; उनमें प्रथम अध्ययन पुण्डरीक है, जो गद्य में हैं। इस अध्ययन में विभिन्न मतों एवं विभिन्न संप्रदायों के भिक्षुओं के आचार का भी वर्णन किया गया है। द्वितीय अध्ययन क्रियास्थान है, जिसमें कर्म-बन्ध के त्रयोदश स्थानों का वर्णन किया गया है। तृतीय-अध्ययन आहार-परिज्ञा है, जिसमें बताया गया है कि आत्मार्थी भिक्षु को निर्दोष आहार-पानी की एषणा किस प्रकार करनी चाहिये। चौथा अध्ययन प्रत्याख्यान है, जिसमें त्याग, प्रत्याख्यान, व्रत एवं नियमों का स्वरूप बताया गया है। पांचवा आचार श्रुत अध्ययन है जिसमें व्याज्य वस्तुओं की गणना की गई है। छठा अध्ययन आर्द्रलीय है, जिसमें आर्द्रककुमार की धर्मकथा बहुत सुंदर ढंग के कही गई है। यह एक दार्शनिक संवाद है, जो उपनिषदों के संवाद की पद्धति का है। सातवां अध्ययन नालन्दीय है जिसमें भगवान् महावीर के प्रथम गणधर इन्द्रभूति गौतम का नालन्दा में दिया गया उपदेश अंकित है। अतः प्रस्तुत संस्करण की अपनी एक पृथक विशिष्टता है, जिसमें व्याख्याकार का गहन एवं विस्तृत अध्ययन, दार्शनिक चिंतन एवं प्रगाढ़ पांडित्य सर्वत्र प्रतिबिंबित हो रहा है।

समणसुत्तं (श्रमण सूत्रम्)—अनु० कैलाश चन्द्र एवं मुनि नथूमल। वाराणसी, सर्व-सेवा-संघ प्रकाशन, १९८२। बीस+२७६ पृ०। रु० २०।

भगवान् महावीर की २५वीं निर्वाण-शताब्दी के उपलक्ष्य में जो कुछ भी सब लोगों ने राष्ट्रीय एवं प्रांतीय स्तर पर काम किया है, उस सबके मन्थन में से 'समणसुत्तं' नवनीत की तरह प्राप्त हुआ है। मैं इसे सबसे बड़ी उपलब्धि मानता हूं। भ० महावीर की वाणी मन्दाकिनी श्वेताम्बर और दिगम्बर दो कूलों से सटकर बहती रही है, किंतु खेद का विषय यह है कि एक धारा के रूप में नहीं बल्कि दो धाराओं के रूप में। आज के इस युग में ऐसा सम्भव दिखाई देता है कि दोनों धारायें किसी एक धारा के रूप में परिणत हो जायेंगी। इतनी सदियों के दुराव एवं छोटी-छोटी मान्यताओं को लेकर इतना खिंचाव था कि एकता की

किरण कहीं से दिखाई नहीं देती थी । किंतु जैन संगीति में उपस्थित होने वाले समस्त जैन संप्रदायों के आचार्यों, विद्वानों, मुनियों, साधु-साध्वीजनों ने एक-जुट होकर 'समणसुत्तं' के संकलन-संपादन में जैसा सहयोग दिया है, वह एक चमत्कार है । . . .इस धर्मशास्त्र का संसार-भर में पूरी तरह से प्रसार हो ।

समयसार कलशः भाषा टीका । गोरखपुर, यथार्थ ज्ञान प्रकाशन, १९८३ । xvi+२५२ पृ० । रु० ७.५० ।

प्रस्तुत पुस्तक "समयसार-कलश टीका" नित्य स्वाध्याय के लिये अति उत्तम शास्त्र है। इसके बार-बार अध्ययन से उस शुद्ध यथार्थ ज्ञान का उदय होने लगता है जो मोक्षमार्ग में ले जाने वाला एवं शाश्वत आनंद सुख को दिलाने वाला है । इसको बार-बार आरंभ से अंत तक पढ़ने से ज्ञानचक्षु खुल जाते हैं । श्रावक आत्म-रसिक हो जाता है और उसके पूर्वकृत पाप अपने आप झड़ते जाते हैं ।

आशा है कि सभी लोग जो सच्चे ज्ञान के पिपासु हैं एवं जिज्ञासु हैं उनके लिये यह टीका अवश्य ही लाभप्रद सिद्ध होगी ।

Sastravarta Samuchaya of Haribhadra Suri and Syadvad Kalpalata of Upadhyay Yasovijaya : Hindi Explanation—by Badrinath Shukla. Vol. I Varanasi, Chaukhambha Orientalia. 1977. 14+ 328 pp., Append. (Chaukhambha Prachyavidya Granthamala-7). Rs. 25.

आचार्य श्री ने इस ग्रंथ में आस्तिक, नास्तिक सभी दर्शनों की अनेक मान्यताओं का विस्तार से वर्णन किया है और यथासंभव अत्यंत निष्पक्ष और निराग्रहभाव से सभी के युक्तायुक्तत्व की परीक्षा कर अनेकान्तवाद का विजयध्वंज फहराने का पूर्ण एवं सफल प्रयत्न किया है ।

न्यायविशारद उपाध्याय श्री यशोविजय जी जैन संप्रदाय में हरिभद्र कहे जाते हैं । उन्होंने नव्यन्याय शैली में इस ग्रंथ पर 'स्याद्वाद कल्पलता' नाम की एक पांडित्यपूर्ण विस्तृत व्याख्या लिखकर ग्रंथ की अंतर्निहित महिमा को उद्भावित किया है और सैकड़ों प्रसंगों में कारिका के सूक्ष्म संकेतों के आधार पर सम्बद्ध विषयों का प्रौढ़ पूर्वोत्तर पक्ष के रूप में इतना गंभीर और विस्तृत विचार किया है, जिससे अनायास यह धारणा बनती है कि आचार्य ने छोटे छंद की कारिकाओं में इतनी विस्तृत और गरिष्ट ज्ञानराशि को संचित कर गागर में सागर भरने जैसा कार्य किया है ।

Tirthankara Mahavira and His Sarvodaya Tirtha—by Hukam Chand Bharill; Tr. by Kasturchand Lalwani. Bombay, Shri Kund Kund—Kahan Digambar Jain Tirtha Suraksha Trust, 1981. 152 pp. Rs. 12.

The present work 'Tirthankara Mahavir and His Sarvodaya Tirtha' is a successful effort at presenting in brief but in duly authentic form the life and doctrines of Tirthankara Bhagavan Mahavira. Divided into two parts, this work tries to present the indivisible personlity of Mahavira who was omniscient and wholly detached and the eternal doctrines which had been handed down from the limitless past and re-enunciated by him.

Part I presents not only child Vardhamana through Tirthankara Arhanta Mahavira but also Bhila Purrava through perfected Sidha Bhagavan Mahavira. A broad outline has also been provided about the background from the first Tirthankara Risabhadeva till Parsvanatha. The present life of Bhagavan Mahavira has been brightened against the background of past traditions and his previous lives. Further highlighted also are the right intellect and heroism of child Mahavira who possessed super-human commonsense. At the same time his supreme indifference had taken shape in complete detachment which has been highlighted. There is also a successful and beautiful depiction of how the delusion of indivisibly silent, supreme monk Mahavira got totally erased, how he became omniscient and wholly detached, how his silence ended, his incessant wanderings for twelve years and the formation of the Sarvodaya Tirtha through his sermons. Part I of this work is a description of the Sarvodaya Tirtha founded by him—a consideration of the liberation propounded by him. It describes the seven fundamentals, deva-sastra-guru, the doctrine of differentia-

tion and the realisation of self as contained in right faith and a logical account of anekanta-syadvada and pramana-naya as contained in right knowledge. Right conduct has also been described with authenticity.

At the end, there is a brief conclusion which considers the doctrines of Mahavira in the present day content.

तीस चौबीसी विधान--ले० ज्ञानमती। हस्तिनापुर, दिगम्बर जैन त्रिलोक शोध संस्थान, १९८१। २५६ पृ०। (वीर ज्ञानोदय ग्रन्थमाला-२९)। रु० ८।

जैन परंपरा में उपयोग तीन प्रकार का माना गया है। अशुभपयोग, शुभपयोग एवं शुद्धोपयोग। इनमें से दूसरा ग्रहस्थ श्रावकों के लिए उपादेय है। ग्रहस्थ श्रावकों में इस शुभपयोग की भावना के प्रवर्तन के लिए पूज्य माताजी आर्यिकारत्न श्री ज्ञानमती जी ने यह तीस चौबीसी विधान लिखा है जो अन्य मण्डल विधानों की भांति पुण्यवर्द्धक एवं पाप नाशक है। इसे ५ या ८ दिन में किया जा सकता है। समस्त श्रावकगण इस पुस्तक से लाभान्वित होंगे।

वियाहपण्णतिसुत्तं—सं० बेचरदास जीवराज दोशी। तृतीय भाग। बम्बई, श्री महावीर जैन विद्यालय, १९८२। ४६+१०७१+१५७७ पृ०। (जैन-आगम-ग्रंथमाला-४(३))। रु० ५०।

Published under Jaina Agama-Series No. 4 the text deals with innumerable facts related to Jaina Philosophy. It mentions some sramanas belonging to the tradition of Parsvanth. It refers to non-Jaina religious teachers as well, viz., Azivaka, Anyayuthika, Vanaprastha and Tapasas like Hothika-Patika-Disaproksi. It expounds their tenets, describes their normal religious activities, gives an account of their practices of penance. It furnishes us with rich and interesting cultural data of vehicles, lamps, dress, ornaments and other household objects used in those days. The text contains sixteen chapters from chapter twenty six to forty-one. Each chapter explains elaborately the essential aspects of Jaina Philosophy such as 'Jiva', action or 'Karma', use of senses as a material quality. A great number of commentaries on the voluminous work are available. Among them two are principal namely, the Bhagavatisutra-curni by Jinadasagani Mahattara and the Bhagavatisutravṛtti by Acarya Abhayadevasuri. The commentary entitled Bhagavatisutracurni represents old tradition of interpretation and explanation of the Agamas. Acarya Abhayadevasuri wrote the Bhagavatisutravṛtti in 1128 V.s. Acarya Sagaranandasuriji edited this commentary. The quotations from the Curni are given with the explicit mention of the curni or the curnikara in the vṛtti. This clearly proves that in the composition of the vṛtti Acarya Abhayadeva Suri utilized the Curni since he recounts in his vṛtti the views representing the old tradition of interpretation and explanation with the remarks 'iti Vṛddhah', 'iti vṛddharyakhya', 'eke', 'anye' and 'apare'. This points to an oral tradition of interpretation of certain padas of the Bhagavatisutra, prevalent in the very old times. The text is followed by six appendices.

—Bijanbandhu Samajdar

LINGUISTICS

Aspects of Hindi Phonology—by Manjari Ohala. Delhi, Motilal Banarsidass, 1983. xvii+190 pp. Biblio., Abbrev. (MLBD Series in Linguistics. Ed. by Dhanesh Jain. 2). [ISBN O-89581-116-2]. Rs. 130.

The language whose phonology is described in this work is standard Hindi, i.e., the Hindi used in everyday casual speech by educated native speakers in cities such as Varanasi, Lucknow, Delhi etc., which is different from highly Sanskritized Hindi called literary style Hindi and Highly Perso-Arabicized Urdu, a native speaker being one who has learnt the language as his first language.

The author's interest lies in accounting for the Hindi speakers' competence i.e., providing evidence for the psychological reality of certain sound patterns of Hindi. This study is a mixture of two types of evidence. Some evidence is provided from experimental data and other is from hypercorrection, from children's mistakes, from native speakers' reactions to certain forms. The model used is that of generative phonology with modifications suggested throughout.

The work is divided into six chapters. The first chapter deals with the segments of Hindi that need to be recognized as phonemes. Chapter 2 deals with current morpheme structure theory, and some suggested revisions of it. Chapter 3 discusses the 'abstractness' issue. Chapter 4 gives a detailed account of the initial, middle and final clusters of Hindi, and gives the if-then sequential constraints necessary to account for these. Chapter 5 has two parts, the first discussing the problem of the nasalization in Hindi and the second dealing with issue of homorganic nasals in Hindi. The sixth chapter discusses the deletion rule in Hindi.

Bhattoji Diksita's Vaiyakarana Siddhanta Kaumudi, The Standard Sanskrit Grammar : An Analysis in English—by P.V. Naganatha Sastry. Vol. II Delhi, Motilal Banarsidass, 1983. vii +340 pp. [ISBN 0-89581-211-8]. Rs. 110. (Vol. I Published in 1974. Rs. 45).

The current literature in Sanskrit is devoid of a work which treats Bhattoji Diksita's Siddhanta Kaumudi in an analytical way in English. The present study fulfils this long-felt need of the reader.

In this analytical study the author has rendered the topics of original work very lucidly by arranging them more systematically and adding his own comments. He has elucidated technical terms and grammatical devices adopted by Panini for the first time with the aid of tables and charts.

The book is divided into two Volumes bound separately. Volume 1 deals with the rules of Sandhi, the formation of Feminine basis and the Declension of nouns. Volume II deals with the conjugation of Verbs in all classes, tenses and moods. These have been studiously worked out and explained with the application of relevant Sutras. This study is a great contribution to our understanding of the Panini text and the grammatical structure of the Sanskrit Language.

Bucher's Kannada English Dictionary —Ed. by J. Bucher; Chiefly based on the labour of F. Kittel. 2nd Rev. Edn. New Delhi, Asian Educational Service, 1983 (Reprinted). vi+539 pp. Rs. 40.

The present work is designed to from a companion volume to the well-known and much appreciated English-Kanarese School Dictionary, compiled by the Rev. F. Ziegler. The publication of a Kannada-English School-Dictionary has for a long time been a deep-felt desideratum, as the two smaller editions hitherto extant have but insufficiently served their purpose. The stupendous work of the Rev. Dr. Kittel, the eminent lexicographer of the Kannada language, whose unremitting labours have set a permanent literary monument to the language, standing out in bold features of historical, etymological and philological, critical researches for guidance and instruction to literatteurs striving after Kannada embellishment and scholarship, held out promising inducements and marked facilities to undertake this work which is chiefly based upon it.

In offering the second edition of what has been already known as Bucher's Kannada-English School-Dictionary to the public we have to remark that this edition has undergone a thorough revision so much so that it almost looks like a new work altogether. The important changes made in the present edition are :—

(1) Compound words which were grouped under a principal word are separated in this edition and treated alphabetically as new and separate words. It is believed that this arrangement will now facilitate reference, to a greater extent.

(2) As this dictionary is mainly intended to be a work of reference for popular and colloquial words and expressions, no pains have been spared to make it as such. Many words and expressions used in common parlance have now for the first time found their way into a Dictionary.

Concise Sanskrit-English Dictianary—Comp. by Vasudeo Govind Apte. Delhi, Motilal Banarsidass, 1983 (Reprinted). vi+366 pp. [ISBN 0-89581-632-6] Rs. 50 (cloth); Rs. 30 (paper).

There are in existence no doubt excellent Sanskrit-English dictionaries compiled by eminent scholars like Monier Williams, H.H. Wilson, V.S. Apte and L.R. Vaidya, but their bulkiness and cost prohibit a large number of users from enjoying an advantage so necessary in their study of Sanskrit. There is, therefore, a crying need for one which supplies everything required by an average reader and which is at the same time characterized by brevity and cheapness. The present compilation is intended to serve this purpose. The author in this handy work has kept out Sanskrit words which are less commonly used and has tried to avoid

all technicalities as well as words which can easily be seen as simple derivatives of some given words. Thus he has been able to reduce the bulk of the dictionary without compromising its usefulness.

Critique on the Denotative Power of the Word—by Yogeshwar Datt Sharma. Delhi, Eastern Book Linkers, 1980. xx + 128 pp. Rs. 40.

The book deals with the primary, denotative or expressive power of a word—Abhidhavṛtti—a very abstruse subject of thought on which the thinkers have differed widely. The grammarians (Vaiyakaranas) and a school of Vedanta maintain that the denotative power of a word is also capable of including and suggesting a further sense in certain circumstances and that the acceptance of two separate powers Laksana and Vyanjana is unnecessary. The author subscribes to this view and has disucussed the matter in five chapters, in detail.

Ch. I traces the history of language and ascertains relation between word and sense. Ch. 2 discusses the nature of the denotative power of a word with refeience to the system of Nyaya and Mimamsa. Ch. 3 refutes the doctrine of Nyaya and establishes Abhidha as the supreme entity on the authority of the grammarians—Bhartṛhari and Nagesa. Ch. 4 is exclusively devoted to the power of word.

The discussion centres round Nyaya, Mimamsa, Vedanta and Vyakarana, Ch. 5 summarises the views of rhetoricians: Bhamaha, Dandin, Udbhata, Anandavardhana, Rajasekhara, Kuntaka, Mahimabhatta, Mammata, Ruyyaka, Vagbhata, Hemacandra, Jayadeva, Visvanatha, Jagannatha and others.

The book is written in intelligible Sanskrit. It contains a critical Introduction, a detailed Bibliography and Index.

Dravidian Theories—by R. Swaminath Aiyar. Madras, Madras Law Journal Office, 1975. xlvii + 574pp. Biblio., Append. Rs. 30.

R. Swaminatha Aiyar's work on Dravidian Theories is placed before the public as a pioneering contribution to a field of study in which there have been too few workers. Whatever be the absolute value of his work, all earnest workers will salute his memory as that of a painstaking scholar who laboured long over it with single-minded devotion, more than fifty years ago, in the cause of linguistic science. His labours should help promote national integration, by showing how over two or three millenia ago, people living in different parts of India lived in linguistic amity taking freely from neighbouring languages, and thereby enriching their own.

Epic Syntax—by K. Meenakshi. New Delhi, Meharchand Lachhmandas Publications, 1983. x + 231 pp., Biblio., Abbrev. Rs. 100.

The present study fulfils the long-felt need for systematic and exhaustive analysis of the Epic language which could fill in the gap in the history of the development of Indo-Aryan from the Vedic to Classical Sanskrit. Epic language represents a particular variety of popular Sanskrit and it stands midway between the Vedic and the early Middle Indo-Aryan languages.

A comparative study of the Epic language with the Vedic and Middle-Aryan will show the extent of Prakritic influence on the later Sanskrit. The introduction presents such a comparative study pointing out the similarities and differences amongst these three phases of the language. The main body of this work gives an exhaustive analysis of the Epic language covering all the aspects of grammar.

First Dictonary of Linguistics and Phonetics—Comp. by David Crystal. Boulder, Westview Press, 1980. 390 pp. Biblio. (Language Library. Ed. by David Krystal) [ISBN 0-86531 0513]. $ 33.00.

We have produced such quantities of new terminology and novel phonetic usage in the recent past (and likely will go on doing so in the future) that efforts to complete an all-inclusive linguistic dictionary have thus far proved impossible to carry through. Until the time that such a compendium can be completed, we can look upon Professor Crystal's book as the next best thing.

The author has whittled down a vast array of terms to include only those that have arisen from twentieth-century linguistic and phonetic usage. He has left to general dictionaries terms that have come to be popularly used, and has excluded those that are derived conceptually from other disciplines. The more than 2,000 entries show a proper balance between faithfulness to technical

usage and comprehensibility to the non-linguist.

The book will be well used by all professionals whose work requires an awareness of language, and by graduate and undergraduate students of linguistics. American usage is adequately covered, each entry is self-contained, and bibliographical references suggest further reading in both introductory works and advanced texts.

Girvāna-Bhārati : An Introduction to Sanskrit—by Mahesh M. Mehta. Ahmedabad, Maharshi Academy of Vedic Studies, 1983. 138+47 pp. Rs. 75.

The traditional teaching materials from India were produced with a traditional Indian student in mind and these relied heavily on the rules and the terminology of Panini's grammar. The older Western grammars of Sanskrit, on the other hand, were aimed at a student who was mostly a linguist familiar with Indo-European linguistics and the traditions of Classical Greek and Latin grammars. The best of these older Western sources such as Whitney's Sanskrit Grammar are so extensive that they cannot be effectively used for an introductory class.

Professor Metha's book is especially sensitive to the needs of the beginning student, who is more interested in learning Sanskrit as a language, rather than as part of a programme in historical linguistics. He has given judiciously worded grammatical explanations, without dragging the beginning student into the thick forest of disputes which occupy the careers of traditional Sanskrit grammarians and western linguists working on Sanskrit.

Grammar of the Sanskrit Language—by Charles Wilkins. New Delhi, Ajay Book Service, 1983 (Reprinted). xx+656 pp. Rs. 180.

The discovery of Sanskrit to the Western World is rightly considered as a great epoch making event in the history of modern scholarship. Though the European missionaries, working in India, acquired some acquaintance with the Sanskrit Language and its literature as early as the middle of the seventeenth century; serious study of the language started with the rise of English power in India, in the late eighteenth century. Sir Charles Wilkins (1750-1836) who arrived at Calcutta in 1770 as a writer of the East India Company, was the first Englishman to systematically study this "most polished and gradually refined language." He is credited with the authorship of the first published Sanskrit grammar in European language. He took enough pain not only to write the work after several years' sustained labour but also to design, carve and cast the first Devanagari types to print the work. The work was published in England in 1808 to help the young officers under training at the East India College at Hertford to study the Sanskrit language. Though a pioneering work in the field, the thoroughness of the treatment of the subject is simply astonishing. The author collected material of the work from three traditional grammars, viz Mudhabodha, Sarasvata and Prayogaratnamala and compared to results of his research with the Astadhyayi of Panini. All the aspects of Sanskrit grammar e.g. orthography, declension, conjugation, formation of derivatives, genders, syntax, etc. have been dealt with in a systematic and scientific way. Though published one hundred and seventy five years ago, the work still retains its usefulness besides its high historical value.

Grammar of the Tibetan Language—by Alexander Csoma De Koros. Delhi, Sri Satguru Publications, 1983 (Reprinted). 204+40 pp. (Bibliotheca Indo-Buddhica-4). Rs. 300.

This work is a unique contribution to the art of Lexicography. In the scheme of presentation it follows the usual course. The Sanskrit work is followed by its Tibetan synonym and English equivalent. For instance, the word danta-mamsa is followed by the corresponding Tibetan word, and the Tibetan word is followed by its English synonym.

Principally it is designed for the benefit of English-knowing reader who desires to be taught Sanskrit as well as Tibetan vocabularly he comes across in his study of Sanskrit and Tibetan literatures with their manifold branches of learning. Further, the vocabulary is divided as in Amarais Lexicon into well-conceived vargas (sections) in relation to a set of things or objects. Thus for instance, section 1 : contains name of Buddha, section 2 : names of different Buddhas, section 3 : the three bodies of Buddha, section 4 : the ten powers of Buddha, section 5 : Generic names of

a Bodhisattva, and so forth. Each section is outlined in relation to a particular category and presents a distinct vision of objects of that cateogry. The scheme is followed invariably throughout the work. Sanskrit Vocabulary is put in Roman script with diacritical signs. It would become easier for the English reader to pronounce Sanskrit words correctly.

हेम-प्राकृत-व्याकरण-शिक्षक——ले० उदयचन्द्र जैन। खण्ड १ : संज्ञा एवं सर्वनाम प्रकरण। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८३। १७२ पृ०। (प्राकृत भारती-२७)। रु० १६।

डा० जैन प्राकृत के विद्वान हैं। उन्होंने प्राकृत-व्याकरण को सरल रूप से सिखाने के लिये आधुनिक पद्धति का इस पुस्तक में प्रयोग किया है। प्रस्तुत व्याकरण में सूत्रों का विश्लेषण इस प्रकार किया गया है कि पाठक को प्राकृत की व्याकरण का ज्ञान बिना सूत्रों के रटे ही हो सकेगा। शब्दरूपों को सिद्ध करने की पारंपरिक शैली को परिशिष्ट में स्थान दिया गया है।

इसमें सर्वप्रथम मूल सूत्र दिये गये हैं। तत्पश्चात् उन सूत्रों का पाद-विच्छेद किया गया है। संधि-विच्छेद कर उस सूत्र में प्रयुक्त संधि-नियम का निर्देश नीचे फुट-नोट में किया गया है। संधि नियमों को 'परिशिष्ट' नं० २ में रखा गया है। समासात-पदों को कोष्ठक में रखा गया है। सूत्र अर्थ एवं प्राकृत-नियम के बाद उस सूत्र से संबंधित उदाहरण दिये गये हैं। ये उदाहरण सूत्र की सीमा का स्पष्टीकरण करने वाले हैं, अर्थात् एक सूत्र कहां तक प्रभावशाली हो सकता है, उसे बतलाया गया है। मूल सूत्र के विवेचन के बाद शब्द अपने अंतिम रूप को किस प्रकार प्राप्त हुआ, उसे आवश्यकतानुसार नोट लगाकर दर्शाया गया है।

संज्ञा एवं सर्वनाम शब्दों के कुल १२५ सूत्रों का विश्लेषण प्रस्तुत पुस्तक में किया गया है।

History and Principles of Vedic Interpretation—by Ram Gopal. New Delhi, Concept Publishing Company, 1983. x+208 pp. Abbrev. Rs. 90.

The correct interpretation of the Vedas has posed a problem to both ancient and modern scholars. The Vedic scholars of ancient India put ritualistic, mythological, mystical and natural interpretations of these holy scriptures, while the modern scholars critically approaching, subject them to linguistic, historical and cultural interpretations. The present volume puts the age-old problem of interpreting the Vedas in their proper perspective. It analyses the factors mainly responsible for divergent interpretations, traces the origin and development of various ancient Indian systems of Vedic interpretation, gives a detailed account of the Vedic commentaries written by ancient and mediaeval Bhasyakaras, and highlights their salient features.

Besides, it contains a history of Vedic studies in modern times, discusses current trends and tendencies in the realm of Vedic interpretation, and sums up the results of outstanding contributions made to Vedic studies during the last two hundred years. The present book makes a comparative assessment of the ancient Indian Veda-Bhasyas and modern exegetical studies in respect of their merits and demerits.

In the light of a thorough and disapassionate analysis of the Vedic interpretations attempted hitherto, the learned author has formulated fourteen cardinal principles for an objective, scientific and systematic interpretation of the Vedas.

Intensive Course in Kannada—by Lingadevaru Halemane and M. N. Leelavathi. Mysore, Central Institute of Indian Languages, 1983. xxiv+692 pp. Abbrev. (Central Institute of Indian Languages, Intensive Course Series. Ed. by M.S. Thirumalai-6). Rs. 48.

This book, "An Intensive Course in Kannada", is meant for the learning of Kannada as a second language. It aims at developing listening and speaking skills in Kannada as a second language. It is intended mainly as course material for use in the Kannada Training Programme for the Southern Regional Language Centre of the Central Institute of Indian Languages. However, care has been taken to cater to the requirements of other second language learners of Kannada also. The

material presented here has been tried out in the classroom several times. On the basis of classroom responses suitable modifications have been incorporated.

Introduction to Lexicography—by Ram Adhar Singh. Mysore, Central Institute of Indian Languages, 1982. xvi+256 pp. Abbrev., Biblio., Append. (CIIL Occasional Monographs Series-26).

The present work deals with the theory and practice of lexicography from the point of view of Indian languages and attempts to meet some of the needs in the field of lexicography.

The work is primarily designed as a basic book, giving the theoretical background and practical guidelines for different types of dictionaries. The matter presented takes in view the methodology of dictionary making in general, that is, for different types of dictionaries, with special focus on a general purpose monolingual dictionary. The problems of bilingual dictionaries, with reference to Indian languages, have been discussed separately. The problems of the dictionaries of unwritten and tribal languages have been treated in greater details. More emphasis has been given on the practical aspects of dictionary making.

The first chapter deals with the general nature of lexicography and its relationship with different branches of linguistics. The theory of lexicology and its application to lexicographical works has also been discussed. The second chapter describes the types of dictionaries. In the third chapter is given an account of meaning, its different types and components as also different approaches to meaning, all from the point of view of its treatment in dictionaries. Chapter 4 to 6 deal with the practical aspects of lexicography, which have been divided into three phases, viz. (1) the preparation (including planning, collection of materials and selection of entries) discussed in the 4th chapter (2) the editing proper (setting of entries) described in the 5th chapter and (3) preparation of press copy dealt with in the 6th chapter. The seventh chapter is devoted to the description of technical details relating to the notation and format of the dictionaries. The eighth chapter deals with the problems of bilingual dictionaries.

The volume contains a select checklist of important dictionaries in Indian languages. Some entries from different types of dictionaries have been reproduced in appendix. They may provide some guidelines for those in the field.

Kashmiri : A Sociolinguistic Survey—by Omkar N. Koul and Ruth Laila Schmidt. Patiala, Indian Institute of Language Studies, 1983. 72 pp., Append. Rs. 45.

The book 'Kashmiri : A Sociolinguistic Survey' presents the results and analysis of a socio-linguistic survey on the language use and language preferences of the native speakers of Kashmiri in various domains of day-to-day life. The book is divided into eight chapters :

Introduction; The Sample; Knowledge of Languages; Language Use; Language in Media; Language Preferences; Viability of Kashmiri; Conclusions.

Kohistani to Kashmire : An Annotated Bibliography of Dardic Languages—Ed.by Ruth Laila Schmidt and Omkar N. Koul. Patiala, Indian Institute of Language Studies, 1983. 78 pp. Rs. 45.

The present volume is an annotated bibliography of the prominent works, including the books and articles, on the Dardic languages of India and Pakistan. The entries are classified according to ten subject headings viz., Classifications, Linguistic Atlases and Typologies; Surveys, Linguistic Profiles and Dialect Studies; Grammars, and Grammatical Studies; Phonology and Orthographic Studies; Ethnographies, and Ethnographic Studies; Geographical and Historical Studies; Studies on Religion and Folklore; Literature, Miscellaneous Texts and Language Specimens; Dictionaries, Vocabularies and Lexical Studies and lastly Reviews. An indispensable reference for scholars of Dardic languages, and a useful tool for anyone who requires background information on the mountainous, Dardic-speaking regions of North West India and Northern Pakistan.

कुमाउंनी-हिन्दी व्युत्पत्तिकोश (Kumauni-Hindi Etymological Dictionary) comp. by केशवदत्त रूवाली। अलीगढ़, ग्रंथमाला, १९८३ । ४७५ पृ० । रु० १५० ।

हिंदी की किसी बोली में आज तक ऐसा कार्य नहीं हुआ है, और मानक हिंदी में भी किसी ने ऐसा साहस

नहीं किया, इसलिये हिंदी जगत के लिये इस कोश का विशेष महत्व है।

कुमाऊंनी शब्दों की उच्चारणगत वर्तनी को पहली बार देवनागरी लिपि में डा० रूवाली ने प्रस्तुत करने का स्तुत्य प्रयास किया है।

इसका प्रथम भाग भूमिका के रूप में है, जिसके अंतर्गत कुमाऊंनी साहित्य, संस्कृति और भाषा की परिचयात्मक सामग्री ग्रंथित की गई है। प्रथम भाग से संबंधित संकेत-सूची प्रथम खंड के आरंभ में तथा कोश खंड विषयक संकेत-संक्षिप्तियों की सूची एवं प्रयोक्ताओं के लिये निर्देशिका द्वितीय भाग के आरंभ में दी गई है। कोश का उपयोग करने से पहले इन सभी का अनुशीलन एक प्रकार से अनिवार्य है। आशा है हिन्दी और कुमाऊंनी के लिये यह कोश एक महनीय एवं बहुमूल्य संपदा सिद्ध होगा।

लघु-सिद्धान्त-कौमुदीः भैमीव्याख्या : अव्यय-प्रकरणम्—ले० भीमसेन। दिल्ली, भैमी प्रकाशन, १९८३। ५१५–५९३+१५ पृ०। रु० २५।

श्री भीमसेन शास्त्री के दीर्घकालिक व्याकरणाध्यापन का निचोड़ यह भैमी व्याख्या है। लघुकौमुदी पर इस प्रकार की परिष्कृत वैज्ञानिक विश्लेषणात्मक विस्तृत हिन्दी व्याख्या आज तक नहीं निकली। इस व्याख्या में प्रत्येक सूत्र का पदच्छेद, विभक्तिवचन, समासविग्रह, अनुवृत्ति, अधिकार, सूत्रगत तथा अनुवर्तित प्रत्येक पद का अर्थ, परिभाषाजन्य विशेषता, अर्थ की निष्पत्ति, उदाहरण, प्रत्युदाहरण तथा विस्तृत सिद्धि देते हुये छात्रों और अध्यापकों के मध्य आने वाली प्रत्येक शंका का पूर्णतयः विस्तृत समाधान प्रस्तुत किया गया है। स्थान-२ पर परिपणित विषय के आलोकन के लिये बड़े यत्न से पर्याप्त विस्तृत अभ्यास संगृहीत किये गये हैं। इस व्याख्या की रूपमालाओं में अनुवादोपयोगी दो हजार शब्दों का अर्थ सहित वृहत्संग्रह प्रस्तुत किया गया है। अव्ययप्रकरण में सवा पांच सौ अव्ययों के अर्थों का विस्तृत विवेचन कर के उनके लिये विशाल संस्कृत वाङमय से किसी न किसी सूक्ति का सुभाषित आदि को संगृहीत करने का सराहनीय प्रयास किया गया है। लिङ्गत प्रकरण में चार सौ से अधिक सार्थ उपसर्गयोग एवं उनके लिये चुने हुये एक सहस्त्र से अधिक उदाहरण-सूक्तियों का अपूर्वसंग्रह प्रस्तुत किया गया है। छात्रों के सौकर्य के लिये विजन्त, सन्नन्त, यङन्त, भावकर्म आदि प्रक्रियाओं तथा तण्यत्, तण्य, अनीयर, क्त, क्तवतु, शतृ, शानच, तुमुन, ल्युट्, क्त्वा आदि प्रत्ययान्त शब्दों के अनेकशः शतक भी सार्थ सटिप्पण दिये गये हैं। कारक-प्रकरण को पर्याप्त लम्बा और स्पष्ट किया गया है। इसके स्पष्टीकरणार्थ मूलातिरिक्त अन्य अनेक सूत्र भी सार्थ सोदाहरण सम्मिलित किये गये हैं। इस प्रकरण का बालोपयोगी शुद्धाशुद्ध विवेचन बहुत उपयोगी है।

महाभाष्यम् (पस्पशाह्निकम्)—ले० पतञ्जल; अनु० एवं व्याख्या० रमन कुमार शर्मा। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८२। xii+८० पृ०। रु० २०।

संपूर्ण महाभाष्य कुल ८५ आह्निकों में विभक्त है। आह्निक शब्द का अर्थ है—एक दिन में अधीत अंश। ग्रन्थ की शैली भी इसी प्रकार की है मानों गुरु अपने शिष्यों को विद्याभ्यास करवा रहा हो। व्याकरण शास्त्र के मूल सिद्धान्तों को सरलतम रूप में हृदयङ्गम कराने की दृष्टि से यह शैली अत्यंत आकर्षक, रोचक तथा उपयुक्त है।

पस्पशाह्निक इस विशाल ग्रंथ का प्रथम आह्निक है जिसे वस्तुतः संपूर्ण ग्रन्थ की प्रस्तावना कहा जा सकता है।

व्याकरणशास्त्र लौकिक और वैदिक उभयधि शब्दों के साधुत्व का अनुशासन करता है, अतः सर्वप्रथम शब्दस्वरूप पर विचार किया गया है।

मीमांसा और न्याय में शब्द पर स्थूल दृष्टि से विचार किया गया है।

Manoramā-Kuchamardanam—by Jagannāth; Ed. with the Balakrida Hindi Commentary by Madhusudan Shastri. Varanasi, Krishnadas Academy, 1983. 55 pp. (Krishnadas Sanskrit Series-34) Rs. 15.

प्रस्तुत ग्रंथ भट्टोजीदीक्षित की सिद्धान्त कौमुदी की

व्याख्या प्रौढ़मनोरमा के कुचस्वरूप पञ्चसंधिप्रकरण का मर्दनात्मक खंडन ग्रंथ है।

इसमें पंडितराज ने अपने गुरु की गौरव रक्षा की है। भट्टोजीदीक्षित को लतेड़ते हुये सिद्धान्त पक्ष का स्थापन किया है। इसको सुबोध एवं भावमयी भाषा हिंदी में व्यक्त कर दिया है।

पद्मचन्द्रकोश : बृहत् संस्कृत हिन्दी शब्दकोश--सं० धर्मेन्द्र कुमार गुप्त ग्रवं विपिन चन्द्र बन्धु। प्रथम भागः अ–न। नई दिल्ली, मेहरचन्द लछमनदास पब्लिकेशन्स, १९८२ । xxvi+४८९ पृ०। रु० १५०।

प्रस्तुत कोश संस्कृत के विद्यार्थियों, अनुसन्धित्सुओं एवं अन्य जिज्ञासु पाठकों की पद-पदार्थ-ज्ञान संबंधी आवश्यकताओं को ध्यान में रखकर निर्मित किया गया है। यह कोश आज तक प्रकाशित संस्कृत-हिन्दी शब्द-कोशों में गुण और परिभाव दोनों दृष्टियों से सर्वश्रेष्ठ है।

इस कोश की कतिपय अनन्यसाधारण विशेषतायें हैं: (१) लौकिक संस्कृत साहित्य की विविध शाखाओं में प्रयुक्त शब्दों का व्यापक संकलन; (२) प्रत्येक शब्द की पाणिनीसम्मत प्रकृतिप्रव्ययादि-निर्देश-मूलक व्युत्पत्ति का स्फुट-प्रदर्शन; (३) प्रत्येक शब्द के बहुविध अर्थों का विस्तृत-निर्देश; (४) साहित्य शास्त्र में प्रयुक्त पारिभाषिक शब्दों का सलक्षण एवं सोदाहरण अर्थ-वर्णन; (५) प्रत्येक धातु के गण, पद तथा सकर्मकता-अकर्मकता की एवं इडागम और उसके अभाव (कहीं-कहीं उभयात्मकता) की स्थिति का निर्देश; (६) विभिन्न उपसर्गों के योग में धातु के विविध अर्थों का, अपेक्षित होने पर, सोदाहरण-निर्देश; (७) 'न्याय' शब्द के अन्तर्गत साहित्य में प्रचलित कतिपय प्रसिद्ध न्यायों का संकलन; (८) ग्रन्थ के आरम्भ में विस्तृत भूमिका के अंतर्गत संस्कृत शब्दकोशों का ऐतिहासिक सर्वेक्षण; तथा (९) धातुओं से लगने वाले तिङ्भिन्न (कृत् एवं उणादि) प्रत्ययों और धात्वितर शब्दों से लगने वाले सुविभिन्न (ताद्धित—, स्त्री—, समासान्त— तथा नामधातु—) प्रत्ययों का अकारादि-क्रम से, प्रत्येक प्रत्यय के पाणिनि-निर्दिष्ट सानुवन्ध रूप अथवा रूपों के निर्देश के साथ विस्तृत एवं सोदाहरण-संग्रह। प्रस्तुत कोश की सबसे प्रमुख विशेषता है न्यूनतम स्थान में अधिकतम उपयोगी सामग्री का संकलन, जो इस कोश के संपादक का मुख्य लक्ष्य रहा है।

कोश के प्रस्तुत प्रथम भाग में संस्कृत के अ से न तक के वर्णों से आरम्भ होने वाले शब्दों का संकलन है। कोश का द्वितीय, और अंतिम भाग, मुद्रणाधीन है, जो १९८३ के अंत तक प्रकाशित हो जायेगा।

पालि भाषा ग्रवं साहित्य--लें० कैलाश नाथ मिश्र। कानपुर, ग्रन्थम्, १९८१। १२+९१+७८+८२ +८६ पृ०। रु० ५०।

प्रस्तुत पुस्तक 'पालिभाषा एवं साहित्य' स्नातकोत्तर हिन्दी कक्षाओं में पालि विषय लेने वाले विद्यार्थियों के लिये लिखी गई है। प्रस्तुत पुस्तक को तीन सम्भागों में विभक्त किया गया है। प्रथम संभाग में 'सुत-पटिक' के प्रथम ग्रंथ 'दीघनिकाय' तथा पाँचवें ग्रंथ 'खुप्रक-निकाय' में जो पंद्रह ग्रंथ संगृहीत हैं उनमें से प्रथम ग्रंथ 'खुद्दक पाठ', द्वितीय ग्रंथ 'धम्म-पद', तृतीय ग्रंथ 'उदान', चतुर्थ ग्रंथ 'इतिवृत्तक' पञ्चम ग्रंथ 'सुत्त-निपात', दशम ग्रंथ 'जातक', तथा अंतिम पंद्रहवाँ ग्रंथ 'चरियापिटक' के मुख्य शिक्षाप्रद अंश एवं उनकी व्याख्यायें हैं। इसके अतिरिक्त 'विनयपिटक' के 'महावग्ग' तथा अट्ठकथा के कुछ प्रसिद्ध अंश तथा उनकी व्याख्यायें भी दे दी गई हैं। द्वितीय संभाग में व्याकरण तथा अनुवाद दो खंड हैं। व्याकरण के अंतर्गत वर्णपरिचय, विभक्ति, (कारक) संज्ञा शब्दों के रूप, सर्वनाम शब्दों के रूप विशेषण, अव्यय, कृदन्त, तद्धित तथा स्त्रीप्रत्यय हैं। अनुवाद के अंतर्गत सभी लकारों के अनुसार वर्तमानकाल, तथा भविष्यकाल के अनुवाद-नियम तथा उनके अभ्यास दिये गये हैं। मुख्य-२ धातुओं के रूप भी इनमें दिये गये हैं। संधि और समास के साथ ही

इस संभाग की समाप्ति हुई है। तृतीय संभाग में पालि साहित्य का इतिहास दिया गया है।

आशा है प्रस्तुत पुस्तक स्नातकोत्तर छात्रों के लिये बहुत लाभदायक सिद्ध होगी।

पाणनीय व्याकरण की भूमिका—ले० वी० कृष्णा-स्वामी आयंगर। दिल्ली, प्रभात प्रकाशन, १९८३, १७८ पृ०। रु० ४०।

पाणिनि व्याकरण की भूमिका :

वाक्यकारं वररूचिं
भाष्यकारं पतंजलिम्।
पाणिनिं सूत्रकारं च
प्रणतोस्मि मुनित्रयम् ॥
येन धौता गिर: पुंसां
मिललै: शब्दवारिभि:।
तम: चाज्ञानजं भिन्नं
तस्मै पाणिनये नम: ॥
येनाक्षरसमान्नाय—
मधिगम्य महेश्वरान्।
कृत्स्नं व्याकरणं प्रोक्तं
तस्मै पाणिनये नम: ॥
मुनित्रयं नमस्कृत्य
तदुक्ती: परिभाण्य च।
पाणिनीय व्याकरण
भुमिकेयं विरच्यते ॥

Plural Languages, Plural Cultures : Communication, Identity, and Sociopolitical Change in Contemporary India—by Lachman M. Khubchandani. Hawaii, University of Hawaii Press, 1983. xiv + 216pp., Biblio. [ISBN 0-8248-0639-5].

Issues of national identity and national development in many newly emergent nations have led political thinkers and education experts to examine afresh the role of education in society and of language in education. This study reviews the tribulation of the Indian polity over various issues pertaining to language in the context of cultural pluralism during the past three decades. Part I "Sociolinguistic Realities.," stresses the organic features of communication and identity in plurilingual societies. Part II, "Challenges of Change," probes certain specific issues which plural speech communities face in meeting the demands of contemporary ideologies, institutions, and technology.

प्राकृत-दीपिका—ले० सुदर्शन लाल जैन। वाराणसी, पार्श्वनाथ विद्याश्रम शोध संस्थान, १९८३। xix+२७२ पृ०। (पार्श्वनाथ विद्याश्रम ग्रन्थ-माला, सं० सागरमल जैन-२९)। रु० १५।

प्रस्तुत 'प्राकृत-दीपिका' में व्याकरण, अनुवाद और संकलन, इन तीन भागों में ग्रंथ को स्पष्टत: विभक्त करके विषय को सुबोध बनाने का प्रयत्न किया गया है। विशेष जिज्ञासुओं के लिये यथावसर प्रमाणस्वरूप प्राकृत वैयाकरणों (विशेषकर हेमचंद्र) के सूत्रों को फुटनोट में उद्धृत किया गया है। कहीं-2 भाषा विज्ञान की दृष्टि से भी व्याकरण के नियमों को स्पष्ट किया गया है। संपूर्ण संकलन भाग का भी हिन्दी अर्थ दिया गया है। व्याकरण के विशेष नियमों को कोष्ठक ( ) में दिखलाया गया है। कारक, समास, तथा प्रत्ययान्त धातुओं (सन्नत, आदि) का भी स्पष्ट विवेचन किया गया है। भाग 2 अनुवाद में उदाहरण वाक्य देकर नियम दिये गये हैं, साथ ही प्रत्येक पाठ के अंत में दो-दो अभ्यास खंड भी दिये गये हैं।

परिशिष्ट में शब्दकोश और धातुकोश देकर अनुवाद को सहज बनाने का प्रयत्न किया गया है। यथावसर सुबोधार्थ चार्ट और संकेताक्षरों का प्रयोग किया गया है। प्रस्तावना में प्राकृत भाषा की उत्पत्ति और विकास का संक्षिप्त विवेचन करके यथाशक्य पूर्णता लाने का प्रयत्न किया गया है।

आशा है इस पुस्तक के माध्यम से संस्कृतज्ञ एक माह में तथा हिंदी के वेत्ता तीन माह में प्राकृत भाषा सीख सकते हैं।

प्राकृत स्वयं-शिक्षक—ले० प्रेम सुमन जैन। खण्ड-१। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८२। x+२०८ पृ०। रु० १५।

प्राकृत स्वयं शिक्षक खंड 1 में यह मानकर प्राकृत का

अभ्यास कराया गया है कि सीखने वाले को प्राकृत बिल्कुल नहीं आती। संस्कृत से वह परिचित नहीं है। अतः उसे प्राकृत के सामान्य नियमों का ही विभिन्न प्रयोगों और चार्टों द्वारा अभ्यास कराया गया है। सर्वनाम क्रिया, संज्ञा आदि के नियम पाठों के अंत में दिये गये हैं। प्राकृत वैयाकरणों के मूलसूत्र नियमों में नहीं दिये गये हैं क्योंकि प्राकृत के प्रारंभिक विद्यार्थी का शिक्षण उनके बिना भी हो सकता है। इस पुस्तक में पाठक को प्रायः शब्द या क्रिया के एक ही रूप का ज्ञान कराया गया है ताकि वह प्राकृत भाषा के मूल स्वरूप को पहचान जाये। पुस्तक के अंत में प्राकृत के गद्य-पद्य पाठों का संकलन दिया गया है। इस संकलन में जो वैकल्पिक रूप प्रयुक्त हुये हैं, उन्हें एक साथ संकलन के पूर्व दे दिया गया है।

Prakriya Bhashyam (Sanskrit Grammar) Originally written in Malayalam—by John Kunnappally; Tr. into English by K.V.R. Pai. Parathode, The Author, 1983. xii+822pp., Biblio. Rs. 120.

The author has adopted the wise course of discussing topics that have the least dependence on others, in the beginning. Interdependence and reciprocal relations have been clarified wherever necessary in foot notes, enabling the reader going through onechapter to find out with precision the relevant rules related to it in other chapters. This convenience is usually lacking in other books.

The way in which the sutras have been quoted also deserves comment. I do not remember to have seen such detailed explanation of Sutras.

This incomparable book is the result of much labour.... It is a blessing to students and scholars alike.

Prātiśākhya Tradition and Modern Linguistics—by D.D. Mahulkar. Baroda, Deptt. of Linguistics, M.S. University of Baroda, 1981. 155pp., Biblio. Rs. 27.

In the following pages a plea has been made to draw a distinction between 'the study of languages' on the one hand and 'grammar' on the other. Such a distinction did exist in the history of early Indian linguistics though in its later phases ,grammar' predominated. Whereas the study of language is a descriptive discipline, fully empirical in its approach, and to a large extent adhoc and incomplete in its theoretical formulations, grammar is prescriptive, speculative and to a large extent complete in itself. Language studies in India as recorded in the Śikṣā and the Prātiśākhya works have been of the former type. After them, and perhaps out of them, sprang grammatical works culminating in Pāṇini's magnum opus Aṣṭādhyāyī. These grammatical works not only threw the earlier studies of language into the background, they made them appear insignificant and unnecessary.

प्रौढ़मनोरमाशब्दरत्नयोर्विचार भेदानां युक्तायुक्त-तत्व समीक्षा —ले० सुधीरनारायण ठाकुर। वाराणसी, लेखक, १९७७। थ+२२२ पृ०, ग्रन्थसूची। रु० ११।

This book is the thesis submitted for the award of Ph. D. in Sampoornananda Samskrta Vishva-vidyalaya, Varanasi.

'Praudha Manorama' is an elegant Sanskrit commentary written by Bhattoji Diksita on his own work 'Vaiyakarana Siddhanta Kaumudi'. Śabdaratna is again a commentary in Sanskrit written by Hari Diksita on Praudha Manorama. The commentary is different from the main at many places. Thus there are many discrepancies.

The present book in Sanskrit is divided into 5 chapters namely, (1) Sutropatta Vicara (2) Sutrodaharanadirupa prayog vicara (3) Varttika-visayakavicara (4) Paribhasa Nipatana and (5) Prakirna. The writer makes a comparative study of the two commentaries and tries to clarify the disputed points by giving his own logical views. The study is enriched and corroborated with quotations from authoritative sources. Subject index, bibliography, preface, errata and Appendix are the salient features of the work.

A welcome addition to the field of Sanskrit grammar.

Research in Indian Linguistics—by Baldev Raj Gupta. New Delhi, Ariana Publishing House, 1983. 192 pp., Biblio., Append. Rs. 90.

'Research in Indian Linguistics' attempts to apply linguistic tools on Indian languages with reference to Punjabi language, literature and

culture and some allied fields like Research Methodology, Survey, Pedagogy, Heterogeneity and Homogeneity in Linguistic Structure, etc. The very start of the book prepares grounds for launching a Linguistic Survey in multi-lingual States with a rich heritage of folklore on the basis of author's experience in surveying his Dogri mixed Punjabi and other languages. The book also introduces the linguistic analysis of old Punjabi literatures with a new angle. One can also observe the special variety of language used in special functions, ceremonies, religious rituals, etc. A sample of 'Heterogeneity and Homogeneity In Linguistic Structure' is another valuable feature of the book in studying Indian languages and comparing the basic language and target language. The book also throws a flood of light on what has been done so far in 'Punjabi/ Dogri Linguistics.'

The book focuses attention on certain controversial issues which can be resolved only by Linguists of tomorrow. It will be found useful not only by the students of Linguistics but also by the scholars in the field of Indian Linguistics.

ऋग्वेदानुक्रमणी (हिन्दी-व्याख्या-सहित)—लें० वेंकट-माधव; व्याख्या० विजयपाल। बहालगढ़, युधिष्ठिर सीमांसक, १६७६। १५+३३२ पृ०। रु० ३०।

वेङ्कट माधव ने अपने 'ऋगर्थदीपिका' नामक भाष्य में प्रत्येक अध्याय के आरंभ में मंज-भाष्य से पूर्व कुछ कारिकायें दी हैं। इन कारिकाओं का संबंध प्राकृत विषय से न होकर सामान्यतः संपूर्ण वेदभाष्य से है। माधव ने चौंसठ विषयों पर कारिकाओं के माध्यम से सूक्ष्म आलोचन कर के एक-एक विषय की कारिकाओं को एक-एक अध्याय के आदि में विन्यस्त किया है। माधव ने सबसे पहले स्वरानुक्रमणी में स्वर-विषयक सूक्ष्म विवेचन प्रस्तुत किया है।

आख्यातानुक्रमणी में माधव ने व्याकरणानुसार लकारों के निरूपण के अतिरिक्त, क्रियावाची पदों के अध्याहार का हेतु क्या है, आत्मनेपद-परस्मैपद में क्या अंतर है, इत्यादि प्रश्नों का समाधान किया है। निपातानुक्रमणी में निपातों के संग्रह एवं अर्थ-विवेचन के अतिरिक्त, पूरण का तात्पर्य क्या है, इत्यादि महत्वपूर्ण प्रश्नों का समाधान किया है। शब्दावृत्यनुक्रमणी में माधव की स्वतंत्र अनुसंधान-प्रिय बुद्धि का परिचय मिलता है।

आर्षानुक्रमणी में मन्त्रार्थ में ऋषिज्ञान क्यों अपेक्षित है, ऋषि विकल्प का हेतु क्या है, मंडलों के क्रम का निमित्त क्या है, इत्यादि महत्वपूर्ण समस्याओं के समाधान उपस्थित किये गये हैं।

देवतानुक्रणी में माधव ने याज्ञिक मत के अनुसार देवताओं का प्रतिपादन किया है। परंतु साथ ही देवता तत्त्व के विज्ञान में अपनी असमर्थता भी प्रकट की है।

मन्त्रार्थनुक्रमणी में माधव ने दर्शाया है कि वेद-भाष्य करने का अधिकारी कौन है और इस नाते उसका दायित्व क्या है।

वेदभाष्य की प्रक्रियाओं के इतिहास की दृष्टि से भी 'ऋग्वेदानुक्रमणी' अत्यंत महत्वपूर्ण है। इस संस्करण में हिंदी व्याख्या के साथ, यथा अपेक्षित, व्याख्यात्मक टिप्पणियां और कुछ अनुक्रमणियों के अंत में समीक्षात्मक टिप्पणियां भी दी गई हैं।

Ṛtam : Dr. Babu Ram Saksena Felicitation Volume (Vol. XI-XV, July 1979-July 1983). Lucknow, Akhil Bharatiya Sanskrit Parishad, 1983. xxvii+572 pp. Rs. 300.

One of the most important activities of the Akhila Bharatiya Sanskrit Parishad, Lucknow is to honour distinguished Sanskritists and scholars of Indology. As announced in Vol X of the Ṛtam the present Number comprising Vols. XI to XV is being brought out to honour and felicitate Dr. Babu Ram Saksena, an eminent Sanskritist and Linguist of international repute and former Professor and Head of the Department of Sanskrit and Vice Chancellor of the Universities of Allahabad and Raipur.

Sanskrit Deepika—by K.S. Parameswara Sastry; Ed. by P. Sivaramakrishna Sastri, Book IV. 14th Rev. Edn. Bombay, Amruta Vani Pracharini Sabha, 1981. viii+77 pp. Rs. 4.25.

'संस्कृतदीपिका' नाम की इन पुस्तिकाओं में अंग्रेजी के माध्यम से संस्कृत भाषा एवं व्याकरण के पठन-पाठन

की शिक्षा दी गई है। भाषा से संबंधित प्रत्येक तथ्य को उदाहरणों के द्वारा स्पष्ट किया गया है। कठिन शब्दों के अर्थ दिए गए हैं एवं अनुवाद के लिए छोटे-2 वाक्य दिए गए हैं जिससे पाठकों को भाषा का पूर्व अभ्यास हो जाएगा। संस्कृत सीखने के इच्छुक सुधी जन इस पुस्तक के संपूर्ण खंडों के अध्ययनोपरांत सहज ही संस्कृत में बोल और लिख सकेंगे।

संस्कृत निबन्ध कौमुदी--ले० बाबूराम त्रिपाठी। भाग १। संस्करण ६। आगरा, विनोद पुस्तक मन्दिर, १९८२। १७० पृ०। रु० ५.५०।

प्रस्तुत पुस्तक में निबन्ध लिखने के लिये व्याकरण संबंधी कुछ नियम भी दिये गये हैं। लगभग 20 नियमों के अंतर्गत संधि, कारक, क्रिया, अव्यय, कृदन्त, तद्धित प्रक्रिया आदि के सभी नियमों को अति संक्षेप में रखकर उनकी प्रयोग विधि को बतलाया गया है जिससे कि छात्र इन नियमों के अनुसार इन तथा ऐसे ही विषयों पर स्वयं अन्य निबन्ध सरलतापूर्वक लिख सकें।

निबन्धों के अन्त में कुछ अत्यावश्यक निबन्धों के विषय निर्वाचित किये गये हैं। अन्त में सुभाषितों का संग्रह है जो कि निबन्धों के बीच विषयानुसार काम में लाये जा सकते हैं, तथा जिनका अन्यत्र भी प्रयोग किया जा सकता है।

इस संस्करण में उन निबन्धों को भी स्थान दिया गया है जोकि गत दो वर्षों में पूछे गये हैं तथा पृष्टव्य भी हैं, आशा है कि छात्र इससे लाभान्वित हो सकेंगे।

संस्कृत-प्राकृत जैन व्याकरण और कोश की परम्परा --सं० मुनि दुलहराज। छापर, श्री कालूगणी जन्मशताब्दी समारोह समिति, १९७७। xxii+४६३+१०७ पृ०। रु० ४५।

आचार्यवर श्री कालूगणी की स्मृति उस प्रकाशपुंज की स्मृति है, जिसकी रश्मियों से असंख्य लोगों का जीवन-पथ प्रकाशित हुआ है। उन्होंने समग्र जीवन में विद्या की आराधना की। उनकी आराधना केवल स्वमुखी नहीं थी, किंतु उभयमुखी थी।

इस स्मृति ग्रंथ की परिकल्पना और प्रकल्पना चालू परिपाटी से भिन्न है। इसमें उनके जीवन के विषय में विशद वर्णन नहीं है और विविध विषयों पर लेख आमंत्रित नहीं किये गये हैं। इसमें विषयों का विशेषीकरण है और इस विशेषीकरण के आधार पर ही इसमें लेख आमंत्रित किये गये हैं। इस योजना से यह ग्रंथ जैन परंपरा में निर्मित व्याकरण और शब्दकोश का संदर्भ ग्रंथ बन गया है।

संस्कृत के जैन महाकाव्यों में ऐसे अनेक नवीन शब्दों का प्रयोग भी जैन कवियों ने किया है जो व्याकरणशास्त्र की दृष्टि से बहुत महत्वपूर्ण है। प्रस्तुत ग्रंथ के प्रारंभिक निबन्ध इस दिशा में महत्वपूर्ण सामग्री प्रस्तुत कर आधुनिक युग तक संस्कृत व्याकरण शास्त्र की परंपरा को स्पष्ट करते हैं।

आचार्यवर कालूगणी की स्मृति इसका निमित्त बनी है। उनकी स्मृति उसकी मनीषा के अनुरूप हुई है। आशा है इस ग्रंथ से शोध विद्यार्थियों को पथ-प्रदर्शन प्राप्त हो सकेगा।

Sanskrit Vyākaraṇa Śāstra kā Itihāsa (History of Sanskrit Grammar)—by Yudhisthira Mimāṁsaka; Ed. by Rama Nath Tripathi. Student Edn. Varanasi, Chaukhambha Orientalia, 1983. (Jadankunwar Rastrabhasa Series-25). Rs. 50 (Cloth), Rs. 40 (Paper).

ग्रंथ के पहले अध्याय में प्रतिपाद्य विषय की स्पष्टता को अक्षुण्ण बनाये रखने के लिये संक्षेप के आग्रह को शिथिल कर संयम से काम लिया गया है, क्योंकि इस अध्याय में 'मीमांसक' जी ने संस्कृत भाषा की प्रवृत्ति, विकास और ह्रास का विशद विवेचन किया है, जिसका परिज्ञान व्याकरण शास्त्र के प्रत्येक अध्येता के लिये अत्यंत आवश्यक है। इसी प्रकार अन्यत्र भी सरल और सुबोध शैली में 'मीमांसक' जी की मान्यताओं एवं वक्तव्यों को संक्षेप में प्रस्तुत करने का प्रयास किया गया है। आशा है प्रस्तुत संक्षिप्त संस्करण छात्रों की आवश्यकता को पूरा करने में सर्वथा सफल सिद्ध होगा।

शब्दापशब्दविवेकः (प्रति संस्कृत) —ले० चारुदेव शास्त्री । Rev. Edn. । दिल्ली, नाग पब्लिशर्स, १९८२। viii+३८१ पृ० । रु० ८० ।

The 'Śabdapśabda-Vivekah' written by the well-known grammarian, Prof. Charudeva Shastri is a guide to Sanskrit composition. It far outdistances the Durghata Vṛtti of Saranadeva, its only predecessor, both in volume and depth. It is a systematic treatment of practical Sanskrit grammar in exhaustive detail. The book is divided into 10 sections and 38 subsections, beginning with Samdhi and ending with Samasa. A huge mass of modern and medieval Sanskrit literature has been ransacked for all sorts of departures from the standard Paninean Sanskrit and thousands of sentences have been strung together embodying grammatical errors, committed sometimes by the best of writers. The errors are carefully examined and corrected and their genesis traced. The book is a call to the student and scholar of Sanskrit to test his knowledge of grammar and discover what grasp he has of it.

The 'Śabdapaśabda Vivekah' has been long out of print. There has been a repeated demand for its publication. In its present form the book is not a mere reprint. It is a thoroughly revised and enlarged edition with much fresh material. The internal order has been materially changed and the book is a transformation of the original.

Ślokasiddhānta Kaumudī—by Suresh Jha. Part II. Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, 1982. 10+704 pp. (Sarasvatibhavana-granthamala-117). Rs. 58.

The book presents the Siddhānta Kaumudī, a celebrated commentary of Bhattoji Dixit on the Aṣṭādhyāyī of Piṇini in the form of verses. The aim is to simplify the study of Sanskrit Grammar in Prakriya method as seen from the lucid verses most of which are set in Anushtubh metre. The subject-matter is arranged under different sections forming the different topics of Grammar.

The second part contains the Tiganta and Kṛdanta Prakaraṇas. Sūtras of Paṇini are given first. Then follows the explanation of the formation of verbal words in Sanskrit verses. The book also includes Linganusasanam, Ganapatha and Dhatupatha. Lists of Dhātus, Sūtras, Vartikas and Uṇādi Sutras enhance the utility of the work.

A foreword and preface in Sanskrit throw light on the nature and object of the work. Subject-index is useful.

—Dr. L. Kuppuswamy

श्री व्रजस्तवमालिका—ले० वासुदेवकृष्ण चतुर्वेदी । मथुरा, श्रीकृष्ण सत्सङ्ग भवन, १९८३ । रु० ४० ।

इस कृति में श्री द्वारकेशाष्टकम्, श्रीराधिकाष्टकम्, विरहगीतः, गोस्तवः, गोवर्धनगीतिः एवं राधिका मौक्तिकानि जैसी गेय रचनायें संकलित हैं । यद्यपि ये सभी रचनायें स्त्रोत शैली में लिखी गई हैं परंतु इनमें भक्ति भाव की मार्मिकता सर्वत्र विद्यमान है । व्रज के प्रति रचनाकार का अनन्य एकान्त भाव इनमें सहज ही मुखरित हो गया है । विरहगीति एवं कृष्ण-गीति में अतिव्याकुलता मानों स्वयं पुकार रही है । विभाव, अनुभाव एवं संचरियों का सुखद-समन्वय इन रचनाओं में होकर सुंदर रस परिपाक इनमें विद्यमान है ।

डॉ० चतुर्वेदी शिल्प के साधक भी हैं । पारंपरिक छंदों की रचना में तो वे सिद्धहस्त हैं ही, अन्य भाषाओं के छंदों, जैसे गजल आदि तथा लोकगीतों की शैलियों को भी उन्होंने संस्कृत में अंकुरित किया है । ऐसे प्रयोग यद्यपि आरंभ में परिवेश से भिन्न प्रतीत होते हैं परंतु संस्कृत को लोकप्रिय बनाकर लोकचेतना का वाहक बनाते हैं । इन्हीं प्रयासों से संस्कृत जितनी पुरातन है उतनी अधुनातन भी होती चलती है ।

वैदिक राष्ट्र-दर्शन—ल० हरदास; अनु० कुप्पहल्ली सीतारामैया सुदर्शन । ३ खण्ड । नई दिल्ली, सुरुचि साहित्य, १९८२ ।
खण्ड १: वेदों का बहिरंग । १५६ पृ० । रु० ४०;
खण्ड २: वेदों का अंतरंग । १४४ पृ० । रु० ४०;
खण्ड ३: वेदों का अध्यात्मिक अंतरंग । १०६ पृ० । रु० २० ।

(1) वेदाध्ययन की आधुनिक पद्धति अत्यंत दोषपूर्ण

है। बिना यज्ञ पद्धति के ज्ञान के वेदों का योग्य अर्थ नहीं किया जा सकता।

(2) वेद कब लिखे गये, इस बारे में मैक्समूलर तथा लोकमान्य तिलक सहित किसी भी वैदिक विद्वान ने कोई निश्चित मत व्यक्त नहीं किया।

(3) वेद काल निर्णय में भाषा-शास्त्र, भूस्तर शास्त्र, नृवंश शास्त्र, ज्योति-शास्त्र आदि सभी शास्त्र अविश्वसनीय सिद्ध हुये हैं।

(4) वैदिक काल निश्चित रूप से हिमकाल के पूर्व का है।

(5) वैदिक साहित्य के सहारे न तो यह सिद्ध होता है कि 'आर्य,' 'द्रविड़,' 'अनार्य' आदि शब्द वंश वाचक हैं और न ही यह सिद्ध किया जा सकता है कि आर्यों व अनार्यों का संघर्ष हुआ करता था।

(6) भारत ही आर्यों का मूल स्थान है।

(7) समस्त भारतीय साहित्य में केवल वेद को ही गुरु-शिष्य परंपरा द्वारा विशिष्ट उच्चारण सहित कण्ठस्थ करके सुरक्षित रखने का आग्रह है। ऐसा क्यों?

(8) आज के व्यक्त पदार्थ जिन ध्वनियों के स्थूल रूप हैं, वे विश्व के आदिद्रव्य ध्वनितरंग ही वेद हैं। वे नित्य, अपौरुषेय, स्वयंभू व अनादि हैं। उनसे ही सृष्टि की उत्पत्ति हुई, आज का विज्ञान इसकी पुष्टि करता है।

(9) इन स्वयंभू वेदों (ध्वनि-तरंगों) का जिन योग संपन्न विभूतियों को तुरीया-रूप ईश्वरी अवस्था में ज्ञान हुआ, वे 'ऋषि' थे। जिन्होंने दृश्यानुविद्ध समाधि द्वारा वेदों का प्रत्यक्ष दर्शन किया, वे 'वेद-द्रष्टा' कहलाये। जिन्होंने शब्दानुविद्ध समाधि में उन्हें सुना, उन्होंने वेदों को 'श्रुति' कहा व जिन ऋषियों ने उनका प्रगटीकरण किया, उन्हें 'मन्त्रकृत' कहा गया।

वैदिक स्वर अवधारणा—ले० पारसनाथ त्रिपाठी। बस्ती, सन्दीप प्रकाशन, १९७८। १६+२४० पृ०। ग्रन्थसूची। रु० १६।

डा० पारसनाथ त्रिपाठी ने 'वैदिक स्वर अवधारणा' में एक जगह शास्त्रीय और ऐतिहासिक दोनों दृष्टियों से स्वर की अत्यंत स्पष्ट एवं विशद विवेचना प्रस्तुत की है। इस अध्ययन में स्वरों के प्रकारों और उपप्रकारों का विश्लेषण बहुत सूक्ष्मता के साथ किया गया है। और विभिन्न प्रतिशाख्यों एवं शिक्षाग्रंथों के मतों की समीक्षा और उनकी परस्पर विरोधी बातों का अध्ययन कुशलतापूर्वक किया गया है। वे इस कार्य के लिये बधाई के पात्र हैं।

वैदिक स्वर की मीमांसा में संधि का योग महत्वपूर्ण है। और लेखक ने वैदिक संधि की जटिलता को भी सुलझाने की कोशिश की है, जिसके कारण यह अध्ययन वैदिक भाषा के स्वरूप बोध में विशेष उपयोगी बन गया है। अधिकतर लोग संधि व्यापार को हल्, अच् और विसर्ग तक ही परिसीमित कर देते हैं, पर संधि व्यापक प्रक्रिया है और उसके अंतर्गत धाकु (अनुतान) और स्वर (न केवल पदगत स्वर अपितु वाक्य स्वर भी) आते हैं, इस ओर लेखक का ध्यान गया है और उन्होंने स्वर केस्थानान्तरण की प्रक्रिया को सुगम तरीके से सोदाहरण समझाया है।

इस ग्रंथ की मौलिकता इसकी दो मुख्य उपलब्धियों से विशेष रूप से प्रमाणित है, एक तो इसमें प्रत्येक संहिता के अंकन और स्वर-विन्यास का विवेचन हिन्दी में कमसे कम पहली बार किया गया है, दूसरे इसमें स्वरों के वास्तविक उच्चारण के ऐतिहासिक विकास पर भी नया प्रकाश डाला गया है।

वैदिक अध्ययन के क्षेत्र में यह ग्रंथ अत्यंत उल्लेखनीय कृति है।

विचार वीथी—ले० मदन लाल वर्मा। रोहतक, मंथन पब्लिकेशन्स, १९८३। १०० पृ०। रु० ३०।

इस पुस्तक में सरल-सुबोध संस्कृत में अनेक गंभीर विषयों पर विवेचनात्मक निबंध प्रस्तुत किये गये हैं। कुल मिलाकर सोलह निबंध हैं जिनमें विविध विषयों पर विचार किया गया है। लेखक की विषय की पकड़ सशक्त तथा प्रतिपादन तलस्पर्शी है जिससे निबंध रोचक एवं विषयानुकूल बन पड़े हैं।

व्याकरण-दर्शन में अद्वैत-विमर्श—ले० अर्जुन मिश्र। कानपुर, आराधना ब्रदर्स, १९८३। ३२८+xxviii पृ०। ग्रन्थसूची, परिशिष्ट। रु० १०५।

प्रस्तुत अनुशीलन में यथासंभव यह ध्यान रखा गया है कि कुछ भी निर्मूल न कहा जाये और कोई बात अनपेक्षित न हो। वाग्ब्रह्म की चर्चा ग्रंथ में विस्तार के साथ की गई है। उससे पहले यह दृष्टव्य है कि ऋग्वेद का ऋषि वाक् और ज्ञान को किस प्रकार अभिन्न मानता था।

अध्यायों में तात्विक परिशीलन अन्य दर्शनों को भी सामने रखकर किया गया है। इस कारण तुलना के भी अवसर आये हैं। तुलना द्वारा व्याकरण-दर्शन का तत्त्व-विवेचन अधिक मुखर हुआ है। किसी दर्शन पर आक्षेप से बचने के लिए वैयाकरणों के ही ग्रंथों से समर्थन लिया गया है। अपनी ओर से उतना ही कहा गया है जितना व्याकरण सम्मत है। ध्यान में केवल यह रखा गया है कि वैयाकरण जिसे जीवन-दर्शन मान कर मोक्ष की साधना समझता था, वह किन आयामों और परिवेशों में उद्भूत होकर विकसित हुआ।

इस ग्रंथ में संदर्भ-ग्रंथों के पूरे नाम ही दिये गये हैं जिससे पाठक को सुविधा होगी—केवल पाणिनीय सूत्रों के लिये 'पा० सू०' चिह्न अपनाया गया है।

व्यवहारिक शब्दसंग्रहः (संक्षिप्त अमरकोषः)—ले० सोहं बाबा। वाराणसी, सोहं प्रकाशन, १९८१। १०८ पृ०। (परमार्थ ग्रन्थमाला-४)। रु० ६।

प्रस्तुत पुस्तक साधारणतः संस्कृत बोलने, लिखने एवं समझने के लिये व्यवहार में आने वाले शब्दों का एक छोटा सा संग्रह है।

मात्र पांच सौ श्लोकों में प्रस्तुत इस ग्रंथ में इसका सतत ध्यान रखा गया है कि ऐसा कोई शब्द भरसक छूटने न पावे जिसकी आवश्यकता दैनन्दिन व्यवहार के लिये मूल संस्कृत ग्रंथों को स्वयं पढ़कर समझने के लिये बहुधा हुआ करती है।

इस पुस्तक के अंत में बीस प्रचलित छंदों के लक्षण भी दे दिये गये हैं।

Vyutpattivāda of Gadādhara Bhaṭṭācārya with two Commentaries. The Gūḍhārtha—Tattvaloka Dharmadatta (Baccā) Jha Arthadīpikā by Śaśinatha Jha. मिथिला विद्यापीठ। (मिथिला विद्यापीठ ग्रन्थमाला, प्राचीन ग्रन्थावली-२५)। ६०+५६६+१५ पृ०। रु० २५।

The author (1700 A.D.) holds a unique position in the field of Navyanyāya school. This work accompanied by two commentaries 'The Gūḍhārtha-Tattvaloka' of Pt. Dharmadatta (Baccā) Jhā and the 'Arthadīpikā' of Vidyāvācaspati Pt. Śaśinātha Jha, deals with an analytical explanation of the theory of Etymology. Published under Mithila Institute Series, No. 24, the text discusses 'Śabda' in relation to 'Pada', 'Vākya' and 'Vibhakti'. The author throws light on the potency of 'Śabda', discusses categories, points out knowledge of significant difference between Ādhāra and Ādheya and finally the position of noun, adjective and adverb in a sentence. The book is written in a question answer style. The two commentaries offer an elaborate elucidation of the text and provide the scholar with a complete understanding of grammar and its philosophy. A critical introduction presents a clear view of the subject expounded in the book.

—Bijanbandhu Samajdar

LITERATURE

Jagannathan's One Act Plays : Porkkai Pandiyan, Solomon's Judgement, Subhas Chandra Bose in College. Puddukkotai, Poet India Publications, 1981. 61 pp. Rs. 4.

In this volume, three one Act plays have been included. Of the three one Act plays, first one Act play is entitled Porkkai Pandiyan since the authorised name of the celebrated Tamil monarch is not known. This monarch won this name because of his severance of his hand by himself in accordance with the judgment of the citizens. The explanation of the event is the one Act play. It was ancient Tamil Monarch's infallible and unflinching belief and practice that even as Thiru Valluvar put it "Sceptre of the King is the stronghold of Vedas of Brahmins and righteousness". The king's behaviour in accordance with such proclamation is in this play dramatized.

Likewise is the second one Act play. It describes the struggle of two women, and Solomon's

display of incisive wisdom to discern the truth. His seemingly blunt judgment in its train helps identify the real mother. From children to old folks are well aware of this story. This play differs in respect of the presentment of emotions of the real mother and the dissembler.

The third one Act play herein is portraying the college days in particular and boyish days in general of our Netaji. This play is intended to sound like a prologue to the Freedom Movement. Freedom movement itself will be an epic. It is to be the third epic of India in chronological order. Herein you see the intense patriotism of Subhas, his boyish days' devotion to find out a venerable Sadhu, his college days' conduct and his firm resolve in boyhood itself to liberate Mother India.

Malayalam Poetics: A Study with Special Reference to Krishnagatha—by T. Bhaskaran. Trivandrum, Kerala Historical Society, 1978. xv+296 pp. Rs. 80.

Authentic information about Cherusseri, the anthor of Krishnagatha is precious little. That he was the court poet of king Udaya Varma of Kolathunadu (15th Cen. A.D.) can be proved beyond doubt. However Krishnagatha is a milestone in the development of Malayalam poetry and poetic language. Countless pleasing turns of expression occur in it. Seemingly simple, it is a highly sophisticated epic of art. The present work is an attempt for the first time, to reconstruct the poetics of Malayalam based on this original work of a genius of the first order.

नैन बहे दिन-रैन—ले० प्रियदर्शन। मेहसाना, बिश्व-कल्याण प्रकाशन ट्रस्ट, १९८३। २५६ पृ०। रु० ८।

प्रस्तुत पुस्तक 'नैन बहे दिन-रैन' में एक भावुक राजकुमार व मासूम राजकुमारी की ऐसी दर्दनाक कहानी है जो आंसुओं से छलकती है।

प्रस्तुत कहानी की नायिका ऋषिदत्ता भी एक पौराणिक पात्र हैं। जितने भी कथानक लिखे गये हैं उनमें ऋषिदत्ता ही छाई रहती हैं। जबकि इस पुस्तक की रचना अलग ढंग की है। उसमें ऋषि के साथ-साथ राजकुमार कनकरथ को भी पूरा मौका दिया गया है छाने के लिये और कहानी की शुरुआत ही जैसे कि कनकरथ अपने ही मुंह से अपनी कहानी.... अपनी जिंदगी की दास्तान सुना रहा हो....अपने आप की मुलाकात करा रहा हो, वैसा महसूस होता है।

इतना होते हुये भी ऋषिदत्ता के व्यक्तित्व को तनिक भी धक्का नहीं लगा है। दूसरे ही प्रकरण से वह पाठक के दिलोदिमाग पर छाने लगी है। कभी-कभी तो ऋषि का व्यक्तित्व कनकरथ के व्यक्तित्व से भी ज्यादा विस्तृत एवं उन्नत सा प्रतीत होता है। राजकुमार जिंदगी से निराश होकर मौत से लिपटने को छटपटाता है, जबकि ऋषि उतनी ही स्वस्थता, सहजता से परिस्थिति को स्वीकार कर लेती है। यही तो उसके व्यक्तित्व की विजय है कनकरथ के व्यक्तित्व पर।

इस पुस्तक को पढ़कर यदि व्यक्ति की आंखें गीली नहीं होतीं, एक गहरी उदासी भीतर तक नहीं फैल जाती तो अपनत्व, प्यार, भावुकता, स्नेह इत्यादि शब्द व्यक्ति के लिये शब्दकोश तक ही सीमित है।

Nirmala: The One without Blemish—A Novel—by Rakosh Das Beegamudre. Bangalore, The Author, 1983. 473+V +9 pp.

The present volume is the story of a widow to whom the nursing profession offered a prop and support to go through life. She served humanity when it most needed being looked after, during the two most horrendous events in history—the Second World War and the communal revolution on the Indian sub-continent, soon after.

This novel was written entirely in Vancouver, Canada, but the author's mind and heart have always been in India dwelling on the needless and avoidable bloodshed that took place in the forties. The most noble profession one could have followed during those times was the medical. The author sees all suffering from the medical person's eyes.

The novel is offered as a humble reminder to posterity of the mistakes made in the past, which should not be repeated in India, or for that matter, anywhere else in the world. It is offered as a blossom that grows in dirty soil but should be viewed for the beauty of the flower and not the ugliness of the dirt underneath.

Response : Recent Revelations of Indian Fiction in English—by Hari Mohan Prasad. Bareilly, Prakash Book Depot, 1983. xvi +335 pp. Rs. 85.

Major triumphs of Indian English literature lie in fiction. All that has come up is not excellent; the banal and the mediocre are there. Yet one can reckon with some names and there are novels that stand the test of true art. Mulk Raj Anand, R.K. Narayan and Raja Rao are the rooted blossomers and in addition to them the significant writers like Kamala Markandeya, Bhawani Bhattacharya, Malgonkar, Anita Desai, and Arun Joshi have gone either to the grassroots or the urban segments of Indian life and reality. The elder writers were concerned with national upsurge, social evils, and rural problems; the recent novelists seize upon the more recent problems of sex, conjugal clashes, cultural chaos, loss of identity and other dilemmas of individual characters. The novelists have mustered courage to see both boredom and beauty. This imparts to the art of novel stamina, insight and credibility. Art is a vital cognizance of human reality and it has its roots in temporal conditions though it transcends them into timeless and universal experiences. Indian fiction reflects this process of growth.

Now the time is opportune when we can look at this new art as a whole and discover the truth of its identity. The present volume is such a humble attempt. It has a unique format. Usually a book is entirely a one-man affair and an anthology a prism reflecting many minds. This volume has something of the former and everything of the latter. The four chapters in the first section attempt to explicate the various facts of this new fictional art and to build up critical perspectives on it.

The second section makes an in-depth analysis of art of fifteen Indian novelists by different critics from all over the country. In addition, there are two general essays, one by B.O. Vyas from London, and another by the reputed Indian writer, Mulk Raj Anand.

MEDICINE

ऐलोपैथिक मटीरिया मैडिका: भैषजिकी एवं चिकित्सा विज्ञान—लें० शिवनाथ संगल, द्वितीय संस्करण। वाराणसी, चौखम्भा भारती अकादमी, १९८३। ३५+१३८४ पृ०। (वि० आयुर्वेद ग्रन्थमाला-६४)। रु० ७५।

यह पुस्तक प्रधानतः चिकित्साशास्त्र के विद्यार्थियों तथा चिकित्सकों के लिये लिखी गई है।

इस पुस्तक में भारतीय संहिता (फारमाकोपिया) योग विशेष रूप से लिखे गये हैं। अंग्रेजी संहिता के महत्वपूर्ण योगों का भी वर्णन किया गया है। अनेक स्थानों में भारतीय संहिता की मात्रा अंग्रेजी संहिता की मात्रा से भिन्न है। इन स्थानों पर दोनों ही संहिताओं की मात्राओं का वर्णन किया गया है। एक ही वर्ग की कुछ औषधियों का प्रभाव एक दूसरे से भिन्न होता है, इसलिये इन औषधियों का अलग-अलग अध्याय में वर्णन किया गया है।

जिस योग में एक से अधिक औषधियां हैं उस योग के घटक में प्रत्येक औषधि की मात्रा दी गई है। जिस योग में एक ही प्रधान औषधि है उस प्रधान औषधि की मात्रा उसके बल में दी गई है।

पाठकों की सुविधा के लिये औषधि के वर्णन के साथ-साथ रोगों की चिकित्सा का भी वर्णन किया गया है जिससे औषधि के प्रयोग की विधि का भी ज्ञान हो सके। औषधि के वर्णन में औषधि के प्राप्त होने की विधि, उसका गुण, प्रभाव, प्रयोग, औषधिजन्य विषमयता तथा विषमयता की चिकित्सा का भी वर्णन किया गया है।

यथासंभव सरल हिंदी का प्रयोग किया गया है और केंद्रिय सरकार से मान्यता प्राप्त पारिभाषिक शब्दों का प्रयोग किया गया है।

आशा है विद्यार्थियों को इससे अवश्य लाभ होगा।

औपसर्गिक रोग (Infectious Diseases)— ले० भास्कर गोविन्द धाणेकर। प्रथम भाग। वाराणसी, चौखम्भा भारती अकादमी, १९८३। ७४७ पृ०। (वी० आयुर्वेद ग्रन्थमाला-४३)। रु० ६०।

इस आवृत्ति में पहले-पहल अनेक ज्वरों के रेखाचित्र (charts) तथा अनेक तृणाणुओं, कीटाणुओं,

कृमियों और कीटाणुओं के चित्र दिये हैं, कुछ नये रोग समाविष्ट किये हैं, पुराने रोगों का विस्तार किया है, विषय सूची अधिक विस्तृत की गई है, पारिभाषिक शब्दों के अवबोधन में सरलता प्राप्त होने की दृष्टि से अंग्रेजी-हिंदी शब्दकोश के स्थान में हिन्दी-अंग्रेजी शब्दकोश दिया गया है। आदि से अंत तक संपूर्ण ग्रंथ के अक्षर-अक्षर का पूर्ण संशोधन किया गया है।

विषय और रोग विवरण में महत्व की बातों की ओर ध्यान आकर्षित करने के लिये छोटे-बड़े अक्षरों का उपयोग किया है। जहां-2 पर हो सकता है वहां-2 पर पादटिप्पणी में आयुर्वेद समानार्थक तथा मतभेदात्मक श्लोक तथा वचन उद्धृत किये हैं और उनका अर्थ विशद करने के लिये तुलनात्मक विचार प्रकट किये हैं।

नया तथा पुराना व्याधितत्व परिज्ञान अति संक्षेप विस्तार से एक स्थान में पाठकों के सामने रखकर रोगविज्ञान की उपयोगिता का क्षेत्र बढ़ाने का भरसक प्रयत्न किया गया है।

Foods for Health and Healing based on the Teachings of Yogi Bhajan (Remedies & Recipes)—Ed. by Gurubanda Singh and Parmatma Singh. Berkeley, Spiritual Community, 1983. 140 pp. [ISBN 0-913852-15-5]. $ 6.95

"Yogi Bhajan is a natural healer and a superlative chef. This wonderful book does more than remind us that good food is the basis of good health. Here we have a spectrum of delicious dishes which are more than recipes—they are remedies. By following the guidelines of Foods for Health and Healing, you will enhance your health, increase your dining pleasure and enrich your life."

काय-चिकित्सा—ले० गङ्गासहाय पाण्डेय। तृतीय संस्करण। वाराणसी, चौखम्भा अमर भारती अकादमी, १९८१। १५+१०३७ पृ०। (वि० आयुर्वेद ग्रन्थमाला-४१)। रु० ६०।

इस संस्करण में प्राच्य चिकित्सा सिद्धांतों के प्रकरण में पूर्णतयः संशोधन करने के अतिरिक्त लाक्षणिक एवं संक्रामक रोग चिकित्सा आदि प्रकरणों में नवीन परिष्कारों का पूरा समावेश एवं प्रतिजीवी वर्ग की सभी औषधियों का सन्निवेश तथा अनुपलब्ध पुराने योगों का परित्याग करके पूर्णतयः अद्यतन स्वरूप प्रदान करने की चेष्टा की गई है।

आशा है यह संस्करण पूर्वापेक्षा अधिक उपयोगी सिद्ध होगा।

पदार्थ विद्यासागर—अनु० लवनाथ चतुर्वेदी; सं० वासुदेव कृष्ण चतुर्वेदी। मथुरा, श्री कृष्ण सत्सङ्ग भवन, १९८२। छ+२१२ पृ०। रु० १५।

सरल और सहज रूप में संस्कृत भाषा के ज्ञानवर्धन के साथ बालकों को आवश्यक विविध-विषयों का ज्ञान इससे सुलभ है जो जीवन के लिये सुखकर एवं ज्ञानप्रद है।

बालकों के ही नहीं वयस्कों के ज्ञान वर्धन हेतु अनेक प्रश्नों के माध्यम से कठिन से कठिन विषयों का सरल ढंग से प्रतिपादन करना इस पुस्तक की सबसे बड़ी विशेषता है।

Sachitra Ādhunika Injection Chikitsa—by Shiva Dayal Gupta. Varanasi, Krishnadas Academy, 1983. 346 pp. (Krishnadas Ayurveda Series-10). Rs. 20.

प्रस्तुत ग्रंथ में विषय का प्रस्तुतीकरण इस प्रकार किया है कि एक सामान्य चिकित्सक को वह भली प्रकार समझ में आकर याद रह सके और इस प्रकार उसके ठोस ज्ञान में वृद्धि कर सके। प्रत्येक तंत्र की कार्यशैली की ओर थोड़ा संकेत मात्र करते हुये उस पर किस प्रकार के प्रभाव वाली किन औषधियों का महत्व है यह प्रदर्शित करने के साथ ही उन-उन औषधियों के उपलब्ध इन्जेक्शन योगों का वर्णन सम्मिलित कर दिया गया है। वर्णित औषधि इन्जेक्शन के गुणागुण, मात्रा व प्रयोग विधि और सम्भावित दुष्परिणाम तथा उनकी व्यवस्था का भी स्पष्ट दिग्दर्शन है।

केवल इतना ही नहीं, समय की प्रगति के साथ-साथ पाठकों का ज्ञान आधुनिकतम स्तर का रहे इस उद्देश्य से भिन्न-भिन्न उच्च स्तर के निर्माताओं द्वारा प्रस्तुत इन्जेक्शन योगों का भी उल्लेख कर दिया गया है।

सन्तति निग्रह (गर्भ निरोध): परिवार नियोजन पर एक प्रारम्भिक पुस्तक—ले० शिवदयाल गुप्त। द्वितीय संस्करण। वाराणसी, चौखम्भा ओरियन्टालिया, १९८३। २+५२ पृ०। (जय कृष्णदास आयुर्वेद ग्रन्थमाला)। रु० ५।

प्रस्तुत पुस्तक में सन्ततिनिग्रह के सभी नवीनतम साधनों पर प्रकाश डाला गया है। यथावश्यक चित्र देकर भी विषय का प्रतिपादन किया गया है ताकि विषय पूर्णतः स्पष्ट हो जाये। सारी पुस्तक सरल तथा सुरुचिपूर्ण भाषा में लिखी गई है जिसे सर्वसाधारण आसानी से समझ सकें।

Tibetan Medicine. Series 3 &4. Dharamsala, Library of Tibetan Works & Archives, 1981. 60 pp. Glossary of Tibetan Medical Terms, Abbrev. Rs. 20 each.

Tibetan Medicine published by the Library of Tibetan Works & Archives, is devoted to the study and presentation of scholarly and general interest articles on Tibetan medicine by students, scholars and physicians of the Tibetan medical system.

In the present volume, an attempt has been made by taking the four lineages of disciples who received the present medical teachings and arranging them in a chronological order as far as possible. The presentation of these accounts is outlined under three parts : 1. The spread of Medicine in the God Realm 2. The spread of Medicine in India or the human Realm 3. The spread of Medicine in Tibet.

MUSIC

भरत भाष्यम् : हिन्दी भाषा टीका सहित—ले० नान्य-भूपाल; सं० चैतन्य पुण्डरीक देसाई। प्रथम खण्डः। अध्याय १–५। खेरागढ़, इंदिरा कला संगीत विश्वविद्यालय, १९६२। xviii + १७७ पृ०। (इंदिरा कला संगीत विश्वविद्यालय ग्रन्थमाला-१)। रु० २०।

प्रस्तुत ग्रंथ 'भरत भाष्यम्' के इस प्रथम खंड में 1 से 5 तक अध्याय वर्णित हैं।

भरतभाष्य में भरतोक्त संगीत का विवेचन विस्तार से दिया है, साथ-साथ मतंगोक्त रागों की चर्चा भी विस्तार से की है। प्रत्येक विषय अनेक उदाहरण देकर समझाया है, फलतः कहीं-कहीं पुनरुक्ति भी हुई है।

शिक्षाध्याय में नारदी-शिक्षान्तर्गत संगीत विवेचनात्मक सभी अंश नान्यदेव ने उद्धृत किये हैं। नान्यदेव ने अन्य अनेक ग्रंथ, ग्रंथकारों के निर्देश इस ग्रंथ में किये हैं।

प्राचीन ध्रुवागीत, ऋक्, गाथा, असंख्य देशी गीत, एला आदि के एवं प्राचीन ताल के विपुल उदाहरण, प्राचीन पणव, दर्दुर आदि वाद्यों का वर्णन, श्रुतिसंख्या के अनुसार रन्ध्रान्तर तथा वादन की रीति इत्यादि विषय भरतभाष्य में विवेचित हैं। भाषा सुगम तथा मधुर है।

प्राचीन संगीत के अभ्यासकों के लिये भरतभाष्य ग्रंथ अत्यंत महत्व का है।

भरत भाष्यम्: हिन्दी भाषा टीका सहित—ले० नान्य-भूपाल; सं० चैतन्य पुण्डरीक देसाई। खण्ड-२ : अध्याय ६–७। खेरागढ़, इंदिरा कला संगीत विश्वविद्यालय, १९६१। ६४+२९७ पृ०। (इंदिरा कला संगीत विश्वविद्यालय ग्रन्थ माला-३)। रु० ३०।

प्रस्तुत ग्रंथ 'भरत-भाष्यम्' के इस द्वितीय खंड में दो अध्याय हैं, जात्यध्याय तथा रागाध्याय। जात्यध्याय का इतना विस्तृत विवेचन अन्य किसी ग्रंथ में मिलना कठिन है। इसमें पहले जाति का स्वरसन्निवेश दिया गया है। पुनः स्वरलिपि के साथ पद दिया गया है, फिर स्वरों के द्वारा अपन्यास, विन्यास, संयास इत्यादि खंडों का विवेचन किया गया है। छठे अध्याय के एकादश प्रकरण में कपाल-पाणिका का विस्तृत वर्णन है।

सातवां रागाध्याय है। इसमें तीन प्रकरण हैं। प्रथम प्रकरण में शुद्धा, भिन्ना इत्यादि गीतियों का उल्लेख है, फिर राग के गान के काल का उल्लेख है। दूसरे प्रकरण में रागभावादिभेद का वर्णन है। तीसरे

प्रकरण में ग्रामराग, भाषा, इत्यादि रागों का विवेचन है। इसमें प्रत्येक राग के स्वरों के द्वारा आलापक और रूपक दिये गये हैं।

वस्तुतः 'भरत भाष्यम्' प्राचीन ग्रंथों में एक महत्वपूर्ण विस्तृत ग्रंथ है।

भारतीय सुषीर-वाद्यों का इतिहास—लें० राधेश्याम जायसवाल। वाराणसी, वाराणसेय संस्कृत संस्थान, १६८३। १२+२७१ पृ०+२२ फलक। रु० ५१।

संगीत वाद्यों के प्रमुख चार वर्ग माने गये हैं—तत्, सुषिर, अवनद्ध एवं घना संगीत-क्षेत्र में वाद्यों के प्रत्येक वर्ग पर सारगर्भित ग्रंथों का बहुत बड़ा अभाव था। इस ग्रंथ में भारतीय सुषिर वाद्यों की न केवल ऐतिहासिक एवं सामाजिक तथ्यों का अवलोकन किया जा सकता है, अपितु बांसुरी, शहनाई, नागस्वरम्, सुंदरी जैसे महत्वपूर्ण वाद्यों की वादन-विधि आदि का अवलोकन कर इनके प्रारंभिक वादन का ज्ञान भी अर्जित किया जा सकता है। इस ग्रंथ के द्वारा भारतीय सुषिर वाद्यों पर अत्यंत सूचनायें प्राप्त होती हैं, जिससे संगीत जगत में विगत वर्षों से व्याप्त खाई कुछ सीमा तक घट गई है।

भातखण्डे स्मृति ग्रंथ—सं० प्रभाकर नारायण चिंचोरे। खेरागढ़, इंदिरा कला संगीत विश्वविद्यालय, १९६६। ८+५२८ पृ०। (इंदिरा कला संगीत विश्वविद्यालय ग्रन्थमाला-२)। रु० ५०।

वैदिक गाथा-गीत, अनेक संस्कृत-प्राकृत गीत, उनके स्वरालेख, भरत की चित्राविपंच्यादि वीणायें, मृदंग-पणव-शंख-बांसुरी, आदि के बजाने की विधि, सामयिक तथा प्राचीनों के स्वरसाप्तक, श्रुति-ग्राम-मूर्च्छना-जाति-अलंकार की तत्कालीन कल्पनाओं का प्रमाणिक इतिहास एवं उनका रहस्योद्घाटन स्वयं नान्यदेव के शब्दों में होने के कारण प्राचीन संगीत पर अटकल-बाजियों के स्थान पर वास्तविकता को प्रस्थापित करने वाला यह ग्रंथ संगीत के इतिहास की महत्वपूर्ण कड़ी है। रत्नाकर आदि ग्रंथकारों का प्रेरणास्थान यथार्थ में 'भरतभाष्य' ही था। मिथिलाधीश नान्यभूपाल एक शासक होने के कारण समय की उथल-पुथल में स्वयं के साथ-साथ इस अनुपम ग्रंथ को भी आज तक अंधकार में रख गये थे। समस्त विश्व में इस पुस्तक की एकमात्र पांडुलिपि भण्डारकर ओरिएण्टल रिसर्च इन्सटिट्यूट में उपलब्ध है, उसे प्राप्त कर इन्दिरा कला संगीत विश्वविद्यालय के भातखण्डे अनुसंधान विभाग ने अत्यंत परिश्रम पूर्वक क्रमशः प्रकाशित करने की योजना बनाई है।

आधुनिक संगीत साहित्य के अभ्यासकों के लिये इस महान उपलब्धि को सुगम बनाने में ग्रंथ में प्रतिपादित विषयों पर हिन्दी में विस्तृत टीका भी दी गई है। विश्व संगीत के साथ भारतीय संगीत के इस उत्क्रमण काल का संबंध परिशिष्ट विभाग में कतिपय लेखों द्वारा प्राप्त होना पुस्तक की विशेषता है।

Essays in Musicology—Ed. by R.C. Mehta. Bombay, Indian Musicological Society, 1983. xiv+214 pp. Rs. 85.

These studies in music appearing in this collection are selected from the back volumes of the Indian Musicological Society published during the period 1970-78. Contributed by eminent musicologists, the essays cover a wide range of topics : aesthetics, sociology and semantics, discussions on Khayal presentation, the folklore of Karnataka, the musicologist Mutthusvami Dikshitar, the Indian system of keeping time, reception of classical music in western countries; etc. The scholar, student and general reader, all will find much in these 20 essays, to kindle their interest.

The first four essays discuss music in the context of Aesthetics, Information Theory, Philosophy of Music Education, Classical Theory of Rasa and Semantics and Sociology.

संगीत शास्त्र पराग—लें० गोविन्दराव राजुरकर। जयपुर, राजस्थान हिन्दी ग्रन्थ अकादमी, १६८२। २२८ पृ०। रु० २०।

प्रस्तुत पुस्तक 'संगीत शास्त्र पराग' संगीत के छात्रों ही नहीं, अपितु अन्य रुचिशील व्यक्तियों के लिये भी उपादेय होगी। इसमें संगीत शास्त्र का सांगोपांग वर्णन-विवेचन हुआ है। शास्त्रीय संगीत एवं लोक-

संगीत, गीत गांधर्व एवं गान, गीत प्रकार तान, हिंदुस्तानी व कर्नाटकी ताल-पद्धतियां, रागजाति आदि संगीत सम्बद्ध सब पक्षों का सारगर्भित विश्लेषण यहां उपलब्ध है। हमारा विश्वास है कि यह पुस्तक इस क्षेत्र में विद्यमान एक बड़े अभाव की पूर्ति करेगी।

Studies in Musicology—Ed. by R.C. Mehta. Bombay, Indian Musicological Society, 1983. x + 198 pp. Rs. 75.

This is the second volume of essays in musicology, covering wide range of subjects. These are selected from those published earlier in the Journal of the Indian Musicological Society. No serious student of performing arts of India, particularly music and dance can fail to be stimulated by the discussion in these learned articles by eminent researchers in the field.

Of the thirteen essays in this volume the seven essays in the beginning have been grouped together, since they discuss or interpret historical aspects of the older musical systems in India or their evolution. Two essays that follow are on tribal or ethnic music, the next two on aesthetics of music, followed by two on dance.

In the first article (page 5), Dr N.A. Jairazbhoy researching on, "A Possible Basis of Bharata's Melodic System", makes an examination of the principal theories regarding the scales of the gramas mainly referring to the theories of Bhatkhande, Fox Strangways, A.A. Bake and also covering postulates of Professor Antsher Lobo—who expounded his theories through the monographs published in the journal of IMS, (later published as a book, under the title, Three Monographs on Music). In the article the author argues out his observation that "both the gramas follow quite naturally from a hypothetical nuclear tetrachord which we suggest was derived from Sama Vedic Chant. Admittedly, this theory is based on conjecture, as are the others". He poses a question and attempts to answer it.

स्वर योग—ले० राजबली मिश्र। वाराणसी, साहित्यकार सहयोगी प्रकाशन, १९८३। १७६ पृ०, फलक। रु० १५।

योगिराज प्रो० राजबली मिश्र भारत की उन महान विभूतियों में से एक हैं जिन्होंने अपनी विलक्षण यौगिक साधना के बल पर संपूर्ण विश्व को प्रभावित किया है।

इस पुस्तक में योगिराज ने स्पष्ट रूप से स्वीकार किया है कि उनकी सारी साधना स्वरयोग पर आधारित है और स्वर साधना के बल पर प्राणी सब कुछ प्राप्त कर सकता है। यहां स्वर साधना के विवेचन के साथ ही कुछ प्रमुख योगासन एवं उनकी विधियां भी दी गई हैं जिससे लाभ उठाया जा सकता है।

ठुमरी की उत्पत्ति, विकास और शैलियां—ले० शत्रुघन शुक्ल। दिल्ली, हिन्दी माध्यम कार्यान्य निदेशालय, दिल्ली विश्वविद्यालय, १९८३। १० +३१२ पृ०, ग्रन्थसूची। रु० ४०।

ठुमरी उत्तर भारतीय संगीत परंपरा की एक रोचक एवं लोकप्रिय गेय विधा है। परंतु खेद की बात है कि हिन्दी में अभी तक इस के क्रमिक इतिहास का व्यवस्थित परिचय देने वाली कोई पुस्तक उपलब्ध नहीं थी। इस पुस्तक में उपर्युक्त कमी को पूरा करने के लिए ठुमरी की उत्पत्ति, विकास एवं शैली पर विस्तृत प्रकाश डाला गया है। ठुमरी से संबंधित प्रत्येक मुख्य या गौण तत्व की वैज्ञानिक ढंग से विवेचना की गई है। संगीत के क्षेत्र में अपने तरह की यह प्रथम पुस्तक संगीत के छात्रों एवं अध्यापकों के लिए उपयोगी सिद्ध होगी।

MYSTICISM

अमनस्कयोग—सं० रामलाल श्रीवास्तव। गोरखपुर, गोरखनाथ-मन्दिर, १९८१। ३०+५१ पृ०। रु० ४।

'अमनस्कयोग' शिवगोरक्ष महायोगी गोरखनाथ का असाधारण मौलिक तथा अन्तरंग योगसाधना सम्बन्धी अनुग्रहवाङ्मय है, जिसकी महनीयता के रसास्वादन का प्राण है स्वसंवेद्य अलखनिरंजन परमतत्त्व-परमपद, महाशून्यस्वरूप परमेश्वर का अनायास सहज साक्षात्कार।

अमनस्कयोग में दो खंड हैं। पहले खंड में साधना

स्तर पर बाह्याडंबर और व्यर्थ की बाह्य साधना के प्रति उपेक्षात्मक दृष्टिकोण अपनाया है । आसन, बन्ध, मुद्रा आदि में श्रम को समय का अपव्यय कहा गया है, अज्ञान कहा गया है। षट्चक्रों के वेधनस्वरूप उनमें ध्यान क्रिया को चित्त का विभ्रमभाव कहा गया है और अन्ततः अमनस्कता की साधना के ही वरण पर विशेष बल दिया गया है ।

दूसरे खंड में तारकयोग और अमनस्कयोग में भेद का निरूपण उपलब्ध होता है । इस अमनस्कखंड में शाम्भवी मुद्रा के रहस्य और शाम्भवयोग तथा मन के संपूर्ण लय अथवा अमनस्कविद्या के स्वरूप का विवेचन किया गया है । अमनस्कविद्या वास्तव में योग की महाविद्या है ।

Anandamayi Ma: The Mother, Bliss-Incarnate—by Anil Ganguli. Calcutta, Shree Shree Anandamayee Charitable Society, 1983. x + 288 pp. Gloss. Rs. 20.

The present book includes the gist of a rich collection of Anandamayi Ma's sayings, some interesting anecdotes—mostly narrated from an objective point of view—and some glimpses of the Mother's mystical Being as caught by the author.

The author has had the good fortune of being closely associated with the Mother from time to time since his first darsana in 1947. A member of the English Bar (Lincoln's Inn), he is a retired Professor of the University College of Law, Calcutta, and ex-editor of the Indian Law Review.

The book is a valuable addition to the existing Anandamayi literature.

अन्तरनाद—लेo भद्रगुप्त विजयजी; अनुo चन्दनमल लसोड़ा। मेहसाना, श्री विश्व कल्याण प्रकाशन ट्रस्ट, १९८३। १३६ पृo। रुo ८।

प्रस्तुत पुस्तक 'अन्तरनाद' में बताया गया है कि जब तक हमारा चित्त शांत नहीं होगा तब तक हमें शांति, स्वस्थता, प्रसन्नता, शीतलता प्राप्त नहीं होगी ।

व्यक्ति का शरीर चाहे निरोगी और तंदुरुस्त हो, उसका कुटुम्ब चाहे विशाल हो, लेकिन जब तक उसके हृदय में क्लेश होगा, उसका मन चिंताओं से व्याकुल होगा तब तक वो शरीर स्वस्थ नहीं कहलायेगा। शरीर को निरोगी और तंदुरुस्त रखने के लिये चित्त का शांत होना परमावश्यक है । भौतिक सुखों से चित्त शांत नहीं होता बल्कि चित्त व्याकुल रहता है। मन की शांति के लिये अपने को स्थिर रखना परम आवश्यक है ।

अन्तरनाद में परमात्मभक्त अन्तःकरण के भावुकता भरे क्षणों का उद्बोधन व कुछ भीतरी प्रकाश का इशारा करते हुये चिंतन कण हैं ।

At the Feet of Sai—by R. Lowenberg. Bombay, India Book House Pvt. Ltd., 1983. xii + 164pp. Rs. 22.50.

'At the Feet of Sai' is the author's exultant contemplation of the centripetal relationship between Man and the Divine. Stated by the joys and sufferings of ordinary life and seeking to transcend the trammels of existence, the Lowenbergs respond spontaneously to their first experience of all-encompassing divinity of Sri Sathya Sai Baba. Everything pales into insignificance and life becomes one perpetual craving, a mystical desire to be at the feet of Sai.

Once near Him, every darshan becomes a spiritual event; every gesture and movement of Baba an inspiration. Recording the experiences of several other devotees, the author delineates Baba's divine immanence. It was a process of purgation, the repudiation of the Ego... a restoration of the inner purity of man by the celebration of Love, Beauty, Truth and Compassion.

Bhagavan Sri Sathya Sai Baba: An Interpretation—by Vinayak Krishna Gokak, 2nd End. New Delhi, Abhinav Publications, 1983. 308 pp. Rs. 20.

Bhagavan Sathya Sai Baba has been a name to conjure within different parts of the world. An enchanting bhajan composer and singer, a world teacher, and unexcelled educator of the vital, a yogishwar pressing an amazing variety of talent and capacity into service for the fulfilment of his mission, a kalpataru or a wish-fulfilling tree for his devotees, the very avatar of love, the voice of one's own innermost heart speaking to each individual externally, a universal presence to be felt and known, a promoter of the unity of world

religions and of a philosophy that embraces Matter and Spirit and the inaugurator of a new social order, he is easily the most colourful and many-faceted prophet that modern India has produced. Several antinomies meet and mingle and are reconciled in his personality—the most significant pair being one of Solitude and Multitude.

Thousands of Sathya Sai Samitis function in all parts of India and there are hundreds of them in the U.S.A., U.K. and several other parts of the world. Crowds collect in their lakhs to hear him in India. What is the secret of this charismatic power that Bhagavan Baba wields wherever he goes?

Baba declared in the Sri Sathya Sai World Conference held in Bombay in 1968 that the mission for which he has come is the spiritual regeneration of India and of the mankind through her. And he has said that he will not cease from his labours till his mission is fulfilled.

There are books in the field which detail his miracles, give an account of the setting in which he works, or are chronological surveys of his life-events. This book is an interpretation of the many facets of Baba's personality by a disciple who has lived close to him in his Asram and moved with him on his momentous tours. Professor Vinayak Krishna Gokak is one of those who are 'near and dear' to Bhagavan Baba.

Book of Midod : The Strange Story of Monastery which was once called the Ark—by Mikhail Naimy. Telford, Clear Press, 1983. 185 pp. [ISBN 0-9455 92-009]. £ 4.95.

Mikhail Naimy, friend, biographer and contemporary of Gibran—with whom he founded a dynamic movement for the rejuvenation of Arabic literature—is widely published and read in the East. Of his twenty-two volumes it is however 'The Book of Mirdad' which has so far found the warmest and most constant place in the hearts of Western readers. Legend, mysticism, philosophy and poetry have been woven with magic skill into this strange story about the monastery which was once called The Ark.

Dadu, The Compassionate Mystic—by K.N. Upadhyaya. 2nd End. Beas, Radha Soami, 1980. xii +221 pp. Biblio. (Mystics of the East Series). Rs. 20.

All accomplished saints or mystics have the same message to give and their message is very simple. If this is so, then the study of the teachings of any true saint will fulfil the same purpose, and the teachings of different saints will be mutually supportive. Moreover, the realization that the different saints or mystics of different places and times speak of the same truths will strengthen our conviction in their teachings. But in order to show that they are unanimous in their views, we must have their teachings readily available to us in a handy and clear-cut form.

A number of texts of Dadu Dayal's spiritual poems are now available in Devanagari script. With but small variations here and there, most of the texts are substantially identical in content. In this study selection from the two volumes of Dadu Dayal Ki Bani, published by Belvedere Press, Allahabad (1914), has been made. These texts are not only the latest to be published, but also two additional manuscripts of Dadu's poems were consulted in their preparation.

In selecting and arranging verses from all over the texts, care has been taken to preserve the unity of the theme. Despite difficulty in making the selections from amongst a number of almost equally captivating and pertinent verses, and also in preserving the latter and spirit of the original in translation, working on this project has, nevertheless, been quite an exhilarating and edifying experience.

There is no other book either in Hindi or English which brings out clearly and systematically the spiritual message of Dadu Dayal in the true mystic sense. Dadu, surely, was not an intellectual academic scholar. Hence no amount of scholarly analysis will reveal the esoteric significance of some of his crucial teachings. Only those who have come in contact with a perfect mystic and to whom a new vista has been opened up through his grace can understand and appreciate them properly.

The Dialogue with Death : Sri Aurobindo's Savitri, a Mystical Approach—by Rohit Mehta. Delhi Motilal Banarsidass, 1983 (Reprinted). Rs. 90. (Cloth); Rs. 70 (Paper).

In 'The Dialogue with Death' the author presents

the superb mysticism of Sri Aurobindo as he has expounded it in his own inimitable style in the exquisite poem Savitri.

Savitri is a monumental work in which Sri Aurobindo is seen as a yogi and a philosopher, a mystic and an occultist, a poet and a lover —all at once. It contains the quintessence of Sri Aurobindo's great spiritual adventure which aimed at bridging the gulf between Heaven and Earth.

The Dialogue with Death is based on the eleven talks on Savitri given by the author in November 1970 at Ahmedabad and a series of thirty lectures on the same subject delivered a little earlier at Varanasi.

The author's interpretation of Savitri has one aim and it is only to induce more and more people to turn to the original work of Sri Aurobindo, for no interpretation, however elevated it may be, can take the place of the original poem.

Die to Live—by Maharaj Charan Singh, 2nd Edn. Beas, Radha Soami Satsang, 1980. 388 pp., Biblio., Gloss. Rs. 33.

All saints have the same message to give, the same teachings to impart. They come to this world only to show us the way which leads us back to our original Home. They tell us that the Lord is One, that He is within us, and that if we want to find Him, we must seek Him within. Every saint talks of the Word, the Shabda, the Creative Power which is one with the Lord, which created the entire creation, and which projects itself on our level as the perfect Master, the "Word made flesh".

The Master, whose true form is the Word or Sound Current, provides the missing link between the soul and its Source. At the time of initiation the Master teaches the disciple the technique for withdrawing his consciousness from the entire body up to the eye centre, where he comes in contact with the Shabda or Holy Spirit which resides within each one of us.

The mystics refer to the process of vacating the body and withdrawing the consciousness to the third eye as "dying while living." The essential difference between ordinary death and dying while living is that soul's link with the body is not broken. The organs of the body continue to function, and the soul returns to the body at the end of the meditation time. An adept who has perfected the art of dying while living can leave the body and return to it at will.

Encounters in Yoga and Zen: Meetings of Cloth and Stone—by Trevor Leggett. London, Routledge &Kegan Paul, 1982. x +108 pp. [ISBN 0-7100-9241-5] $ 4.95.

Here is a fascinating selection from the many traditional Japanese and Indian stories used by teachers in the Eastern spiritual schools to assist students in their training.

The author, who has spent many years training in both yoga and Zen, has collected the stories from a variety of sources: conversation with teachers, reminiscences in temple magazines of teachers of the past, folk tales used to make a training point, and personal experiences of tranining. The stories often relate to incidents from ordinary life: a monk in a Buddhist temple attacking another and how the abbot reacts; what an Indian judge, a yogin, says to a thief who pleads that what he did was the will of God; a magnificent new alter-cloth is donated, but never used; or an enthusiast for service sweeps the garden in the early morning while others stay in bed. These are incidents round which a student's doubt or resentment are likely to crystallize, and knowledge of them forms an important part of the background of a tradition.

The aim of the stories is to find realization and inspiration in daily life. They are ordinary, but the traditional presentation given by Trevor Leggett catches at the heart of an attentive reader and reveals something of the inner lines of the currents of life.

From Old Age to Youth through Yoga (with Homoepathic and other treatments)—by Satyavrata Siddhantalankar. New Delhi, Chandravati Lakhanpal Trust Society, 1983. 344 pp., Pl. Rs. 78.

This book is written by a person who at the age of 86 thinks himself to be still young and wants others also to feel young. He has given very useful tips in the book and says that the object of writing this book is to make life healthy and free from ailments in old age, besides enabling the old men to enjoy a peaceful and blissful life.

He has reproduced the views of eminent doctors also in this book and has given the homoeopathic cures for ailments like diabetes, piles, blood-pressure, sleeplessness, fatigue, weakness, cataract, etc. He has collected much material on the subject and has presented it in a very methodical way.

We recommend this book for all the libraries, old homes, ashrams, hospitals, etc. as it is a very valuable and useful book written in simple English and with great fervour. The printing of the book is good and the cover attractive.

गोरक्षसिद्धान्त संग्रह——सं० रामलाल श्रीवास्तव । गोरखपुर, गोरखनाथ-मन्दिर, १९८० । १८३ पृ० । रु० १० ।

'गोरक्षसिद्धान्तसंग्रह' ग्रन्थ सिद्धमत, नाथयोग और नाथपंथ——नाथसंप्रदाय——के सिद्धान्तों का परिचायक अद्भुत योगवाङ्मय है, जिसमें योग के, विशेषतय नाथयोग के, दार्शनिक पक्ष का असाधारण और सच्छास्त्र-सम्मत विवेचन उपलब्ध होता है । इसमें अमरत्व की, योगसिद्धदेह की प्राप्ति की दिशा में जीव-मुक्ति और सामरस्य-विधान से अलख निरंजन परब्रह्म शिव के साक्षात्कार की साधना के संबंध में योगपरक आचरण और व्यवहार का पोषण किया गया है । यह कृति योगविचारधारा की दार्शनिकता का प्रतिपादन करती है । यह नाथयोग और सिद्ध-सिद्धान्त अथवा परमकारूणिक योगीश्वर गुरुगोरख-नाथ के योगसिद्धान्त का विश्वकोष है । इसके अध्ययन मात्र से निःसंदेह प्राणी जरा-मरण, दुःख और क्लेश आदि के बंधन से छुटकारा पाने की सहज साधन-प्रक्रिया की प्राप्ति करता है । यह ग्रन्थ योगसिद्ध अवधूत के सिद्धान्त सर्वोपरिता के परिप्रेक्ष्य में योगदर्शन के सार्वभौमत्व का प्रकाशन करता है । इसमें गोरक्ष-सिद्धान्त——'अजरमरापिण्डो यो जीवन्मुक्तः स एव हि' (योगबीज) की परिपुष्टि की गई है ।

'गोरक्षसिद्धान्त संग्रह' शिवगोरक्ष की दिव्य विभूति है; इसमें सिद्धसिद्धान्तपद्धति के परिप्रेक्ष्य में गुरु-कृपा का महत्वांकन है ।

Hatha Yoga : Advanced Method of Physical Education and Concentration—by Shyam Sunder Goswami. 2nd Edn. London, L.N. Fowler & Co. Ltd., 1974 (Reprinted). 221 pp. +108 pl., Biblio., Gloss., Translit. [ISBN 8524-3031-0].

Hatha-yoga is a method for the development of concentration and power of control by a process of super-refining the mind, of which purification, vitalization and control of the body form an intrinsic part.

It is the most ancient systematized form of education practised in India for thousands of years, and so it has been possible to make continuous observations for a long period of time and to ascertain the effects of the method, which must be considered to be much more reliable than any of the modern systems, which are based upon experiences and observations during a very short period of time.

This unique method of health-building, mental control and concentration has been disclosed in this book.

It has been explained why we need Yoga exercise. To meet the demand of the higher order of mental life, the habit of continuous exercise of the dynamic type had to be modified and a new pattern of exercise incorporated. So, in Yoga, the meaning of exercise has been extended and its application broadened. In a lower order of mental life the contemplative side remains under-developed and the active side is uncontrolled. From the Yogic point of view, exercise is intimately related to both aspects of man—contemplative and emotional.

These are some of the outstanding features of the book:

Both dynamic and static aspects in each exercise have been explained;

Corrected technique of breathing in each exerise has been given;

A graduated contraction method in exercise has been incorporated for the best results;

The presentation of exercise plans containing the right combinations of exercises to suit different ages, sex, condition of health and individual requirements for getting the real benefit from exercise.

हठयोग प्रदीपिका——ले० राम योगी; ज्योत्स्ना संस्कृत टीका—ब्रह्मानंद; भाषा टीका, मिहिर चन्द्र ।

बम्बई, श्री वेंकटेश्वर प्रेस, १९८३ । ८+२०६ पृ० । रु० १२ ।

'हठयोगप्रदीपिका' में योगसाधन की सामान्य प्रक्रिया अथवा व्यवहारिकता का विवेचन किया गया है। इसमें आदिनाथ भगवान् शंकर द्वारा जगदीश्वरी पार्वती के प्रति उपदिष्ट योगज्ञानामृत की परंपरा का, जिसकी अक्षुण्णता योगीन्द्र मत्स्येन्द्रनाथ और शिवगोरक्ष महायोगी गोरखनाथ की देन है, दर्शन होता है।

'हठयोगप्रदीपिका' के विषयानुक्रम में पहले, दूसरे और तीसरे उपदेशों में योगीन्द्र स्वात्माराम ने आसन्, षट्कर्म, युक्ताहार, विहार-प्राणायाम तथा जालन्धर, उड्डियान, मूल, महा आदि बन्धों और शाम्भवी, खेचरी, विपरीतकरणी, तथा चक्रभेदनपूर्वक कुण्डलिनी-जागरण और नादानुसन्धान आदि की प्रक्रियाओं पर प्रकाश डालकर हठयोग का प्रतिपादन किया है। और चौथे उपदेश में राजयोग का विवेचन कर सहजावस्था की प्राप्ति का सम्पादन किया है।

आशा है योगसाधकों को तथा सर्वसामान्य को इस ग्रंथ से लाभ होगा।

Heart of Sai—by R. Lowenberg. Bombay, India Book House Pvt. Ltd., 1983. xii+204 pp. Rs. 27.50.

The 'Heart of Sai' is a lucid exposition of Satya Sai Baba's philosophy covering in its gamut the quintessence of Baba's teaching: the rationale behind suffering and misery; the significance of Sai miracles; the theory of incarnation; the way to self-realisation; Baba's spiritual socialism; the Sai Path dharma...

Also recounted with equal fervour are the devotees' experiences of Sai Baba's divine grace and sankalpa. Love is the common denominator here and the divine spark, the cementing and integrating factor, marking the apogee in every sentient being's life.

Invitation to Holy Company: Being the Memoirs of Ten Direct Disciples of Sri Ramakrishna—by Swami Jnanatmananda; Tr. by J.N. Dey. 2nd Edn. Madras, Sri Ramakrishna Math, 1980. xi+115 pp. Rs. 6.

This book is a free translation of *Punya smriti* (Sacred Memories) written earlier in Bengali by Swami Jnanatmananda. It contains reminiscences of ten of the direct sannyasin disciples of Sri Thakur (Swami Ramakrishna). In this book, the pictures of all these direct disciples together with their biographical notes have also been given. The translator is J. N. Dey, who has tried his best to keep the translation as faithful as possible.

The book is quite interesting and it is a joy to go through it, because when we read it, we begin to understand more the thoughts and the philosophy of the great Master who influenced the lives of his apostles very much.

A noteworthy addition to the literature on the teachings of Swami Ramakrishna, the Great Master.

जयेन्द्र योग-प्रयोग—लेo रमेश कुमार; संo रुद्रदेव त्रिपाठी । दिल्ली, मेघ प्रकाशन, १९८२ । २४० पृ० । रु० ५० ।

प्रस्तुत ग्रंथ में 13 प्रकरण हैं तथा प्रत्येक प्रकरण में कई छोटे-बड़े उपशीर्षकों द्वारा योग-संबंधी आवश्यक विषयों को सरलता से स्पष्ट कर प्रस्तुत करने का सफल प्रयास किया गया है।

इसमें लेखक ने सर्वप्रथम पाठकों को योग के अब तक प्राप्त विभिन्न अर्थों और परिभाषाओं से परिचित कराने के लिये 75 प्रमाणों को प्रस्तुत किया है। ये प्रमाण भारतीय दर्शन, पुराण, धर्मशास्त्र तथा साहित्यिक ग्रंथों के आधार पर संकलित हैं, आवश्यकतानुसार इनके भाषार्थ भी दिये गये हैं। 'योग संबंधी आवश्यक धारणायें' नामक प्रकरण में लेखक ने संख्या के आधार पर व्याप्त संज्ञाओं को क्रमशः संकलित करके उनके सामने ही उनसे ज्ञातव्य अर्थावली का निर्देश कर दिया है। 'योग के संबंध में आवश्यक निर्देश' नामक प्रकरण में दिये गये निर्देश कुछ वहिरंग हैं और कुछ अन्तरंग।

योग का प्रमुख अंग 'प्राणायाम' है। इस प्रकरण में प्राणायाम के महत्व और भेद-प्रभेदों को विधि-पूर्वक परिभाषित किया गया है।

इस प्रकार यह कहा जा सकता है कि 'जयेन्द्र योग-प्रयोग' की रचना ज्ञान, क्रिया और अनुभव की त्रिवेणी

के जल से सींची हुई कल्पलता के समान है जिसका अनुशीलन प्रत्येक पाठक का मार्गदर्शन करने में पूर्ण सहायक होगा।

कामरत्नम्--ले० नित्यनाथ; हिन्दी टीका, ज्वाला प्रसाद मिश्र। बम्बई, लक्ष्मी वेङ्कटेश्वर स्टीम प्रेस, १९८३। ३६८ पृ०। रु० २४।

भारतवर्ष की विद्याओं में तंत्र शास्त्र भी एक अनुपम सामग्री है। इसमें औषधि और मंत्र के प्रयोगों के साथ ग्रंथकार ने यंत्र भी लिखे हैं। मंत्र और यंत्र दोनों से ही मिलकर तंत्र सिद्ध होता है, इस कारण दोनों ही इस ग्रंथ में संयुक्त कर दिये गये हैं।

संसार में यावत् आवश्यकीय प्रयोग मारण, मोहन, उच्चाटन, विद्वेषण, स्तम्भनादिक हैं उन सबकी विधि सविस्तार इसमें लिखी है।

अबकी आवृत्ति में प्राचीन लिखित कामरत्न की पुस्तकों से मिलाकर इसको विशेष शुद्ध कर दिया है, तथा जहां कहीं कोई विशेषता इनमें देखी वह भी इसमें संयुक्त कर दी गई है जिससे प्रथम की अपेक्षा पुस्तक शुद्ध और बृहत भी हो गई है।

आशा है पाठकगण इससे लाभ ग्रहण करेंगे।

कामरत्न तन्त्रम्--ले० नित्यनाथ; सं० एवं अनु० राम कुमार राय। वाराणसी, प्राच्य प्रकाशन, १९८३। ८+२३१+७५ पृ०। रु० २५ (सजिल्द); रु० २० (अजिल्द)।

लोकोपकार की दृष्टि से यह ग्रंथ अद्वितीय है। संसार में मारण, मोहन, उच्चाटन, विद्वेषण, वशीकरण और स्तम्भनादि जो षट्कर्म हैं, उनकी विधि तो इस तंत्र में विस्तार से लिखी ही गई है, साथ ही इसमें सर्वव्याधि चिकित्सा और यन्त्र-मन्त्रादि का प्रयोग भी विस्तार से वर्णित है। इसकी सर्वाधिक विशिष्टता यह है कि जहां षट्कर्मों के प्रयोग का उल्लेख है, वहीं प्रत्येक कर्म निवारण का उपाय भी वर्णित है। अतः एक ओर जहां किसी के विरुद्ध इन कर्मों का प्रयोग किया जा सकता है वहीं साध्य द्वारा इन कर्मों का निराकरण भी संभव है। इस दृष्टि से यह तंत्र अत्यंत उपयोगी है। इनके अतिरिक्त इसमें अनेक ऐसे प्रयोग मिलते हैं जिनका दैनिक जीवन में पर्याप्त महत्व है जैसे: शस्य वृद्धि, गोदुग्धवृद्धि, पुंसवन, सुरदप्रसव, सर्पादि, विष-निवारण इत्यादि। अपनी इन विशिष्टताओं के कारण कामरत्न तन्त्र अद्वितीय और सर्वसाधारण के लिये अत्यंत उपयोगी है।

अनुवाद और अर्थ की संगति को देखते हुए कुछ श्लोकों को एक साथ रख कर ही उनका अनुवाद किया गया है जिससे एक ही विषय के विवरण में सातत्य आ जाये। भाषा की प्रांजलता को विशेष ध्यान दिया गया है और अन्यान्य जटिल विषयों को स्पष्ट करते हुये अनेक पाद-टिप्पणियां भी दी गई हैं।

इस ग्रंथ में कितने विषय हैं इसका विस्तृत विवरण विषयसूची में दिया गया है।

जिस स्थल पर किसी यंत्र के उपयोग का उल्लेख है वहां सम्बद्ध यंत्र की क्रमसंख्या का उल्लेख कर दिया गया है जिससे यंत्रों के प्रयोग में सुविधा हो।

Kulārnava Tantra (Text with Translation)—Ed. & Tr. by Ram Kumar Rai. Varanasi, Prachya Prakashan, 1983. xv +377 pp. (Tantra Granthamala-5). Rs. 60.

Kularnava is one of the major Tantras of the Kaula School. It commands great authenticity, authority and respect. It has been profusely quoted by almost all the later Tantric works. However its language, as is the case with most of the other Tantras, mostly conveys information in a codified form not easily discernible by everyone. The purpose behind such a use is to keep the secrets of the teachings confined only to the Sadhakas initiated in the system. Therefore, as the work stands, it cannot be understood easily by ordinary readers. Perhaps for this reason Sri Arthur Avalon also wanted to publish a Translation of this text. However he could not find time to do so and the work has been completed by an ordinary student as myself. Mr. M.P. Pandit has published a very erudite study of this Tantra in English but it can in no way be regarded as a verbatim translation. Moreover he has left many Ullasas even in his commentary.

Kundalini : A Scientific Exposition—by Avinash S. Chaphekar. Pune, Pallavi Pub., 1980. 82 pp., Biblio. Rs. 45.

"Yoga practitioners from ancient times have been talking about 'Kundalini' or 'awakening of Kundalini' as an effective means to achieve moksha. But what the nature of 'Kundalini' or 'awakening of Kundalini' is, is not yet clear in objective terms. What is said about it is only in symbolic language which might have a subjective experiential bias. The accumulated mass of information lacks objective experimental verification."

But the author himself has conducted the experiments and reached the conclusion that : "Kundalini is a form of energy (in the living body) which rests in potential form at the base of the spine, and when it becomes dynamic the work is done to transform the energy from potentiality to dynamism. The part of the potential energy which is expended in the process of its becoming dynamic is converted into heat, and thus the dynamic vital force and heat is felt."

कुण्डलिनी जागरण : कुण्डलिनी योग के वैज्ञानिक विवेचन और साधना विधि सहित--ले० चमन लाल गौतम । बरेली, संस्कृति संस्थान, १६८३ । १७४ पृ० । रु० ६ ।

सभी योगशास्त्रों की एक ही मान्यता है कि कुंडलिनी जाग्रत होने पर साधक को सिद्ध और मानव को महामानव बना देती है। प्रस्तुत पुस्तक में कुण्डलिनी योग का वैज्ञानिक विवेचन किया गया है। वस्तुतः शरीर में अनेक शक्ति केन्द्र विद्यमान हैं, जिनके जागरण से मनुष्य में शक्ति सामर्थ्यों की प्रखरता स्पष्ट रूप से अनुभव में आने लगती है।

इसमें बताया गया है कि कुण्डलिनी जागरण की साधना सफल होने पर अनेक दिव्य क्षमतायें विकसित होने लगती हैं। ऐसा होने पर साधक सामान्य स्थिति से उठकर विशेष उच्च स्थिति में जा पहुंचता है। इस प्रकार यह साधना क्षमताओं को विकसित करने की अद्भुत साधना समझी जाती है।

Maha Yoga—by K.G. Sharma. New Delhi, National Publishing House, 1983. x+89 pp. Rs. 60.

The author assumes that the reader is already conversant with Yogic terminology, and has practised or heard of the various steps in Raja Yoga and Hatha Yoga that lead an aspirant to the state of Samadhi or superconsciousness or self-absorption He has, therefore, omitted in this writing full and complete treatment of the steps; but he has, nevertheless, briefly dealt with all the essentials forming part of the methods he has listed for arousing the force of Kundalini, and indicated how the various exercises are performed. This would obviate the necessity on the part of an aspirant to larger and detailed books for enlightenment. Thus, for example, he indicates how Siddhasana or Padmasana is performed, how Suryabhedi Pranayama is performed, how the Mahamudra is executed, and so on. Further, to make the writing more easily understandable, the author has furnished drawings of the various Chakras, Yogagni and Gyan-Chakshu, etc. as he "witnessed and experienced" them.

The Publishers recommend that the reading of this book should begin with Part II in which the outhor has mentioned his own formula and given a description of how he progressed in his self-imposed programme and what he felt and experienced during the course of arousal, and after the arousal, of the Kundalini Shakti. This may provide the reader with the knowledge of what may possibly happen, or what he might expect, and may encourage him to experiment on this grand potential.

मन्त्र शक्ति (मन्त्र शास्त्र का सरल-संक्षिप्त विवेचन) —ले० के० ए० दुबे। नई दिल्ली, सुबोध पब्लिकेशन्स, १६८३ । १८३ पृ० । रु० १० ।

समस्त प्राणि-जगत् के जीवन का एकमात्र लक्ष्य है—शांति। भारतीय अध्यात्म साधना का चरमबिन्दु यही शांति है, और इसके विभिन्न रूपों की उपलब्धि के लिये ज्ञानाचार्यों ने बहुविध उपाय बताये हैं। मन्त्र साधना इसी शांति प्राप्ति का सर्वश्रेष्ठ और सबल-सफल उपाय है।

'मन्त्र' का अर्थ है, 'ध्वनि-विज्ञान'। यह एक अति-सूक्ष्म, जटिल, किंतु निश्चितरूपेण प्रभावशाली साधना-पद्धति है। इसके द्वारा संसार में कुछ भी देखा, सुना और किया जा सकता है।

मन्त्र, तंत्र और यंत्र, तीनों साधना-पद्धतियां प्रभावशाली हैं। मंत्र-शक्ति के द्वारा कुछ भी किया जा सकता है। आज भी अनेक ऐसे मन्त्रज्ञ विद्यमान हैं, जिनकी साधना का प्रभाव बड़े-बड़े भौतिक वैज्ञानिकों को भी विस्मयग्रस्त कर देता है।

प्रस्तुत पुस्तक में अनेक प्रकार के मांत्रिक प्रयोग संकलित हैं। ये सब प्राचीन और प्रामाणिक ग्रंथों से उद्धृत हैं।

आस्थावान पाठक इस पुस्तक से कुछ न कुछ अवश्य लाभान्वित होंगे, ऐसा विश्वास है।

मन्त्र-तन्त्र द्वारा लक्ष्मीसिद्धि——ले० चमनलाल गौतम। बरेली, संस्कृति संस्थान, १९८२। १७४ पृ०। रु० ६।

लक्ष्मी की अनिवार्यता को प्रत्येक व्यक्ति अनुभव करता है, क्योंकि संसार का हर काम इसी के सहयोग से संपन्न होता है। यह जीवन की प्रथम आवश्यकता है।

इस पुस्तक में लक्ष्मी प्राप्ति की विभिन्न मन्त्र-साधनायें दी गई हैं। उनका प्रभाव निश्चित रूप से होता है क्योंकि मंत्र एक शक्ति है। उसका प्रयोग जिस उद्देश्य के लिए किया जाये, अभूतपूर्व सफलता प्राप्त होती है। मन्त्र साधना और भावना का घनिष्ठ संबंध है। साधक जैसी भावना करता है, वैसी ही सफलता उसे प्राप्त होती है।

इसमें ओंकार, गायत्री, शिव, हनुमान, दुर्गा, गणेश और भगवान् कृष्ण की साधनायें भी दी गई हैं। रामचरितमानस और शावर मन्त्र साधनायें भी इस पुस्तक का आकर्षण हैं।

साधक किसी भी रुचिकर साधना से लाभ उठा सकते हैं।

Mantras : Sacred Words of Power—by John Blofeld. New Delhi, Vikas Publishing House Pvt. Ltd., 1981 (Reprinted). xi +106 pp. +8pl. (Mandala Books). Rs. 52.

The significance and operation of 'Mantras', the sacred 'words of power' memorised for meditation in India, China and Tibet is explained by John Blofeld *in this beautifully illustrated book*. Meditators chant them *rhythmically* or repeat them inwardly and often *visualise the syllables* as emanating rays of *gloriously coloured light*. Many people believe the syllables themselves are imbued with miraculous powers and John *Blofeld* explores these more controversial aspects as well.

Mātrkābheda-Tantram—Ed. by Ram Kumar Rai. Varanasi, Prachya Prakashan, 1983. xi + 90 pp. (Varanasi Tantrik Texts Series-1). Rs. 15.

The Mātṛkābheda Tantra, issued as the first volume in the series is an Alchemical Tantra wherein the processes for preparing gold, silver, gem and mercury are described elaborately. It is well-known that alchemy is a subject for the Buddhist Tantras which are comparatively modern. Mātṛkābheda is unique in that it is the first, if not the only, orthodox Tantra to deal with this subject, and it may be assigned an earlier date in comparison to the Buddhist Tantras on the subject.

This Mātṛkābheda Tantra is divided into fourteen chapters or Pātālas, and like other Tantras it is also presented in the form of a dialogue between Siva and Candika (Sakti).

Meditation : Commonsense Directions for an Uncommon Life—by Eknath Easwaran. Petaluma, Ca., The Blue Mountain Center of Meditation, 1978. 237 pp. [ISBN 0-915132-16-8]. $ 6.00.

Meditation is a technique for training the mind —especially attention and the will—so that we can set forth from the surface level of life and journey into the very depths of consciousness.

This book offers a complete guide of specific and systematic ways to : Sharpen concentration; Gain resilience in times of stress; Release deep reserves of energy; Live fully in the present; Learn to love; Attain a higher mode of knowing; Live in harmony with all life.

Mysticism : Christian and Buddhist—by Daisetsu Teitaro Suzuki. London, Unwin Paperbacks, 1979 (Reprinted). v+152 pp. [ISBN 0-04-149053-3] (Mandala Books). Rs. 42.75.

A study of three great schools of mysticism:Christian,

Zen and Shin. The outhor takes the work of the German philosopher Meister Eckhart as representative of Western Christian mysticism and compares and contrasts it with the Zen and Shin Buddhism of the East. Through illustrations and explanation Suzuki demonstrates the superficial differences between the Zen, Shin and Christian school and stresses the deep affinities between them. He shows that they enjoy the same fundamental vision and the same spiritual insights and to illustrate this theme he includes a selection of writings from Japanese mystics.

Path of Sri Ramana; with a Brief Life History of Sri Ramana & an English Translation of Nan Yar?—by Sadhu Om. Part I. 2nd Edn. Varkala, Sri Ramana Ksetra, 1981. xviii +171pp. Append. Rs. 12.

Bhagavan Sri Ramana Maharshi has revealed that perfect and eternal happiness is our real nature, and that the self-enquiry 'Who am I?' is the direct path through which we can attain and enjoy such happiness here and now.

In this book, unlike in other commentaries upon the teachings of Sri Ramana, the exact method of practising the enquiry 'Who am I?' is analysed and explained in a clear, coherent and scientific manner, taking as authority only the original Tamil works of Sri Bhagavan and not relying marely upon the translations of them or upon the various conversations with Him recorded by devotees in other languages. It is for this reason that this book has been widely acclaimed by sincere devotees of Sri Ramana, including such senior disciples as Sri Natananandar, to be a definitive work on His teachings and a rare treasure of His Grace.

Ramana Maharshi : The Sage of Aruṇācala— by T.M.P. Mahadevan. London, Unwin Paperbacks, 1977. 186 pp. [ISBN 0—04-149040-1]. (Mandala Books). Rs. 52.25.

Ramana Maharshi, the sage of Arunacala, has long been regarded as the most saintly of modern Hindu ascetics and mystics. He is also one of the most intriguing.

At the age of seventeen, in 1896, he was suddenly seized by an overwhelming desire to visit Tiruvannamalai or Arunacala, a sacred hill many miles from his home. There he began his life of contemplation and for seventeen years lived in a cave, which soon became a place of pilgrimage.

To the cave flocked people from every walk of life, both from India and abroad, ranging from peasants and sadhus to writers and statesmen. Among those who visited the cave were Carl Gustav Jung, Somerset Maugham, Arthur Osborne and Paul Brunton, who helped bring his teaching to the Western world.

The philosophy of Ramana Maharshi is outstanding for its purity and gentleness. Like St. Francis of Assisi he loved animals and is said to have exercised an almost supernatural hold over them. He preached that God, the self and the world are indivisible and advocated a life of tranquillity, non-violence and meditation.

Sai Baba, The Saint of Shirdi—by Mani Sahukar. 3rd Edn. Bombay, Somaiya Publications Pvt. Ltd., 1981. 98 pp., Gloss. Rs. 15.

This book is a sensitive presentation of the life and teachings of Shri Baba, one of India's illustrious saints. Sai Baba is one of those radiant and compassionate beings who has influenced the lives of millions.

In this insightful biography Mani Sahukar describes the incredible life of Shirdi Sai Baba, and lucidly presents the main points of his teachings on the graceful relationship between the disciple and the true Guru. Shirdi Sai Baba was an outrageous and paradoxical character, a man given to bizarre habits and unconventional behaviour toward his devotees, but nevertheless endearing and ardently loved by many. Mani Sahukar takes us far beyond our conventional image of the quietistic man of wisdom into the truer vision of life revealed in the fiery presence of the God-Realized Spiritual Master. That presence is the hidden and ultimately inexpressible teaching that is communicated in the humble, the odd, and even the fabulous incidents of this great saint's life.

सन्त श्री तुकाराम—ले० चतुर्भुज सहाय। मथुरा, साधना प्रकाशन, १९८३ (Reprinted)। ii+२६८ पृ०। रु० ८।

जब देश पर या पृथ्वी पर अत्याचार अधिक बढ़ जाते हैं और बिना हिंसा के शांत नहीं होते, तो भगवान

अवतार धारण करते हैं और दुष्टों का संहार कर पृथ्वी का भार उतारते हैं। ऐसे अवतार युग में एक-दो ही होते हैं। नहीं तो आप स्वयं संत रूप में आकर, लोगों को समझा बुझा कर प्रेम के साथ धर्म का तत्त्व समझाते हैं। और बिना ही हिंसा किये लोग सत्य मार्ग को अपना लेते हैं।

ऐसे ही कठिन समय में एक महात्मा का अवतार हुआ, जिनका नाम 'तुकाराम' था। इनका सत्संग ऐसा निर्मल भाव का था कि किसी के आने-जाने की रोक टोक नहीं थी। इनका ज्ञान इतना शुद्ध और ऊंचा था कि हर कोई मानने को बाध्य हो जाता था। इनके शब्दों में कुछ ऐसा असर है कि सुनते ही वैराग्य आ जाता है। मन प्रेम में डूब जाता है।

यद्यपि संत तुकाराम को इस संसार से विदा हुये तीन सौ वर्ष के लगभग हो गये परंतु आज भी इनका नाम सुनते ही मरहठों के खून में बिजली दौड़ जाती है; भक्ति और प्रेम में भर जाते हैं।

आशा है भक्तजनों के लिये यह पुस्तक बहुत ही लाभप्रद सिद्ध होगी।

सन्तवाणी। भाग-३। वृन्दावन, मानव सेवा संघ प्रकाशन, १९८२। १७४ पृ०। रु० २.७०।

प्रस्तुत संग्रह संतवाणी (भाग-3) में कैसेट्स संख्या 7 से 12 तक के प्रवचन प्रकाशित हैं। इस संग्रह में प्रत्येक प्रवचन बिल्कुल कैसेट से भरे हुये प्रवचन के अनुरूप है। कैसेट्स सुनते समय जिन-जिन वाक्यों पर कोई व्यक्ति विशेष रूप से विचार करना, अध्ययन तथा मनन करना चाहे उन वाक्यों को इस संग्रह में रेखांकित करके सरलता से कर सकते हैं।

सौन्दर्य-लहरी (सव्याख्या हिन्दी-टीका)—ले० चरण-तीर्थ। गोंडल, श्री भुवनेश्वरी पीठ, १९७२। ६३ पृ। रु० ३।

'सौन्दर्य-लहरी' महामाया भगवती श्री भुवनेश्वरी की स्तुति का एक उत्तम स्तोत्र है। इसकी रचना काव्य की दृष्टि से उत्तम है तथापि तान्त्रिक तत्वों के अन्त-र्भाव होने के फलस्वरूप अतिकठिन है। विद्वान लोग भी इसका मन्त्रोद्धार तथा अर्थ कठिनता से समझने में समर्थ होते हैं। प्रस्तुत हिन्दी अनुवाद हिन्दी भाषा-भाषी पाठकों के लिए उपयोगी सिद्ध होगा।

Secret Power of Tantrik Breathing—by Swami Sivapriyananda. New Delhi, Abhinav Publications, 1983. 76 pp., Biblio., Pl. Rs. 70.

The book 'Secret Power of Tantrik Breathing' explores the secrets of alternate breathing. After a short discussion on the physiology of breathing and its effect on the mind and emotions, the book then goes on to survey, on the basis of authoritative Sanskrit texts of 'Siva-svarodaya', how the breath alternates between the right and left nostrils with the change in mental states. It suggests many practical methods that help in harmonising the two breaths to achieve mental and physical balance. The last chapter deals with Yogic and Tantrik meditations which result in good health, calm mind and controlled emotions.

Secrets of Sorcery Spells and Pleasure cults of India—by P. Thomas. Bombay, D.B. Taraporevala Sons & Co. Pvt. Ltd., 1983 (Reprinted). ix+175 pp. +96 pl., Biblio. Rs. 200.

Years of research into the hidden cults, practices and secrets went into the preparation of this work. The author, a leading writer on Indian religion and culture, and conversant with several Indian languages, has not only studied ancient published works and unpublished manuscripts on the subjects dealt with in this book, but has also collected first-hand information from practising Mantrins, sorcerers, omen-readers, dream-interpreters, astrologers and palmists, and has put this vast body of material into the unique volume of incredible facts. This is perhaps the only book that gives lucidly and concisely such an able exposition and elucidation of those mysterious cults, black arts and mystic sciences for which India has ever been famous.

The book is divided into three sections : the first deals with sorcery, black magic, withchcraft, mantras human and animal sacrifices and the anarchic cults of the skull, cremation ground and head-offerings; the second is an able descriptive exposition of sex worship, the cult of the Lingam, and the esoteric Tantric Sakti and Bhakti cults with their attendant

mysteries of ritual drinking, sex and transcendental mysticism; the third section deals with common popular beliefs in omens, dreams and their interpretations, mystic marks, the evil eye and black tongue, and with palmistry, astrology and allied subjects. There is also a Bibliography and a detailed Index.

Self, Life and Consciousness—by Swami Satya Prakash. Allahabad, Dr. Ratna Kumari Svadhyaya Sansthana, 1983. 131 pp. Rs. 12.

All of us are quite conscious that whilst we appear to be like machines, we are not exactly machines, but something essentially different from them. We may well say that living consciousness works through machines and yet it is different from it. Newtonion Laws of motion are not applicable to this consciousness. In this sense, I am not the body, though I work through the body and the body is mine in the restricted sense. The characteristics of inquisitiveness and inquiry are the intrinsic features of living consciousness, and not of a machine.

शक्ति-संगम-तन्त्र (काली-खण्ड) हिन्दी सारांश—सं० एवं अनु० रमादत्त शुक्ल। प्रयाग, कल्याण मन्दिर प्रकाशन, १९८३। १५२ पृ०। रु० ३५ (सजिल्द); रु २५ (अजिल्द)।

हिन्दी में तो इस तंत्र का कभी कोई अनुवाद या सारांश प्रकाश में नहीं आया। पहली बार ही इसके 21 पटलों का हिन्दी सारांश इतने विस्तार के साथ प्रकाशित किया जा रहा है।

'शक्ति-संङ्गम-तन्त्र' में दस वैष्णव संप्रदायों के नाम गिनाये गये हैं, जिनमें से निम्बार्क, रामानन्द, राधा वल्लभ, और हरिव्यास संप्रदाय का नामोल्लेख ध्यान देने योग्य है।

केवल महा-विद्याओं की उपासना ही इन खंडों का विवेच्य विषय नहीं है, अपितु तान्त्रिक साधना के विविध रहस्यपूर्ण प्रसङ्गों का विवरण इनमें दिया है, जो अन्यत्र दुर्लभ है।

सिद्धसिद्धान्तपद्धति—ले० गोरखनाथ; टीका० एवं सं० रामलाल श्रीवास्तव। गोरखपुर, गोरखनाथ मन्दिर, १९८२। १७४ पृ०। रु० ८।

शिवगोरक्ष महायोगी गोरखनाथ जी ने देववाणी में सिद्धसिद्धान्त पद्धति की रचना कर अलखनिरंजन के साक्षात्कार का राजपथ प्रशस्त किया है। इसमें 'नाथ-योग' पर प्रचुर प्रकाश डाला गया है। इस मौलिक योगवाङमय में शैवयोग के प्रतिपादन के साथ ही साथ निगमागमपुराणस्मृतिसम्मत योगाचार, वैराग्य और मोक्ष के सैद्धांतिक और साधनात्मक पक्षों का समीचीन समन्वय भी बोधगम्य शैली में निरूपित है।

गोरखनाथ जी ने 'सिद्धसिद्धान्त पद्धति' में हठयोग की साधन-प्रक्रिया का मर्म स्पष्ट किया है। हठयोग की साधना वास्तव में प्राणसाधना है और प्राणायाम की सिद्धि से ही यह फलवती होती है। भगवान् गोरखनाथ जी ने 'सिद्ध-सिद्धान्त पद्धति' में योगसिद्धि का स्वरूप परमात्म साक्षात्कार बताया है, अष्टांगयोग का यही फल है। उन्होंने 'सिद्धसिद्धान्त पद्धति' में यह सिद्ध किया है कि हमारा व्यष्टि-शरीर मात्र भौतिक शरीर नहीं है; यद्यपि यह भौतिक रूप में पंचतत्त्वों से आकारित है तथापि यह एक आध्यात्मिक तत्त्व में अभिव्यक्त है। यह आध्यात्मिकतत्व शरीर व्यष्टि-पिण्ड को अपनी पांच भौतिक सीमाओं और बन्धनों से मुक्त होने की सामर्थ्य प्रदान करने में पूर्णक्षम और शक्तिमान है।

Splendour of Sri Aurobindo's Muse—by Jagdish Saran Agarwal. Bikaner, Ratna Smriti Prakashan, 1982. viii+376 pp., Biblio. Rs. 60.

Yogi Aurobindo was a topmost descendant in the divine line of Indian Maharshis. Having studied the Vedas and Shastras along with the mystic literature of the world at large and thus fully equipping himself with the philosophical thought and spiritual knowledge of the past, an abundance of lofty prose and poetry welled up from his deep insight and reflection. The author has discussed in this volume about New Age, Love, Joy, Power, Knowledge and The Infinite All.

Swami Krishnananda in Conversation at the Sivananda Ashrama, Rishikesh—Comp. by S. Bhag-

yalakshmi. New Delhi, Vikas Publishing House Pvt. Ltd., 1983. xii + 201 pp. [ISBN 0-7069-2346-4]. Rs. 125.

In its involvement with the radical experiment of Sanyasa—transcendence through total surrender of self—this land has produced several unusual men from ancient times to the contemporary age of anxiety. Swami Krishnananda of the Sivananda Ashram is one such personage in whom there is a perfect balance of true spiritual knowledge and great compassion, underlying which is a creed of love that has been wrought from his life of self-sacrifice.

Compiled here are some recordings of the Swami's darshan sessions with devotees and visitors. These informal conversations offer, amidst much laughter and light, innumerable tips to sane living. The Swami moves, in the course of these, from the mundane to the deeper, more universal and perennial issues of life.

Tantrābhidhāna with Bijanighaṇṭu, Bijābhidhāna, Mantrārthābhidhāna, Varnabhijkoṣa, Mudranighaṇṭu—by Arthur Avalon; Ed. by Panchanan Bhattacharya. Delhi, Caxton Publishers, 1983 (Reprinted). viii + iv + 54 + 82 + 50 + ज pp. (Tantrik Texts). Rs. 75.

This Edition has been enlarged and sometimes altered in the present edition by a careful collation and comparison of new Mss. The former edition consisted of a collection of (1) Mantrabhidhana, (2) Prakarantara-Mantrabhidhana, (3) Ekaksarakosa, (4) Bijanighantu, (5) Matrkanighantu, (6) Prakarantara-Matrkanighantu, (7) Mudranighantu and (8) Prakarantara-Matrkanighantu. In the present edition besides the above mentioned seven parts, (1) another Prakarantara-Matrkanighantu, (2) Varnanighantu, (3) Bijabhidhana as given in the Bhutadamara Tantra, (4) Mantrarthabhidhana as given in the Varada-Tantra and (5) Varnabijakosa have been included.

उड्डीशतन्त्र (हिन्दी टीका सहितम्)——ले० श्यामसुन्दर त्रिपाठी । बम्बई, लक्ष्मी वेंकटेश्वर प्रेस, १९८३ । ८० पृ० । रु० ४ ।

संपूर्ण शास्त्रों में तन्त्रशास्त्र श्रेष्ठ है । यह उड्डीशतंत्र संपूर्ण तांत्रिकों का परम शास्त्रस्वरूप है । इस उड्डीशतंत्र के प्रतापशाली प्रयोगों के द्वारा कार्य करके व्यक्ति मेरूपर्वत को चलायमान कर सकता है व सागर को पृथ्वी में लय कर सकता है । इस उड्डीशतंत्र के प्रयोगों का अनुष्ठान करने से सिद्धि प्राप्त होती है । लेकिन सिद्धि प्राप्त करने के लिये सद्गुरू की प्राप्ति अत्यंत आवश्यक है । इसके बिना सिद्धि प्राप्त करना दुर्लभ है ।

यन्त्र, मन्त्र, तन्त्र——ले० शत्रुघ्नलाल शुक्ल । मथुरा, हिन्दी सेवा सदन, १९८३ । ७३६ पृ० । रु० २१ ।

'अध्यात्म' भारतीय जनजीवन की ऊर्जा, सभ्यता की चेतना, संस्कृति का प्राण और ज्ञान का प्रकाश स्तम्भ हैं । 'अध्यात्म' का एक अंग है—मन्त्र-शास्त्र । आगे चलकर इसके दो नये आयाम, यन्त्र और तन्त्र, उजागर हुये । परस्पर सम्बद्ध होने पर भी विषय विस्तार और साधना भेद से इन तीनों की स्वतंत्र सत्ता स्थापित हुई—मन्त्र-शास्त्र, यन्त्र-शास्त्र और तन्त्र-शास्त्र । जनसामान्य में 'शास्त्र' के लिये 'विद्या' शब्द का प्रयोग होने से इन्हें मन्त्र विद्या, यन्त्र विद्या और तन्त्र विद्या की संज्ञा प्राप्त हुई ।

उपरोक्त तीनों विषयों पर पृथक्-2 विपुल साहित्य सृजन हुआ है । आद्याचार्यों से लेकर अब तक समय-समय पर मर्मज्ञ विद्वानों ने विभिन्न प्रकार से सूत्र, सिद्धान्त, निर्देश, प्रयोग और अनुभव, लिपिवद्ध किये हैं ।

मन्त्र साधना में गोपनीयता को महत्वपूर्ण पद प्राप्त है । लगता है, साधक को भावनात्मक प्रदूषण और दुरुपयोग से सुरक्षित रखने के लिये ही ऐसा कठोर नियम बनाया गया है । और यही कारण है कि अन्य विद्याओं की अपेक्षा मन्त्र, तन्त्र के ज्ञाता और साधक बहुत कम दीख पड़ते हैं । किंतु जहां मन्त्र-साधना दुर्लभ ज्ञान, कठोर अनुशासन, अभंग-संयम, अडिग-आस्था और शास्त्रोक्त नियम-निर्वाह जैसे प्रतिबन्धों के कारण सर्वसुलभ और सहज साध्य नहीं है, वहीं उसकी पवित्रता, प्रभावशीलता और चमत्कार-शक्ति भी सुरक्षित है ।

Yeshu Abba Consciousness : Method of a Christian Yogic Meditation—by Swami Amaldas. Banga-

lore, Asian Trading Corporation, 1982. xv + 163 pp. (Asian Trading Corporation Publications-62).

Yoga is the way to physical, mental, psychological and spiritual integration of the whole person. It is the harmony within oneself, between man and God. The whole purpose of Yoga is to grow gradually in Yogic Consciousness. In his last book "Yoga and Contemplation" the author dealt with Astanga Yoga—The eightfold path of Yoga—from the Christian point of view and emphasised more the method of Hatha Yoga. In this book he is sharing with you the method of Christian Yogic meditation. The Christian Yogi in this sense is one who grows in Yogic consciousness in and through Christ Consciousness. This book is especially meant for Christians who are already initiated into the Christian way of life. The author is writing this from his personal experience. He believes strongly that he must teach only what he experiences in his life and what he believes he will be able to practise in the process of life.

There are three important stages in this method of meditation. The first stage tells how to grow in Christ Consciousness. The second stage tells how to use the breathing in and out. The third stage tells how to experience the supernatural life movement.

Yoga, a Gem for Women—by Geeta S. Iyengar. Delhi, Allied Publishers Pvt. Ltd; 1983. xv + 308 pp+215 pl., Abbrev. Rs. 120.

Yoga is considered uniquely instrumental in the search for self realisation, and through it realisation of God. The author, who has mastered the subtle techniques of this art, has presented it in book form, showing a variety of asanas known for their physical and curative values, Pranayama with its Bandhas and Dhyana or meditation. Her contribution to Yoga for girls and women lies in the lucid explanations of the terse, simple language.

From a material standpoint also, the book aims to help women who are under constant physical and mental pressures like the working women, busy housewives or mothers who have to look after their homes when they return from work. The author feels that peace and health can be achieved without the aid of drugs and tonics through Yoga. Yoga, she feels, is the answer to health, calms the nerves, alerts the mind and ultimately paves the way for spiritual repose.

The asanas in the book are divided into various sections dealing with simple standing position, forward bends, lateral movements, backward extensions of the spine, correct breathing techniques during the performance of the asanas and also effects of the asanas on the body, nerves and mind.

In the section on 'Yoga Kurunta' (Yoga Self Taught) she has explained with illustrations the various techniques for correct practice in order to help women who are unable to attend classes. The general notion that Yoga is not intended for women has been proved fallacious by her as she feels that Yoga can be practised by women as any other subject such as law, history, science, medicine, etc.

Yoga and the Supreme Bliss : Songs of Enlightenment—by Swami Ram Tirtha; Tr. from the Urdu and Persian by A. J. Alston. New Delhi, Heritage Publishers, 1983. x + 214 pp., Biblio, Gloss. [ISBN 0-9508019-0-9]. Rs. 75.

'Yoga and the Supreme Bliss' presents a translation of the Urdu and Persian peoms of Swami Ram Tirtha, with a full Glossary, and an introduction describing the man and his message.

The main theme of his poetry is the Vedantic doctrine that man in his true nature is God. The poems teach how it is possible to realize one's true nature as God, the Self of all, in this very life and experience inexpressible joy. They provide inspiring texts for meditation to achieve in this end. All his poems are an attempt to express his own experience of God-realization and to promote the same in others.

Yoga As a Universal Science—by Swami Krishnananda. Shivanandanagar, The Divine Life Society, 1983. 260 pp. (Swami Krishnananda Diamond Jubilee Series-5). Rs. 25.

In the present volume, Swami Krishnananda expounds Patanjali's Yoga Sutras with a refreshingly new approach. The reference to the Sanskrit language and to the Sutras is kept to the minimum. This is to avoid inconvenience to the readers, to most of whom the original Sutras will just be so much Greek and Latin.

The present volume is the outcome of a series of extempore lectures given by the Swamiji to the Fourth Batch of trainees under the three months

Yoga course run by the Yoga Vedanta Forest Academy of the Divine Life Society. The verbatim transcription of Swamiji's taped lectures has been subjected to minimum, essential editing so as to leave the free flow of Swamiji's discourses unimpaired.

Yoga Experiences—by Rājarṣi Muni. Part I. Kāyāvarohana, Shri Kāyāvarohana Tirth Sevā Samāj, 1977. xxviii + 146 pp., Biblio., Gloss. Rs. 30.

The highlight of this book is that it is no admixture of false conjectures, of flights of fancy. Here is an honest endeavour to present truth in its pristine form. Wherever his (Rajarsi Muni's) experience has fallen short while narrating the fundamental truths, he has discreetly made use of ancient scriptures and some of my books. Since he has presented the truth it is bound to be a source of enlightenment to all the readers.

This book, I am sure, will find a prestigious place among the known works of Yoga. "May this book on Yogic Experiences prove to be a 'Guide-Lamp' for the seekers."

Yoga far Health and Happiness—by Meena Kumari. Delhi, Yoga & You Publications, 1982. vii + 216 pp., pl. Rs. 65.

Meena Kumari is a dedicated Yoga expert who not only practises it daily but also propagates it through every possible medium. She considers propagation of Yoga not a commerical proposition but a service to humanity. Therefore, she does not charge for demonstrations or theoretical classes irrespective of the fact whether her pupils are rich foreigners or Indians.

योग के अद्भुत चमत्कार—ले० योगिराज स्वयमानन्द । मथुरा, हिन्दी सेवा सदन, १९८३ । २२० पृ० । रु० २१ ।

योगिराज स्वयमानन्द द्वारा लिखित यह पुस्तक योग की दिशा में एक सफल प्रयास है। इसमें न केवल योग एवं योगाभ्यास से सम्बन्धित ज्ञातव्य विषयों का विस्तृत उल्लेख ही किया गया है अपितु 94 योगासनों का सचित्र वर्णन सुललित तथा बोधगम्य भाषा में प्रस्तुत किया गया है। योगासनों द्वारा विभिन्न रोगों का निवारण तथा योगाभ्यासी के कर्त्तव्य आदि सभी आवश्यक एवं उपयोगी विषयों से सुसज्जित यह पुस्तक इस विषय के जिज्ञासु पाठकों के लिये अत्यंत उपयोगी सिद्ध होगी, इसमें संदेह नहीं।

Yoga System—by Swami Krishnananda. Shivanandanagar, The Divine Life Society, 1981. 138 pp. Rs. 5.

The present small book consists of lectures delivered by the author several years ago on the essentials of the Yoga system as propounded by Sage Patanjali. As the lessons were intended specially for Western students who attended the classes, the approach to the subject has been streamlined accordingly in a presentable form and in a style commensurate with the receptive capacities of the students.

The section on Pratyahara is especially noteworthy and students of Yoga would do well to go through it again and again as a help in internal training.

योगानुशीलन (Exploring the Pinnacles of Yoga) —ले० कैलाश चन्द्र बाढ़दार । Parts I & II. श्रीमहावीरजी (राज०), दि० जैन अ० क्षेत्र श्रीमहावीर जी, १९८२ । xxxiii + ६४६ + १५ पृ० । रु० ६० ।

यह ग्रंथ महावीर ग्रंथमाला का 24 वां पुष्प है। यह दो भागों में निबद्ध है, जिसमें प्रथम भाग में 6 तथा द्वितीय भाग में 7, इस प्रकार कुल 13 अध्याय हैं। यह रचना संग्रह परक तथा चिंतन परक है। इसमें उस प्राचीन योग-शासन की परंपरा के आध्यात्मिक सत्य एवं साधना के अनेक आधार तथा स्वरूप नव समन्वय शैली में प्रस्तुत हैं।

इस 'योगानुशीलन' में इस योग के अनेक अन्तर्तत्वों की झांकी तथा समीक्षा आधुनिक संदर्भों में दी है। यह अपने आप में एक मौलिक और महत्वपूर्ण रचना का व्यक्तित्व रखती है।

इस ग्रंथ में दर्शन-मार्ग के नाम से आख्यात प्राचीन सर्वज्ञ प्रमाणिक ज्ञान तथा तत्त्वों का अनावरण है। लोक-अलोक को जानने वाला ज्ञान आत्मा का सुंदर चिंतन दिया है। यह पुरुषार्थ का स्वरूप है। दर्शन-

मार्ग होने से यह निष्ठा और आत्मावलोकन का, अतः अन्तर्दर्शन और केवल दर्शन का एक मार्ग है। योग और धर्म वस्तुतः एक ही बिन्दु पर अवस्थित हैं और यह सत्य ही है कि योग मोक्षोपाय है, यह रत्न-त्रयात्मक है—दर्शन, ज्ञान, ध्यान-चरित्र सबका इसमें विवेचन है। आशा है विशेषताओं से भरपूर यह ग्रंथ अति लोकप्रिय होगा।

Yogic Pranayam : Breathing for Long Life and Good Health—by K. S. Joshi. Delhi, Vision Books, 1983. 180 pp. Rs. 60.

This is a complete one-of-its kind book on the widely known yet little understood science and practice of yogic pranayam. Written specially for the common man, the book traces the origin of pranayam, explains and removes some of the common perceptions and misconceptions, discusses the significance of practice of pranayam in maintaining good health and, most important, explains in detail the practice of pranayam, the different components and varieties, the various asanas, bandhas, kriyas and mudras. The focus is practical with each asana illustrated and each photograph accompanied with explanatory text.

There is a separate section of how pranayam helps in recovery and restoration of good health and how the practice of different and specific asanas can speed up recovery from various ailments, aches, pains, postural defects, diabetes, obesity, stomach problems, piles, asthma, arthritis, gout, etc. With 60 photographs.

योगिनीतन्त्र—लें० महादेव; भाषानुवाद कन्हैयालाल मिश्र। बम्बई, लक्ष्मीवेंकटेश्वर प्रेस, १९८३। १६+५१३ पृ०। रु० २५।

इस तंत्र में भगवती की उपासना, उसका मंत्र-पुरश्चरण और अनुष्ठान विधि का सविस्तार वर्णन करके महामायाओं के उन गूढ़ रहस्यों का उद्घाटन किया है, जिनका अन्यत्र प्राप्त होना असंभव है।

इस योगिनी तंत्र का वर्णन करते-करते इसमें प्राचीन तीर्थों का माहात्म्य और वर्णन एवं मंत्र शास्त्र के अन्यान्य उपकरणों का विधान कर्मकांड की आवश्यक विधि, आदि अटूट विषय सन्निविष्ट किये गये हैं। मंत्र-तंत्र अथवा कर्म-कांड संबंधी जो विषय ऐसे थे कि जिनका प्राप्त होना अन्यान्य ग्रंथों में कठिन था, उन सबका इस ग्रंथ में भली प्रकार संग्रह हुआ है।

NATIONALISM

Nationalism or Islam : Indo-Pakistan Episode—by Akhtaruddin Ahmad. New York, Vantage Press, 1982. viii+338 pp. [ISBN 0-533-04737-4]. $ 10.95.

A far-ranging and profound analysis of the 1971 Indo-Pakistani conflict, this book will be indispensable both to historians and to students of Islam. The general reader will be fascinated by the intimate picture of life in India-Pakistan-Bangladesh, as the culture of that region comes to life with great vividness and tension in an episode written from prison.

The author's sources are impeccable. He was a member of the Pakistan government when the conflict with India erupted. A brilliant scholar and a generous-minded humanitarian, he was able to understand both sides of the war while retaining unwavering, unflinching allegiance to his own faith, enduring two years of imprisonment. He emerged from his experiences with ideals intact and with a deep faith in the possibility of a better life for all mankind. Mr. Ahmad's book is a cogent and moving argument for the establishment of a world state of peace.

The emotional impact of earth-shaking events is heightened by the author's extraordinary account of his personal life—the tribulations of childhood aud youth, the joys and tenderness of marriage and love, the experience of journalism and the legal profession, and the role of parliamentary and Islamic reformer. In short, this gifted writer has produced an unforgettable book.

Vande Mataram : The Song Perennial—by Amarendra Laxman Gadgil. Pune, Gokul Masik Prakashan, 1977. xxiv+180 pp. (Vande Mataram Centenary Special Publications-3). Rs. 20.

This book is a translation into English of a Marathi book "Vande Mataram" by Amarendra Gadgil and presents to the reader not only the most inspiring and dynamic role it has played as the war-cry during India's epic struggle for freedom, but also brings together in a succinct

manner almost every bit of fact so far known about its author Bankim Chandra Chatterjee, about his novel, Anandmath, in which it occurs, the background in which it made its appearance, and the way it stirred the national spirit to acts of daring full of patriotic heroism for well-nigh from decades.

It is written with great enthusiasm and after gathering information pertaining to Vande Mataram from various sources. It must be read by all, specially by the younger generation because love of country and love of our people is the beginning of the love of all mankind.

The paper of the book is not very good. But the matter is really worth-reading.

NATURE CURE

Nature Cure and Yogic Guide for Prevention of Diabetes—by O.P. Seth. New Delhi, Yoga & Nature Cure Centre, n.d. 76 pp., Illus. Rs. 7.

The Guide is for those persons who have been told after their urine and blood tests they are suffering from diabetes, but whose pancreas have not been completely damaged. There is no destruction of pancreas when this disease first begins. The destructive changes in the pancreas take place gradually because of several reasons, which can be avoided if necessary changes are made in the food and living habits of the patient and if he does not rely on insulin to compensate for the decreased secretions from the pancreas.

It has been generally held that diabetes is a disease of the pancreas, but now it is being realised that it is a disturbance of the metabolic process of the entire body and not strictly localised to any one organ. It is a manifestation of the derangement of the entire system, and the derangement of the pancreas is secondary to this systemic derangement.

At present in the allopathic system of medicine the diabetic patient is prescribed dieting and injection of insulin. Insulin was discovered in 1922 by Banting in Toronto, Canada and is obtained from the pancreas of animals. Its discovery was widely claimed as a cure for diabetes. But insulin is not a cure, it only removes one symptom, viz, the sugar in the urine. However, more and more doctors are now realising that the use of insulin is fraught with danger. The patient must remain under medical control and have a blood sugar analysis carried out periodically. He must adhere to the diet laid down by the physician or else diet-insulin ratio will be upset with disastrous results like insulin shock. The use of insulin, when the pancreas of the patient has not completely degenerated, takes the patient gradually to the complete degeneration of the pancreas and permanent dependence on insulin. The use of insulin does not remove the causes of the systemic disturbance in the patient, whose destructive effects continue while insulin is injected regularly. This results in damage to other parts of the body. Often patients on insulin have carbuncle, gangrene and even blindness.

NUMISMATICS

Coins of the Moghul Emperors of Hindustan in the British Museum—by Stanley Lane-Poole. New Delhi, Inter-India Publications, 1983 (Reprinted). CLii +401 pp. + xxiii pl. Rs. 280.

The present Volume contains descriptions of the coins issued by the Moghul Emperors of Hindustan from the foundation of the Empire by Babar, Humayun and Akbar down to its gradual absorption into the realm of the East India Company. It also includes such coins as were issued by the Company in imitation of the currency of the Moghuls.

A brief historical outline is followed by short accounts highlighting the developments in coinage during each Emperor's reign. Akbar's square coins, his abolition of the Kalimah inscription on coins, Jahangir's introduction of his image on coins and his famous Zodiacal signs series in gold and silver, and the kinds of Nisar or presentation money stuck are some of the developments discussed.

The catalogue provides every detail of the collection. The metal of each specimen and its size are stated as also the weight of the gold and silver coins in English grains. A comparative table of the years and months of the Hijrah and Christian eras facilitates easy conversion. A specially designed map of India shows the distribution of the mint cities. The range of mints in the rich series of coins from Akbar to Aurangzib are a faithful chart of the growth and extent of the Moghul Empire. Over 1200 typical specimens of Moghul coins are depicted in the thirty-three leaves of plates, executed by the autotype mechanical processes from casts in plaster, including

the famous zodiacal sign coin series of Jahangir.

Copper Coins of India including Bangladesh, Burma, Nepal and Pakistan—by W.H. Valentine, 2 Parts. New Delhi, Inter-India Publications, 1983 (Reprinted). Part I : 123 pp+pl. Part II : 124-266 pp +pl. Rs. 200 for the set.

Coin collection can be an absorbing hobby, but books on this subject are very rarely found in India. And yet, as the author, a leading numismatist, states 'there is probably no other country in the world that can offer to the coin collector such vast and interesting set of problems as India can. The varied types used on the coins, the larger sized dies and the different alphabetic signs and languages present an apparently endless series of puzzles. The object of this work, reprinted after over sixty years is 'to help the collector solve some of these fascinating problems' and assist him in arranging his Indian coins in a methodical manner.

The plan followed is a geographical one, encompassing India and her neighbours—Bangladesh, Burma, Nepal and Pakistan. A drawing of each coin is accompanied by its description, its transcription and transliteration. Every available source, including several private collections, have been consulted. A brief sketch of Indian history, the Hindustani and Persian alphabet and numerals and a glossary of words provide relevant background information.

PAINTING

Buddhist Paintings : Japanese National Treasures —by Miyahara Ryusen; Tr. by Enami Yasushi and Helene Alt. Tokyo, Kosei Publishing Co., 1981. 127 pp +70 pl. [ISBN 4-333-01039-x].

In the section on "Japanese Buddhist Paintings" Hamada Takashi, the Deputy Director-General of the Tokyo National Museum, has contributed a knowledgeable and thorough outline of the history and trends of Japanese Buddhist painting. Because Japanese Buddhist painting was often a part of Buddhist ritual, there is deep symbolism in many of the pictures in this book. Hamada makes clear this symbolism and provides the modern student of Buddhist art with a reliable guide for understanding the paintings. His more detailed "Commentary", at the end of the book, points out the significance and beauty of the original works which Ryusen copied.

Ishida Mosaku, who followed Ryusen's works for years, provides a brief biography of Ryusen's life and discusses Ryusen's unique style of making Buddhist paintings in "Restored Copies of Buddhist Paintings".

Students of Oriental art, and Japanese art in particular, will find 'Buddhist Paintings' to be refreshing look at Buddhist Paintings, the Japanese style as it evolved through the years, and an opportunity to go back in history to the first unveiling of Buddhist paintings long before the dusty centuries made them National Treasures and robbed us of the chance to see them unspoiled.

Deccani Painting—by Mark Zebrowski. Delhi, Roli Books International, 1983. 296 pp. + 263 pl., Biblio., Append. [ISBN 0-85667-153-3] Rs. 550.

A surprisingly large proportion of the masterpieces of Indian art was produced for the mysterious Sultans of the Deccan, in the plateau region of southern India, during the sixteenth and seventeenth centuries. Little research has been done either on the Deccani kingdoms themselves or on the arts they produced. At least three kingdoms, Bijapur, Golconda and Ahmadnagar, patronized outstanding painting, but because of strong cultural links with the Middle East, especially Safavid Iran, Deccani painting has long been confused with Persian, Turkish or Mughal court art.

Although, since the 1930s, several scholars have published individual Deccani paintings, this book is the first attempt to bring together all the major paintings and to assign them to schools and artists. It reconstructs the great period of art from the late sixteenth century until the 1680s when the Mughals conquered the Deccan. It also includes eighteenth and nineteenth-century paintings at Hyderabad under the Asafiya dynasty and, finally, Hindu painting at the provincial courts of the Hindu rajas and Muslim nawabs, tributaries of Hyderabad.

Garhwal Painting—by Mukandi Lal; Rev. Edn. New Delhi, Publication Division, 1982. 120 pp., Biblio., pl. Rs. 150.

The expanding influence of Rajput Painting during the three centuries ending the nineteenth, was felt possibly more than anywhere else in the Pahari or hill areas of northern India. The term "Pahari" encompasses the entire submountain region from Jammu to Garhwal.

Described as a reaction to assimilation, improvement and culmination of Mughal art, the Garhwal School of Painting emerged from the mutation process the richer by developing docorative detail. Though now extinct, the School earned a distinctiveness of style through the work of masters like Mola Ram.

The art concepts of later decades have left undimmed, in their freshness and lyricism, the line and colour of these early paintings.

Maratha Murals : Late Medieval Painting of the Deccan, 1650-1850 A.D.—by Kamal Chavan. Delhi, B.R. Publishing Corporation, 1983. x + 122 pp. + xxvi pl. Rs. 175.

The book is about the late medieval mural paintings of the Deccan. The author has organized her study into three parts. In the first part she discusses the political and cultural conditions of Maharashtra, the tradition of wall-painting of Maharashtra during five centuries from 1200 to 1700 A.D. and that of the neighbouring region. As these paintings flourished under the patronage of kings and princes she also discusses the patrons with whose help those murals were executed. The first part is therefore mainly introductory. The second part deals with detailed information about murals surveyed by the author from forty-two edifices. An analysis of the salient features, composition, colour-scheme, and other technical aspects—has been undertaken in the third part. Having done this the author then compares these murals with those from other centres, and comes to the conclusion that the Marathas developed a school of mural paintings which was distinctly different from the medieval murals of other places.

A candid analysis, 'Maratha Mural' is not only a scholarly book but a work of a discerning art critic.

Mughal Paintings : The School of Jahangir—by C. Stanley Clarke. New Delhi, Cosmo Publications, 1983 (Reprinted). 4 + 34 pl. + 34 pl. Rs. 165.

The original title of this book was "Indian Drawings" being thirty Mughal Paintings of the School of Jahangir (17th Century) and four panels of calligraphy in the Wantage/Bequest, which was published in 1922. This is the first Cosmo print released in 1983. Though the original paintings are great examples of requisite Indian Art with their lovely glamours and the pictures of birds and beasts in the borders, yet much of its beauty has been lost because here they are only in black and white, and the black too is not so black as it should have been. The reproduction has reduced the value of the drawings. Binding of the book is however good. Lovers of painting will find it useful.

Place Apart : Painting in Kutch, 1720-1820—by B.N. Goswamy and A.L. Dallapiccola. Delhi, Oxford University Press. 1983. x + 95 + 37 pl., Biblio., Catalogue. Rs. 400.

The important body of work produced in the western Indian state of Kutch between the eighteenth and early nineteenth centuries reveals in the most dramatic fashion the direct impact of western conventions of art, in both subject matter and treatment.

The exact replicas of oil portraits, of engravings depicting river side scenes, a terraced garden, or great buildings about a square (subjects entirely new to the painter in the Indian tradition) displayed the technical virtuosity of the painter in portraying western and unknown modes of activity.

The most important aspect of this cultural impact is the new vision it created for the painter : new ways of seeing and reacting to the landscape and buildings amongst which he lived. This school of painting makes clear that the painters in Kutch responded far more creatively to startlingly different western conventions of perspective, use of colour, of visual depth, of subject, than many painters in India (who created what is popularly known as the Company School) were fortunate enough to do.

As the authors point out in their detailed and authoritative introduction, we can as yet merely speculate on the identity of these painters, and the kind of work that was done in Kutch earlier; but they have provided an invaluable historical and cultural background which provides the perspective for a true appreciation of these glorious paintings.

Prehistoric Indian Rock Paintings—by Erwin Newmayer. Delhi, Oxford University Press, 1983. 158 pp + 17 pl., Biblio. Rs. 280.

Indian rock paintings of the Chalcolithic and Mesolithic epochs are a much-neglected field of

art history. The author, who has intimate knowledge of the excavations in Bhimberka, Central India—and has visited rock-painting sites from Ladakh to Kerala—tackles issues such as the dating of these paintings, probable significance to their authors, and the clues they provide to the social and religious organization of the people who did them. He traces in addition, the continuity of style of these paintings with those of the historic epoch. The field is vast and comparatively unknown but, as the splendid illustrations show, rich in potential areas of research.

Punjab Paintings : Study in Art and Culture—by R.P. Srivastava. New Delhi, Abhinav Publications, 1983. xxii+112 pp.+140 pl., Biblio., Append. [ISBN 0-391-02560-0]. Rs. 400.

'Painting in Punjab' is a doctoral thesis approved by Meerut University, Meerut (India). It is a first comprehensive survey of visual arts (miniature painting, illustrated manuscripts and mural painting) which flourished in the land of Five Rivers governed by the Lion of Punjab, Maharaja Ranjit Singh (1780-1839) as also the area reigned by East Punjab Rajas known as rulers of Cis-Sutlej i.e. Malwa states; Maharaja Narinder Singh (1845-1862) being the prominent among the patrons of art and learning whose contribution excelled all in this respect. The present study covers miniatures, illuminated manuscripts as well as the mural painting done in both the areas of Punjab thus discovering and establishing for the first time a definitive movement of visual arts which existed in Punjab of nineteenth century.

This brings to the attention of scholarly world a rich style of painting known as 'Punjab Painting' hitherto unknown just like other Indian schools of painting viz Mughal, Rajput, Pahari painting with all the salient features of any art movement inherent in it. Special feature of the book lies in the fact that it sheds light on the social life of the painters who made creative and beautiful environment—royal and private both—but thus far remained in oblivion. Simultaneously it seeks to trace the presence of famous artists in both regions and their family genealogies which help us to track down the movement of art from one princely centre to another.

One such family was Chughtai family which came from Herat (Persia) and was responsible for significant contribution to creative arts of Punjab specially during the life time of Maharaja Ranjit Singh in the capital town of Lahore.

Unique feature of the book is that it offers to the reader an opportunity to see the flowering of Vaishnavite art in the courts of tolerant Sikh rulers of both trans-Sutlej as well as Cis-Sutlej areas of Punjab.

Views of Medieval Bhutan : The Diary and Drawings of Samuel Davis, 1783—by Michael Aris. New Delhi, Roli International, 1982. 124 pp., Biblio., Append., pl. Rs. 195.

Davis (1760-1819), a highly accomplished amateur, was the first foreign artist to paint in the Himalayas and the only one of distinction ever to work in Bhutan. Although he remains an obscure figure he belongs to a recognizable eighteenth-century type, the 'Gentleman Amateur of Science'. After the mission of 1783 he became a scholar administrator, an authority on Indian astronomy, and a friend and collaborator of the brilliant lawyer and orientalist Sir William Jones. Drawing, however, always remained his 'most favourite amusement'. He died a Director of the East India Company and a Fellow of the Royal Society.

The plates are arranged according to the progress of the 1783 mission, leading from the Himalayan foothills above the plains of Bengal through tortuous ravines up to the old winter capital at Punakha. Several engravings by the artist's close friend, the incomparable William Daniell, are included, and all the plates are accompanied by descriptive passages selected from the literature of the period. Part of Davis's fascinating Bhutan journal has been edited to complement his paintings.

Yao Ceremonial Paintings—by Jacques Lemoine. Bangkok, White Lotus Co. Ltd., 1982. 168 pp.+297 pl., Biblio. [ISBN 974-8495-01-9].

This book is about a very rare art tradition which has remained virtually unknown in the West until recent years. It has been kept in seclusion for centuries by one of the most fascinating of the many hill tribes who inhabit South China, North Vietnam, Laos and Northern Thailand. They are the Mien branch of the Yao tribal family.

The popular art tradition described here stems from Chinese Taoist Religious art of which lit

is as yet known to the outside world. The Yao have been adherents to a Southern School of Chinese Taoism for several centuries. This has made them unique representatives of an ancient Taoist trend which is barely, if at all, manifested in the various paintings and despite the fact that it has been written for the lay reader, this book cannot fail to be of interest to historians of both art and religion.

PERIODICALS

संकाय पत्रिका : श्रवण विद्या—सं० गोकुल चन्द्र जैन। भाग-१। वाराणसी, सम्पूर्णानन्द संस्कृत विश्वविद्यालय, १९८३। १३+३७९ पृ०। रु० ३२।

संकाय पत्रिका के इस अंक में संस्कृत, पालि और प्राकृत के छह लघु ग्रंथ प्रथम बार भारत की देवनागरी लिपि में प्रस्तुत किये गये हैं। हिन्दी और अंग्रेजी भाषा में तीन शोध निबंधों और एक विश्वविद्यालय अनुसंधान कार्यों का सर्वेक्षण भी सम्मिलित किया गया है। भारत के विभिन्न विश्वविद्यालयों में हो रहे अनुसंधान कार्यों की जानकारी इसमें दी गई है।

PHILOSOPHY

अध्यात्म योग—ले० कृष्णानन्द एवं गोविन्दानन्द। अमृतसर, सन्तराम पुस्तकालय-ट्रस्ट, १९६०। ड+५६० पृ०। रु० ३।

इसमें अध्यात्म रोगों को दूर करने के लिये अपूर्व योगों (नुसखों) का संग्रह है। इसमें सात अध्याय हैं। प्रथम अध्याय में समस्त प्राणियों का अभिलषित क्या है? यह दिखलाया गया है। द्वितीय अध्याय में उस अभिलषित (पुरुषार्थ) के साधन (कर्म, भक्ति और ज्ञान) निरुपित हैं। तृतीय अध्याय में तीनों साधनों का सुंदर समन्वय किया गया है। चतुर्थ पंचम और षष्ठ में उक्त तीनों साधनों (कर्म, भक्ति, और ज्ञान) का क्रमशः विशद वर्णन प्रस्तुत किया गया है। सप्तम अध्याय में समस्त साधनों में उपयुक्त मनो-निरोध की योगदर्शन के आधार पर सरल और सरस चर्चा की गई है।

आशा है पाठकगण अवश्य इससे लाभान्वित होंगे।

Advaitasiddhi—by Madhusudana Sarasvati; with the Commentaries—Gaudabrahmānandi, Vithaleśopādhyāyi, Siddhivyākhyā of Balabhadra, and Critical Summary called Caturaganthi by Ananta Krishna Śāstri; Ed. by N.S. Ananta Krishna Śastri-Vol. I. Delhi, Parimal Publications, 1982. 18+385 pp. (Parimal Sanskrit Series-7). Rs. 95.

It is a work on Vedānta philosophy, by Madhu Sūdana Sarasvatī. In 4 chapters called 'Pariccchedas', the author vindicates non-dualism after vigorously refuting the antagonistic views.

The present book constituting the first volume contains portions of first chapter. The subject matter discussed here is 'Mithyātvam'. The volume includes the scholarly Sanskrit commentaries Gauḍa Brahmānandī or Laghucandrikā of Brahmānanda, Viṭṭhaleśopādhyāyī on Laghucandrikā by Viṭṭhaleśopādhyāya and Siddhivyākhyā by Balabhadra. The novel feature of the book is the editor's critical summary of the commentaries in Sanskrit, highlighting the import of the text. A scholarly Sanskrit introduction about the author, work and the present edition and subject-index enhance the utility of the volume.

—Dr. L. Kuppuswamy

अद्वैत वेदान्त में तत्त्व और ज्ञान—ले० उर्मिला शर्मा। वाराणसी, छन्दस्वती प्रतिष्ठान, १९७८। ३१+४५६ पृ०। ग्रन्थसूची। रु० ५०।

इस शोधप्रबन्ध में कृति का अत्यधिक विस्तृत विवेचन उपस्थित किया गया है जो सर्वाधिक महत्वपूर्ण पक्ष है। भिन्न-2 मत वालों के द्वारा वृत्तियों के विचारों को बताकर फिर वृत्तियों का विभाजन एवं प्रमा के स्वरूप का प्रतिपादन करके प्रायः जो भी वृत्ति एवं प्रमा के विषय में आवश्यक होता है वह सब उपस्थित किया गया है। इस शोधप्रबन्ध के माध्यम से पाठकों में अद्वैत आत्मज्ञान की प्रतिष्ठापना होगी एवं नैष्कर्म्य-भाव की प्राप्ति होगी जिससे परम शान्ति का अनुभव होगा।

अनुभवामृतः श्री ज्ञानेश्वर दर्शन——ले० ज्ञानेश्वर; टीका० प्रभाकर सदाशिव पंडित । वाराणसी, हिन्दी साहित्य कुटीर, १९८० । १३+२०८ पृ० । रु० १६ ।

अध्यात्म विद्या का रूप दिखाने वाले और चैतन्य का दीप प्रज्वलित करने वाले ज्ञानदेव की 'ज्ञानेश्वरी' एवं स्वतंत्र दर्शन-ग्रंथ 'अनुभवामृत' अध्यात्म के क्षेत्र में अद्वितीय माना जाता है ।

शिवशक्ति का एकत्व विस्तारपूर्वक सिद्ध करने के पश्चात् ज्ञानदेव इस प्रश्न पर पहुंचते हैं कि 'जगत का स्वरूप क्या है ? क्या यह वास्तव है ? क्या आभास-मात्र है ? क्या यह माया निर्मित है ? अपने निर्माता से इसका क्या संबंध है ? क्या इसका निरास करना आवश्यक है ? क्या यह वस्तुस्थिति होने से इसका निरास होना कल्पना से परे है ?'

ज्ञानदेव ने इन कई शंकाओं का निरसन कर इस जगत को उपरिवर्णित देव-देवी का अपत्य बताया है । अपने इस महनीय सिद्धान्त को सूत्ररूपेण गूंथा है अनुभवामृत की प्रथम ओवी में ।

आशा है वेदान्त वन में विचरण करनेवाले वीत-रागों के लिये इस ग्रंथ का मनन चिंतन लाभदायी होगा ।

अनुभूति——ले० धर्मानन्द सरस्वती; सं० रामजीवन चौधरी । हरिद्वार, परमार्थ आश्रम, १९८० । १०९ पृ० । रु० ३.५० ।

इसमें गीता पर दिये हुये अत्यंत सारगर्भित प्रवचनों के सारांश का संकलन है । इसमें गीता के विभिन्न स्वरूप, उसके विविध पक्ष, उनकी सुगम, सरल स्निग्ध शैली में अनायास उभर कर सामने आये हैं ।

पूज्य स्वामी जी ने गीता की विवेचना करते हुये जीवन की ही व्याख्या कर दी है। उनके प्रवचनों में संतुलित व्यवहारिक जीवन की कुंजी उपलब्ध होती है । कोई भी व्यक्ति उनके द्वारा प्रतिपादित सिद्धांतों का पालन करके अपने जीवन को सार्थक और सफल बना सकता है । आशा है पाठकगण इससे अवश्य लाभान्वित होंगे ।

अष्टावक्रगीता (भाषा टीका एवं विस्तृत व्याख्या सहित)——सं० चमनलाल गौतम । बरेली, संस्कृति संस्थान, १९८३ । २३६ पृ० । रु० ४.५० ।

आत्मज्ञान पर जितने भी ग्रंथों की रचना हुई है, उनमें से 'अष्टावक्र गीता' को सर्वश्रेष्ठ कह सकते हैं । अल्प आयु में आठ स्थानों से विकृत शरीर वाले अष्टावक्र का ज॰॰क जैसे ज्ञानी को शास्त्रार्थ में पराजित करना और जनक का शिष्यत्व ग्रहण करके परम श्रद्धा से उपदेश सुनना एक अनहोनी और आश्चर्यजनक घटना है ।

आत्मज्ञान संबंधी जनक की शंकाओं का समाधान और अनुभूतियों का संग्रह इसमें है । वास्तव में यह ग्रंथ नहीं प्रकाश है, प्रकाश नहीं, प्रकाश पुंज है जिसके साथ हजारों ज्योतियां जुड़ी हुई हैं । इसकी एक ज्योति की एक भी किरण किसी भी जीवात्मा पर पड़ जाये तो उसे शांति और महाशांति की उपलब्धि हो जाये ।

जीवन के समग्र रूपांतरण में गुरू तुल्य और आत्मज्ञान की अनुभूतियों से ओत-प्रोत यह पुस्तक युगों-2 तक अज्ञानान्धकार में भटकते प्राणियों के लिये प्रकाश स्तम्भ का काम करती रहेगी, ऐसा विश्वास है ।

अष्टावक्र गीता (भाषा-टीका एवं विस्तृत व्याख्या सहित)——सं० चमनलाल गौतम । बरेली, संस्कृति संस्थान, १९८३ । २३६ पृ० । रु०७.५० ।

आत्मज्ञान पर जितने भी ग्रंथों की रचना हुई है, उनमें से 'अष्टावक्र गीता' को सर्वश्रेष्ठ कह सकते हैं । यही कारण है कि विज्ञजनों द्वारा इसे केवल गीता ही नहीं, महागीता की संज्ञा दी जाती है ।

आत्मज्ञान संबंधी जनक की शंकाओं का समाधान और अनुभूतियों का संग्रह इसमें है । वास्तव में यह एक ग्रंथ नहीं, एक प्रकाश पुंज है जिसके साथ हजारों ज्योतियां जुड़ी हुई हैं । तत्वज्ञान के इस समुद्र की एक बूंद से भी जिसका अभिसिंचन हो गया, वह दुखों के पार हो जाता है ।

जीवन के समग्र रूपान्तरण में गुरू तुल्य और-आत्मज्ञान की अनुभूतियों से ओत-प्रोत यह पुस्तक

युगों-2 तक अज्ञानान्धकार में भटकते प्राणियों के लिये प्रकाश स्तम्भ का काम करती रहेगी, ऐसा विश्वास है।

Bhagavad Gītā with Sanskrit Text, English Translation and Commentary—by Swami Gurudasananda. Thanjavur, Swami Gurudasananda. 1983. xiv+319 pp. Rs. 16.

The Gita systematically explains how to accomplish this task, how to live and act in the world and yet be free from the bondage of action. In the Gita we find a superb exposition of the discipline adopting which man can pass beyond all dualities to a state of spiritual perfection, non-attachment and self-masterly-superb because it is thoroughly practical and scientific and does not breathe of abstraction divorced from life and its obligations. The message has the capacity to release us from strife and internal discord and put us on the quest for the best and the fullest life that is open to man.

This is a book to be read, reflected upon and meditated and not one to be casually studied and put aside. Readers will find it beneficial to keep this holy book always with them as a lifetime companion and spiritual guide. They will then rule with life as masters in freedom, besides inheriting Bliss Eternal and Life Everlasting.

Bhagavat Gītā (with Sanskrit Text, English Transliteration etc.)—Ed. by A. Kuppuswami. Varanasi, Chaukhambha Orientalia, 1983. (Chaukhambha Oriental Research Studies-11). Rs. 75.

Here is another edition of the Bhagavad Gita with Sanskrit Text, English Transliteration, General Meaning of each verse and commentary in English containing essence of the Sanskrit commentaries of Sri Sankara, Sri Ramanujacarya, Sri Madhvacarya, Sri Sridhara and Sri Raghavendra Swami. It is a scholarly work, but not very imaginative, because no new beauty has been added to the Holy Gita, which makes people fly on the wings of imagination. The author seems to be a very serious person and he has kept the book very serious.

Even the printers have maintained its seriousness, because they have not produced any dustcover and have simply affixed an ordinary chit on the otherwise well-bound volume, declaring its title and the price. The book is good but it does not give the desired look to be called attractive. There are errors in printing of the original text in Sanskrit also.

Recommended for those who are in search of a scholarly book; another authentic edition of the Bhagavad Gita, the song celestial.

Bhagavad Gita : The Divine Song from Kurukshetra —Tr. by R.K. Pandhi. Chandigarh, R.K. Pandhi & Sons, 1982. 86. pp. Rs. 10.

"I find solace in Bhagavad Gita. I must confess that when doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to Bhagavad Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies and if they have not left any visible and indelible effect on me, I owe it to the teachings of Bhagavad Gita." —Mahatma Gandhi.

Bhagavadgita as a Philosophy of God-Realisation Being a Clue Through the Labyrinth of Modern Interpretations—by R.D. Ranade. Bombay, Bharatiya Vidya Bhavan, 1982. vii+287 pp. (Bhavan's Book University. Ed. by R.K. Diwakar and S. Ramakrishnan-126). Rs. 35.

In 1959, the Nagpur University published all these lectures in a single book with the title The Bhagavadgita as a Philosophy of God-realisation. Like Dr. Ranade's monumental work, 'A Construction Survey of Upanisadic Philosophy, this work on Bhagavadgita was also very well received and acclaimed by scholars as making a valuable contribution to the understanding of the Gita. As the sub-title has it, these lectures provide a 'clue' to get at the heart of the religio-philosophical classic 'through labyrinth of modern interpretations.'

Bhagavad Gītānuvāda : A Study in Transcultural Translation—by Winand Callewaert and Shilanand Hemraj. Ranchi, Satya Bharati Publications 1983. xvi+399 pp., Biblio. Rs. 120.

The Gita contains a message which is inexhaustible in its meanings for all centuries and cultures; it is not a "neutral" text but one which plays a significant role in India's religious life and philosophical schools as well as in the practical life of the average person.

The translator has to build a bridge between two contextual situations; he has to understand fully the original setting and grasp the message as it was worded then and there; at the same time he has to return to his own interpretative situation in order to re-incarnate the message for himself and for his contemporaries.

The authors have tried to illustrate this theory of scientific translation, looking at the numerous translations and commentaries in more than 70 languages of the world.

Notwithstanding the popularity of the Gita in India and abroad, no scientific and detailed survey has been made of the existing translations. Such a survey is not only interesting in order to make a proper assessment of the impact of the Gita on literature and on ethics, it is also a model tool for the transcultural translator.

भामती: एक अध्ययन (वेदान्त दर्शन के सन्दर्भ में वाचस्पति मिश्र का मूल्यांकन)—ले० ईश्वर सिंह। रोहतक, मंथन पब्लिकेशन्स, १९८३। ढ+२८८ पृ०। ग्रन्थसूची। रु० ९५।

प्रस्तुत शोधात्मक अध्ययन पांच उन्मेषों में विभक्त है। परिचयात्मक प्रथम उन्मेष में वाचस्पति मिश्र के व्यक्तित्व एवं कृतित्व का परिचय दिया गया है। 'प्राक्-प्रवाह' नामक द्वितीय उन्मेष में वाचस्पति से पूर्व के वेदान्त पर एक विहंगम दृष्टि डालते हुये इस बात को जानने का प्रयास किया गया है कि उस समय वाचस्पति जैसे प्रबुद्ध मनीषी एवं 'भामती' जैसी प्रौढ़ रचना की आवश्यकता क्यों थी। 'भामती की आभा' नामक तृतीय उन्मेष में भामतीकार की दार्शनिक एवं व्याख्यात्मक विशेषताओं को भी उभारने का प्रयास किया गया है। 'आलोचना-भंगिमा' नामक उन्मेष के पूर्वभाग में एक आलोचक के रूप में आचार्य वाचस्पति मिश्र की देन को उजागर करने का तथा उत्तर भाग में परवर्ती वेदान्ताचार्यों द्वारा की गई इन विशिष्ट सिद्धांतों तथा व्याख्यानों की आलोचनाओं को समीक्षा-रहित प्रस्तुत करने का यत्न किया गया है। 'प्रचय-गमन' नामक पंचम उन्मेष में परवर्ती वेदान्तसाहित्य पर वाचस्पति के प्रभाव-विस्तार के प्रसंग में 'भामती' की व्याख्याओं, उपव्याख्याओं पर प्रकाश डालने के साथ-साथ शांकरभाष्य की (वाचस्पति-परवर्ती) अन्य व्याख्याओं के ऐसे स्थलों को सामने लाने का प्रयास किया गया है जो 'भामती' के वैचारिक अथवा भाषिक गठन से प्रभावित है। इसी क्रम में वेदान्त के परवर्ती प्रकरण-ग्रंथों पर भी वाचस्पति मिश्र के प्रभाव का सर्वेक्षण प्रस्तुत करने का प्रयास किया गया है।

भारतीय चिन्तन की परम्परा में नवीन सम्भावनायें—सं० राधेश्याम द्विवेदी। भाग-१। वाराणसी, सम्पूर्णानन्द संस्कृत विश्वविद्यालय, १९८१। ऊ+ट+३६० पृ० (परिसंवाद)। रु० २३।

प्रस्तुत पुस्तक में कुछ नये विचार प्रस्तुत करने का प्रयत्न किया गया है। तुलनात्मकधर्म दर्शन विभाग ने जो समय-समय पर गोष्ठियां आयोजित की हैं, उनमें से तीन इस भाग में प्रकाशित हैं। यहां पर विचारों को नया आयाम देने के लिये दर्शनों का नया वर्गीकरण कैसे किया जाये? इस पर बल दिया गया है।

संस्कृत-साहित्य में सूक्तियां बहुत हैं और पंडितगण उनका उद्धरण बहुत देते हैं, पर वे नैतिक उद्धरण कितने क्रियान्वित हो सकते हैं, इसके लिये गांधी जी के बहाने सत्य, अहिंसा के प्रयोग का विश्लेषण किया गया है। इसमें परंपरागत मूल्यों को जीवन में उतारने का विवरण है।

Brahmasūtra Śānkara Bhāshya with the Commentaries Bhāmati, Kalpataru and Parimala and with Index etc.—Ed. by Ananta Krishna Sāstri and Vasudeva Laxmaṇ Shāstri Paṇsikar. Varanasi, Krishnadas Academy, 1982. 59+1034 pp. (Krishnadas Sanskrit Series-25). Rs. 175.

ब्रह्मसूत्र में चार अध्याय हैं और प्रत्येक अध्याय में चार पाद हैं। प्रथमाध्याय का नाम समन्वयाध्याय है जिसमें समग्र वेदान्तवाक्यों का साक्षात् अथवा परंपरा से प्रत्यगभिन्न अद्वितीय ब्रह्म में तात्पर्य से समन्वय दिखलाया गया है। इस अध्याय के प्रथम पाद के प्रथम चार सूत्र विषयदृष्टि से नितांत महत्वपूर्ण हैं। ये चतुःसूत्री नाम से प्रसिद्ध हैं। द्वितीय अध्याय

का नाम अविरोधाध्याय है, जिसमें स्मृति और तर्कादि से संभावित विरोधों का परिहार कर ब्रह्म में अविरोध दिखलाया गया है। प्रथम दोनों पादों में भगवान् बादरायण मुनि और भगवान् आचार्य शंकर ने जिन व्यापक तथा अकाट्य युक्तियों से प्रतिपक्षियों के सिद्धांत की जैसी मार्मिक समीक्षा की है वह विद्वानों के आदर का विषय है। तृतीयाध्याय का नाम साधनाध्याय है, जिसमें वेदसम्मत सर्व साधनों का विचार है। इसमें जीव के परलोकगमन द्वारा वैराग्य का निरूपण, 'तत्', 'त्वम्' पदार्थ, परिशोधन, निर्गुणब्रह्म में भिन्न-भिन्न शाखाओं में पठित पुनरुक्त पदों का उपसंहार है। प्रसंगतः सगुणविद्या में शाखान्तरीय गुणों का उपसंहार और अनुपसंहार निरूपित है और निर्गुण ब्रह्म विद्या में बहिरंग साधन-यज्ञ, दानादि, आश्रम कर्म और अन्तरंग साधन, शम, दम, निदिध्यासन आदि का निरूपण है। चतुर्थाध्याय फलाध्याय में सगुण और निर्गुण विद्या के फलविशेष का सांगोपांग निरूपण तथा जीवन मुक्ति, विदेहमुक्ति, जीव की उत्क्रांति, पितृयाण, देवयान मार्ग और सगुण ब्रह्म की उपासना के फलों में तारतम्य-विषयक विचार हैं।

Brahmasūtraśāṅkarabhāṣyam—by Śankarācārya, Ed. by Śri Satyānanda Sarasvati together with Hindi translation and Hindi commentary Satyānandī Dipikā. 4th Edn. Varanasi, Translator 884 pp. (Satyanand Granthamala-1). Rs. 45.

The fundamental doctrines of the Vedānta system are based on the Brahmasutras. This text No. One of the series contains Brahmasutras, Śānkarabhāsya as well as Hindi translation and Hindi commentary. It is divided into 191 sections (adhikaraṇas) and 555 sutras. Again, the book is divided into four chapters, each chapter consists of four pādas, each pāda dealing with the essential factors of the Vedāntic school of philosophy. Chapter I, Samanvaya, proves the nature of the Brahma. Chapter II, Avirodha, refutes the views of other schools of thought. Chapter III, Sādhana, deals with the means of mokṣa. Chapter IV, Phala, states the result achieved by these means. Brahma-sutra has many commentaries such as, Śaṅkara's Śārīrakabhāṣya, Bhāskara's Bhāskarabhāṣya, Ramānuja's Śrībhāṣya, Ballabhas Aṇubhāṣya, Madhva's Pūrṇaprajñabhāṣya, Nimbārka's Vedānta-pārijāta, Śrī Kaṇṭha's Śaivabhāṣya, Śrīpati's Śrīkarabhāṣya, Vijñānabhikṣu's Vijñānāmṛta and Baladeva's Govindabhāṣya. Among the commentaries, Śaṇkara's is very authentic and scholastic.

The edition contains 'Satyānandī dīpikā' in Hindi by the editor himself which elucidates the text in an elaborate and explicit way. Besides, the book contains index of sūtras arranged alphabetically.

—Bijanbandhu Samajdar.

Buddhist Concepts : Old and New—Ed. by Buddhadasa P. Kirthisinghe. Delhi. Sri Satguru Publications (India) 1983. viii + 221 pp. (Bibliotheca Indo-Buddhica-9). Rs. 85.

"Buddhism is not merely a Religion; it is also a whole civilisation with its historical background, its literature, art and philosophy, its institutions, social, political and educational, and its code of ethical conduct".

In this book are selected Essays and Talks of four stalwarts in the fields of Buddhistic Studies from different parts of the world—Japan, Ceylon and America.

True to its name the book gives the old and new concepts of Buddhism right from the Fountain Head, the Great Enlightened One of the Sakya Clan down to the hundreds of thinkers who have shed light on his views in their elaborate theses whether in Sanskrit, Pali or other languages.

In the course of the last 2,500 years Buddhism has captured the hearts and the brains of people outside India—the place of its origin. Of course the impact of Buddhistic concepts on Indian Philosophy is unique. No system of philosophy in India, too, forgets the tenets of Buddhism in its polemical literature.

Buddhiyoga of the Gitā and other Essays—by Sri Anirvan. New Delhi, Biblia Impese Private Limited, 1983. xvi + 192 pp., Gloss. Rs. 70.

The present volume contains nine essays, the first on Buddhiyoga being the most considerable. In these essays, Shri Anirvan covers a wide area and touches upon most of the salient points of Hindu spirituality, directly and indirectly. He roams through the vast territory of Hindu philosophical

and theosophical thought with ease and familiarity. He combines scholarship with sadhana supported by an intellect which is analytic as well as synthetic.

Beginning with the Ṛgveda, Shri Anirvan shows how for every Vedic concept or image there is a Puranic or Tantric equivalent, how the same truths are found in Buddhism, and how they are celebrated by medieval saints. He shows inner links in the truths of different spiritual traditions and sadhanas and relates them to the deeper life of the soul.

India would rise through the rise of the great Hindu culture and the soul of Hinduism is the life of the spirit. Shri Anirvan has shown the unity and profundity of this culture and, to that extent, has become a leader of the Hindu renaissance. He has shown the catholicity and universality of this culture and how this culture alone can be the true religion of a future, awakened humanity. According to him 'science, logic, democracy are all tending towards the spiritual, democratic movements', and when 'man has learned to be spiritually free from all dogmas...then the Vedic spirit will draw upon him making the heaven and the earth one.'

Compendium of the Raja Yoga Philosophy Comprising the Principal Treatises of Shrimat Shankaracharya and other renowned authors—by Rajaram Tookaram. New Delhi, Golden Publication Services, 1983 (Reprinted). 161 pp. Rs. 55.

It is in the hope of bringing before aspirants to spiritual knowledge, both in the East and the West, particularly before those who do not know Sanskrit, the theory of the Higher Self and the mode of its realization that the book is published. It contains English translations of a few celebrated treatises on the subject :—

Sankaracharya's Aparokshanubhuti (Direct cognition of the Unity of Jiva and Brahma); Sankaracharya's Atmanatma Viveka, setting forth the scope and pupose of the Vedanta philosophy; Shri Vakyasudha, teaching the annihilation of egoism to realize the Universal Atma; Vedanta Sara of Sadanand Swami giving a short resume of the Vedanta philosophy; Sankaracharya's Crest Jewel of wisdom; and Charpat Panjari.

Concept of Man in Rabindranath Tegore & Sarvepalli Radhakrishnan—by V. Narayan Karan Reddy. Bangalore, IBH Prakashan, 1973. x +234 pp., Append. Rs. 30.

A concept is not always metaphysical; it is the 'wholeness' and represents an 'entirety' of the being. It also signifies the future ideal conceived and a general notion visualized about a particular individual or individuals. The meaning of man, the purpose of man and above all the future of man, etc. are immensely significant.

The Concept of Man envisages the study of man as man. An adequate view of man will solve many contradictions in life. A comparative evaluation of the concept of man with reference to his nature, universe and ideals may give a new impetus to the mutual appreciation of world-cultures in modern times. The present study is mainly meant to promote faith in the basic goodness of man by knowing him fully well instead of blindly following his actions and movements.

There is need for a comparative study of the concept of man as formulated by Tagore and Radhakrishnan. Dr. Narayan Karan Reddy has undertaken this task in the present work. His treatment of the problem is both comprehensive and analytic. His book will be a valuable addition to the growing literature on Tagore and Radhakrishnan.

Concept of Pancaśila in Indian Thought—by Kamla Jain. Varanasi, P.V. Research Institute, 1983. 14 +274 pp., Biblio. (Parshvanath Vidyashram Series. Ed. by Sagarmal Jain-27). Rs. 50.

The 'Concept of Pancasila in Indian Thought' by Dr. (Miss) Kamala Jain is an important contribution in the field of ethical philosophy. One hardly comes across any single treatise dealing with this concept comprehensively and making a comparative study of the relevant materials in Buddhist and Jaina literature. One can congratulate the author for her systematic study of the five silas and vratas, the basics of Buddhism and Jainism respectively.

In Buddhism sila (right conduct) is the first step towards attaining the nibbana. In fact, a Buddhist is one who has taken the five silas and

tri-saranas (three refuges, viz. Buddha, Dhamma and Sangha). And it is through this sila (right conduct) that the mind obtains concentration (samadhi) which leads to wisdom (prajna) in the form of moksa, call it nibbana if you are a Theravadin, and bodhi if you are a Mahayanist. The author rightly remarks that the spiritual happiness flowing from good conduct is the final goal of life and nothing is superior to it.

As regards the first sila it may be noted that the word ahimsa is not very much in vogue in Buddhism. The Buddhist synonymous term is avihimsa. But it must be admitted that Jainism has far surpassed Buddhism in the conception of the ideal of non-violence in its various aspects.

Contemporary Indian Philosophy—by Rama Shankar Srivastava. 2nd Edn. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xv + 398pp., Biblio. Rs. 120.

It opens a window to the recent Indian metaphysics, values and religious thoughts. It offers a vision of the scene in which many mediaeval synthesis are broken, and new structures of philosophical edifices are built.

The modern Indian Philosophical systems cover a wide field of knowledge. They cover ethical, metaphysical, sociological, humanistic, absolutic-theistic and religious aspects. They identify religion and philosophy, absolute and God and spirit and matter. Their philosophy is integral, comprehensive and many-sided. The vital problems on which the contemporary philosophers have pondered are the grades of intuitive consciousness, the involution of God in the world, the divinisation of natur into Super-nature cosmic salvation and Yoga and the transformation of man into Superman.

Their theories and solutions have been presented in a lucid, succinct and connected manner in this monograph. The author aims at constructive exposition. Efforts have been made to open and unfold the complex compositions of thought and to show the directions on which the Indian philosophy may develop in future. The synthesis of contemporary Indian systems invovles many tendencies, and they will possibly break and give way to newer patterns of thought and metaphysics. The persual of this book may enable one to peep into future forms of Indian Thought.

Critical History of Modern Philosophy. 2 Parts in 1—by Y. Masih. Delhi, Motilal Banarsidass, 1983 (Reprinted). Part I : Bacon to Kant; Part II: Hegel & Bradley. xvi + 471 pp. Rs. 100 (Cloth), Rs. 75 (Paper).

Here is a critical and comparative account of the major contributions of eight modern thinkers. To this exposition the idealism of Hegel and Bradley has been introduced. Recent discussions concerning Hume, Kant, Hegel and Bradley have also been incorporated. Whilst giving fully an analytic account of topics, the author maintains that philosophy is a holistic enterprise of man, as we find it in Spinoza, Kant, Hegel and Bradley.

The book is the outcome of the author's long teaching experience in the University of Magadh. It has turned out to be a reliable and useful book to the students of the subject throughout India. This thoroughly revised and enlarged edition will prove to be all the more serviceable in general.

दर्शनमाला: The Darśanamālā of Sri Narayana Guru with a Short Biography, Advaita Philosophy and Religion of the Guru—by R. Karunakaran. Quilon, Sri Sankara Sanskrit Vidyapeetham, 1983. xii +160 pp., Biblio, Works of Sri Narayana Guru, Abbrev. (Sri Sankara Sanskrit Vidyapeetham Publication Series-3). Rs. 90.

The Darśanamālā of Sri Narayana Guru is a monumental work on Advaita philosophy and Religion in simple language embodying the spirit of the commentaries of Sri Sankara, Yoga of Patanjali and Bhakti cult of Advaita. The present volume is the first attempt to introduce to the modern world with a short Biography, Philosophy and Religion of the Great teacher.

The Guru explains beautifully in the text all the Advaitic aspects and the effective means for the attainment of extraordinary powers and liberation. He employs new and practical devices which are striking and interesting besides the direct and indirect methods of the Vedanta.

The work is unique for the profound wisdom it displays, the sublime philosophy of Advaita it expounds, the incisive analysis it conducts into the human personalities and experiences in all their aspects. Advaita Darśanam of the preceptor is a proper method to understand the real message of "One Caste, One Religion, One God to teh humanity" of Sri Narayana Guru.

Dattatreya : The Way and the Goal—by Jaya Chamarajendra Wadiyar. Delhi, Motilal Banarsidass, 1982. xv+284 pp., Append. [ISBN 0-900306-94-7]. Rs. 140.

In this book, the author gives English translations with his own commentary, of Jivanmukta Gita and Avadhuta Gita traditionally attributed to the sage Dattatreya. These treatises expound the Advaita Vedanta philosophy, which offers the basis for a sympathetic understanding among different religions. The representation of Dattatreya as a being with three faces indicates the fundamental oneness of the three gods—Brahma, Visnu and Siva—eka eva tridha smrtah, one only but conceived as threefold. The works here brought together speak of the spirit behind all religions independent of the restrictions of dogma. Since this experience of reality cannot be adequately described, we must be gentle with the different versions of the experience. Spiritual humility should be our attitude and not dogmatic pride or intolerance. The forms we worship are the splintered images of the Divine Reality. This Synthetic Vision which is the characteristic of Hindu thought from its beginnings in the Veda has in it the healing of the divisions among religions today.

दत्तात्रेय-योगशास्त्र—सं० ब्रह्ममित्र अवस्थी। दिल्ली, स्वामी केशवानन्द योग संस्थान, १९८२। ५५ पृ०।

यह ग्रंथ योगियों की परंपरा में प्रचलित एक प्राचीन ग्रंथ है। इसमें राजयोग की साधना का राजमार्ग प्रतिपादित हुआ है।

योग विषयक प्राय: सभी ग्रंथों के अनुसार प्रस्तुत ग्रंथ में भी शरीर में विद्यमान विविध नाड़ियों के वाचक शब्दों का यथास्थान प्रयोग हुआ है, अत: अध्येताओं और साधकों की सुविधा की दृष्टि से बहत्तर हजार नाड़ियों में से प्रमुख चौदह नाड़ियों का संक्षिप्त परिचय जाबालदर्शनोपनिषद् के अनुसार वर्णित है।

विषय-वस्तु की दृष्टि से यह लघु-ग्रंथ योगशास्त्र, योगसाधना के प्रेमीजनों के लिये प्रशस्त राजमार्ग प्रस्तुत करता है। इस ग्रंथ में योगशास्त्र की भूमिका में संस्कृति को श्रोता के रूप में एवं दत्तात्रेय को वक्ता के रूप में निबद्ध किया गया है। इसी आधार पर इस ग्रंथ को दत्तात्रेय-प्रोक्त योगशास्त्र कहा गया है। आशा है इसके प्रचार प्रसार और प्रायोगिक साधना से मानव-मात्र को कल्याण मिल सकेगा।

धर्म शास्त्रों का समाज दर्शन (Social Philosophy of Dharma-śastras)—ले० गीता रानी अग्रवाल। वाराणसी, आदर्श विद्या निकेतन, १९८३। १३+३४४ पृ०। ग्रन्थसूची। रु० ६०।

प्रस्तुत ग्रंथ नव अध्यायों में विभक्त है। प्राक्कथन और उपसंहार भाग पृथक से प्रस्तुत हैं।

ग्रंथ में वर्णनीय विषयों का चयन अत्यंत क्रमिक और व्यवस्थित रूप से किया गया है। जो कुछ कहा गया है सब साधार और सप्रमाण उपलब्ध है। विषय के प्रतिपादन और उपादन में प्रज्ञा और शास्त्र दोनों का उचित उपयोग किया गया है। समाजदर्शन के क्षेत्र में प्राय: सभी सम्भव चिंतकों के विचारों के समावेश से ग्रंथ के कलेवर में व्यापकता आ गई है।

उपसंहार रोचक होने के साथ आवश्यक रचनाओं और अपेक्षित विचारों से संकलित हैं। प्राचीन-अर्वाचीन विचारों के मिश्रण और तुलनात्मक विवेचन से ग्रंथ सौष्ठव और समग्र रूप में संपादित हुआ है। प्रस्तुतिकरण की शैली अपनी नूतनता और मनोरमता से ग्रंथ की गरिमा का निस्संदेह वर्धन करती है।

Early Buddhism and the Bhagavadgītā—by Kashi Nath Upadhyaya. Delhi, Motilal Banarsidass, 1983 (Reprinted). xix +567pp., Biblio. [ISBN 0-89581-630-x]. Rs. 100.

This is a critical and comparative philosophical analysis and assessment of the teachings of Buddha as found in the early stratum of the Pali Canon and those of Lord Kṛṣṇa as embodied in the Bhagavadgītā. It is for the first time that the foundational works of the two most important traditions of Indian thought have been brought together for comparative treatment. The widely prevalent opinion among scholars that Hindu thought did not have any significant contact with

Pali Buddhsim, might perhaps be one of the reasons why no attempt has previously been made to undertake a comparative study of the Bhagavadgītā and early Buddhism. A thorough examination of the question bearing on the chronology and the sources of the Bhagavadgītā and early Buddhism has been made and a conclusion contrary to the prevalent opinion is reached. It is interesting to note how the Bhagavadgītā, while assimilating some of the strikingly peculiar ideas and concepts of early Buddhsim, tries to counteract the growing Buddhist influence of renunciation, atheism and anatta (soullessness) by putting forward an activistic philosophy based on the traditional doctrine of the soul, coupled with a firm faith in God.

It covers the whole of epistemology, metaphysics, and ethics in detail and depth, and bases conclusion throughout on the original texts, making careful examination of and paying due attention to, the commentatorial exegeses and scholarly interpretations. The penetrative analysis and comparative technique have brought to light certain new aspects and features, hithterto merely touched upon or entirely ignored.

Encounter with Transcendence : A Study in Theistic Existentialism—by Lakshmi Saxena. Delhi, GDK Publications, 1983. xx+160 pp., Biblio. Rs. 45.

'Encounter with Transcedence is' an exciting possibility for philosophic reflection. It is not just a matter of theoretical comprehension. It requires an existential leap. Existential philosophers are aware of this requirement and have also the right perspective toward it but they are not in possession of it. Dissatisfied with the excessive reliance on Reason placed by German Idealists, they talk of the socond level of reflection wherein one realizes the inadequacy of Reason and goes beyond it to the roots from which the activites of reason originate.

The author presents with empathy and insight the philosophies of Kierkegaard, Jaspers, Marcel, Bubar, and Berdyaev. She feels that despite being on the right track, they have not taken the final leap which is both illuminating and intensely rewarding. The possibility of thrid reflection cannot be ignored in any philosophy of the future and this has been amply suggested in the present volume.

Essentials of Indian Philosophy—by M. Hiriyanna. London, Unwin Paperbacks, 1978 (Reprinted). 216 pp., Ref., Gloss. [ISBN 0-04-181023-6]. (Mandala Books) Rs. 20.

This book provides both the general reader and student with a concise and easily understood account of Indian philosophy. It begins with early Indian thought, summarises Vedic religion and philosophy and goes on to deal with the great scholastic systems of Indian thought which evolved after the close of the Vedic period. Historical surveys accompany each main division of the subject. The number of Sanskrit terms that appear in the text have been reduced as far as possible but a glossary together with a subject-index are included.

Essentials of Spiritualism propounds broadly Viswa Dharma—by T.B. Basavarajayya. Bangalore, The Author, 1980. xxxii+19+47+39+176+44+168+xxxvi pl. Rs. 45.

The present epistle on "Essentials of Spiritualism" in English covers nearly 250 pages. It dwells upon Hinduism in general and while propounding so, prominence is given to the philosophy of Sivadvaitha and about the unique greatness of Srimad Jagadguru Sri Renukadi Panchacharyas who are hailed to be the Founder Paramount Pontifical Heads of Viswa Dharma namely, Veerasaivism or Sivadvaitha philosophy.

Fundamentals of K.C. Bhattacharyya's Philosophy—by Kalidas Bhattacharyya. Calcutta, Saraswat Library, 1975. v+239 pp. Rs. 50.

K.C. Bhattacharyya is one of the very few outstanding original philosophers of modern India. What he has written consists mostly of papers published in philosophical journals and few monogrphs. All his published writings were collected and edited by Professor Gopinath Bhattacharyya and published with illuminating summaries. But the style of K.C. Bhattacharyya's writings is so terse that most of the readers find it extremely difficult to follow the line of his thought.

This prompted the present author to write the 'Fundamentals of K.C. Bhattacharyya's Philosophy' where he has tried to clarify the basic concepts of this highly original philosopher vis-a-vis

parallel concepts of the great philosophers and to present his general line of thinking in that light, remaining as faithful as possible to the text. This work helps the readers a gaeat deal to understand the philosopher.

गीता-दर्णन--लें० अखण्डानन्द सरस्वती; सं० सतीशबाला महेन्द्रलाल जेठी। भाग २-६। बम्बई, सत्साहित्य-प्रकाशन ट्रस्ट, १९७८-८०। भाग २ : २२६ पृ०, भाग ३ : १४८ पृ०; भाग ४ : १६७ पृ०; भाग ५ : १५६ पृ०, भाग ६ : १६८ पृ०। रु० ५; रु० ४, रु० ५, रु० ५, रु० ५, रु० ६।

गीता का ज्ञान शाश्वत ज्ञान है जिसे जितना ही मंथन किया जाए नवीन अर्थ की प्राप्ति होती है। प्रस्तुत पुस्तक में गीता के श्लोकों का नवीन अर्थ विवेचन किया गया है जिसे पढ़कर पाठकों को गीता के संदेश पर पुनः विचार करने की प्रेरणा मिलेगी जो उनके जीवन को प्रकाश और सत् की ओर ले जाने में सहायक होगा।

गीता-प्रबोध--लें० प्रबोध चतुर्वेदी। ६ भाग। इलाहाबाद, गीता प्रबोध प्रकाशन, १९८१। भाग १ : ९२ पृ०, रु० ५.००; भाग २ : १५१ पृ०, रु० १२.००; भाग ३ : १५५ पृ०, रु० ८.००; भाग ४ : १६२ पृ०, रु० ६.००; भाग ५ : १९९ पृ०, रु० १०; भाग ६: १९९ पृ०, रु० १०.००

जो प्राणी काम्य कर्मों द्वारा कर्मों का भोक्ता बन बैठा था वह निष्कामता आने पर कब विपाक से छुटकारा पाने लगता है, तीसरे अध्याय में इसी का विवेचन प्रारंभ होता है। परंतु पिछले संचित कर्म प्राणी के फिर भी चुपके रहते हैं। प्रभु समर्पित कर्म करते हुये परमात्मा में एकात्मा भाव की नित्य स्थिति प्राप्त कर लेने पर उनसे छूटकर परम विश्राममय दिव्य चेतना में प्रवेश पाकर चिन्मय जीवन की प्राप्ति हो जाती है। तब जीव अपनी बनाई अनित्य जगत सृष्टि (घर परिवार आदि) से निर्लेप होकर ईश की नित्यता में विश्राम पाकर परम शान्ति प्राप्त करता है। यह परमपद आत्मा को शरीर के माध्यम से ही प्राप्त होता है।

समत्वयोग की ब्रह्मवित् स्थिति--चौथे अध्याय में जो समत्वयोग का प्रकरण चल रहा था उसी की परिपक्व अवस्था पांचवें अध्याय में चल रही है जिसका सारांश श्लोक 19 से 21 में दिया गया है। ब्रह्म से युक्त हुआ योगी समत्व में स्थित इस परब्रह्म के अक्षय आनंद की अनुभूति से परिपूर्ण हो जाता है। अपने आश्रय परब्रह्म से निरंतर जुड़ा हुआ योगी प्रारब्धवश शरीर यात्रा करता हुआ सदैव परमानंद से भरा हुआ सब आनंद ही आनंद बिखेरता चला जाता है।

ज्ञानी पहले ज्ञान द्वारा जानता है फिर मानता है और ब्रह्मस्वरूपता को प्राप्त करता है। तीनों में आधार समत्व का ही है। तीनों योगों का समन्वय करते हुये जब योगी कर्म की भूमि पर भक्ति की दीवालें बना कर ज्ञान की छत डाल देता है तब वह काम, क्रोध, लोभ, मोह आदि द्वंद्व रूप आंधी, पानी, शीत, उष्ण (लू) आदि से सुरक्षित समत्व के गृह में निवास करता हुआ आत्म स्वरूप में विश्राम पाता है। प्रभु प्रसारित इस गीता का ध्येय अधिक से अधिक लोगों का अधिक से अधिक कल्याण ही है।

ज्ञान-कर्म-योग संयास द्वारा इस चौथे अध्याय में बताया है कि जिन देहादि को अनादि अविद्या के आवरणों के कारण जीव असली आत्मा मान बैठा है उससे निवृत्ति पाने को प्रभु परायण निष्काम कर्म करते हुये तत्व ज्ञान द्वारा बुद्धि को जाग्रत करके आत्म स्वरूप में चित्त की एकाग्रता से अविद्या दिन-रात क्षीण होती हुई धीरे-2 लीन हो जायेगी और वास्तविक स्वरूप में स्थित होकर आत्माराग हुआ परमानंद अवस्था को प्राप्त होगा।

निष्काम कर्मयोगी की इस द्वंद्वातीत, आसक्ति-रहित ज्ञान की समत्व अवस्था में स्थिति से संपूर्ण कर्मों का नष्ट होना बताया है।

गीता रहस्य--लें० मुकुन्ददास; सं० विमला मेहता। नई दिल्ली, श्रीप्राणनाथ मिशन, १९८३। सत्ताईस +८० पृ०। रु० ८।

गीता-रहस्य श्री नवरंग जी का बड़ा ही महत्वपूर्ण

सिद्धान्त ग्रन्थ है। इसमें तथा अन्य ग्रंथों जैसे चिद-विलास, लीला-प्रकाश, तारतम्य प्रणालिका, तांत्रिक मत आदि में श्री नवरंग जी ने सृष्टि रचना, परब्रह्म-परमात्मा, तथा श्री कृष्ण की लीलाओं के अनेक रहस्यों को खोलने का प्रयास किया गया है। श्री प्राणनाथ जी भागवत के जिन चालीस प्रश्नों और वेदान्त के पन्द्रह पश्नों को लेकर प्रायः पंडितों से चर्चा किया करते थे, उनमें 23 प्रश्नों को श्री नवरंग जी ने बहुत ही महत्वपूर्ण मानकर अपनी रचनाओं में स्पष्ट किया है।

गीता में तीन पुरुष क्षर, अक्षर व उत्तम पुरुष की चर्चा की गई है और कृष्ण ने इन तीन पुरुषों के भेद को अत्यंत ही गुह्य ज्ञान कहकर पंद्रहवें अध्याय में बखान किया है।

अन्य भाष्यों की तरह इस गीता-रहस्य में पांडित्य प्रदर्शन का कोई प्रयास नहीं किया गया है। भक्त की सीधी सीधी अनुभूतियों को सीधे सादे शब्दों में रख दिया गया है।

आशा है पाठक गीता-रहस्य की इस छोटी सी झलक से प्रेरित होकर प्रणामी-संप्रदाय के वाणी-ग्रंथों तथा अन्य विशाल साहित्य-सागर के अध्ययन की ओर अग्रसर होगें।

Haribhadra's Yoga Works and Psychosynthesis—by S.M. Desai. Ahmedabad, L.D. Institute of Indology, 1983. 96 pp. (L.D. Series. Ed. by Dalsukh Malvania and Nagin J. Shah-94). Rs. 16.

Ac. Haribhadra (c 750 A.D.) was a profound and prolific writer. His contribution to Yoga is remarkable. He was well acquainted with different systems of Yoga, viz. Jaina, Bauddha and Vedic. Hence his treatment of Yoga is comprehensive. He was free from theological sectarianism to a rather extraordinary extent. In Yogadrstisamuccaya he attempted a synthesis of various Yoga systems.

Dr. S. M. Desai presents in this work a study of Haribhadra's Yoga works. He has utilized not only the original Sanskrit works but also the systematic expositions of modern scholars. He has tried to be as lucid as possible. He deserves our thanks for the same.

We hope that this work would be useful for a comparative study of Yoga as understood in the different schools of India.

Hermeneutics and Language in Pūrva Mīmāṃsā : A study in Sābara Bhāṣya—by Othmar Gachter. Delhi, Motilal Banarsidass, 1983. x + 164pp., Biblio., Gloss. [ISBN 0-89581-636-9]. Rs. 100.

The critical investigation in Sabara's realism shows Satyam (truth) as the real coincidence between reality and language. Sabara's statement "Sabda Speaks, it makes known" is the key to language. Language by its very nature does neither objectify nor subjectify the status of reality. It presents through sabda what really is. Hermeneutics sustains this intrinsic function of language. It aims at overcoming the lack of understanding.

This Indian approach asserts hermeneutics as experience in which man participates fully in reality and language as one whole. Genuine hermeneutics is thus the real response to what really is and that includes also the response to actual life.

Hindu Religious Thought, 3000 B.C.-200 A.D.—by Yakub Masih. Delhi, Motilal Banarsidass, 1983-[ISBN 0-89581-644-x]. Rs. 145.

The contention of the book is that the four pillars of Karma, Samsara, Jnana and Mukti are the defining characteristics of Hinduism. To these, we may add Yoga, tapas and austerities. All these characteristics of Hinduism can be traced to Indus Valley Civilization. Further, they are all non-Ṛgvedic and possibly non-Aryan. In this broadened form, Hinduism includes Jainism and Buddhim along with the Classical Hinduism or Brahmanism, which believes in caste system. The author contends that the germs and even the most important features of Brahmanism can be traced to non-Vedic Jainism, Buddhism, Upanisads and Sankhya-Yoga. Of course, Yoga has been recognised as non-Vedic even by Ramanuja. But in opposition to the Brahmanical tradition, the author seeks to show that even the Upanisads are non-Vedic and so also is the Gita. The author believes that the study of history of Hindu culture and philosophy will pave the way for true integration of India and will throw light on the depth of Hindu thought which, with certain emendations, is likely to be the light of the world even now in a strife-torn

modern civilization, standing precariously on the brink of disaster.

History of Early Vedanta Philosophy—by Hajime Nakamura; Tr. into English by Trevor Legget and others. Part I. Delhi, Motilal Banarsidass, 1983. xxiv+566 pp. (Religions of Asia Series. Ed. by Lewis R. Lancaster and J. L. Shastri. 1). [ISBN 0—89581-556-2]. Rs. 150.

The history of the Vedanta school is well known since the time of Sankaracarya on, and its prehistory before Sankara is quite obscure. However, from the time of compilation of major Upanisads to Sankara there is a period of thousand years, and the tradition of Upanisads was not lost; there appeared many philosophers and dogmaticians, although their thoughts are not clearly known. The author has made clear the details of the pre-Sankara Vedanta philosophy, utilizing not only Sanskrit materials, but aslo Pali, Prakrit (Jain), as well as Tibetan and Chinese sources.

In this respect this is quite a unique work. For this work the author was awarded the Imperial Prize by the Academy of Japan.

Some sections of this work were already published in Indian as well as European and American Journals in English. This forthcoming work is a complete English translation of the entire book. The English translation was done with the financial aid by the Harvard-Yenching Institute, and the final touch was given by Mr. Trevor Leggett, the British writer, who is well versed in Sanskrit as well as in Japanese.

Human Meanings and Existences—Ed. by D. P. Chattopadhyaya. New Delhi, Macmillan India Limited, 1983. xxiv +258 pp. (Jadavpur Studies in Philosophy. Ed. by K.K. Banerjee-5). Rs. 75.

Papers of this volume are addressed, broadly speaking, to one central issue : the relation between the human ways of meaning and the ontology of the sorts of things meant. The issue has been tackled by constructing plausible answers to some such basic questions as whether language is essential or instrumental to man's ability to mean is an old and yet unsettled question. Is there a universal syntax psychosomatically programmed in all humans ? Or, do the social contexts of language-use provide the 'basic' rules ? Does not the diversity of social contexts raise an irremedial translational and, incidentally, sceptical question ? This volume of Jadavpur Studies in Philosophy contains papers which seek to answer the listed and allied questions both constructively and critically. The contributors have taken some or other influential thinker of the time as his or her point of departure. The basic points of papers may be found in brief in the Introduction.

The volume would be of use to the professionals as well as students interested in epistemology, semantics, ontology, and philosophy of science.

Humanist Vision—Ed. by Bijayananda Kar. Bhuvaneswar, Mrs. Namita Kar, 1981. 74 pp. Rs. 15.

The prasent volume is the first publication of the Humanist Philosophical Circle, which aims at promoting the cause of philosophy. This book contains ten articles out of which the first two are already published in the journal *The Humanist.* The purpose of including these two articles is to acquaint our readers with the remarkable, coherent and united effort made by some notable American thinkers of the present century towards the growth as well as popularisation of the humanist movement on two different occasions. The third article is a proposal in continuation of the ideas and aspirations already found in the earlier two Manifestoes. It has been written with a view to suggesting certain new thoughts which can be considered by the concerned official Humanist thinkers of America while bringing out the Manifesto III in future.

The next article in the volume has been the General Presidential address at the Hyderabad session of The Indian Philosophical Congress in 1972, which supplies a logical justification of the humanist point of view as against spiritualism and materialism.

The next article "Truth : A Humanist's Approach" by Dr. M. Venkataraman has been published here for the first time. The rest of the articles found in the volume are contributed by enthusiastic scholars of younger generation and we have every hope that they would also be appealing and convincing.

Introduction to Shankara : Being Parts of Shankara's Commentary on the Brahma Sutra rendered freely into English—by Rasvihari Das.

Calcutta, Firma KLM Private Ltd., 1983 (Reprinted). vi+xxxiv+156 pp. Rs. 55.

In this present volume, the author has selected only the important philosophical portions of Shankara's commentary on the Brahma Sutras which are generally prescribed as special texts for students of philosophy in India. He has translated them freely into English, without attempting to make his translation literal, but he has taken care to see that his version does not misrepresent the sense of the original. He has in this sense tried to remain faithful to the original text. In many places he has elaborated a point to make its meaning plain and in some other cases he has abbreviated the arguments of Shankara. What he has attempted has been described by a friend as expository translation i.e., translation which is partly exposition also. On the whole he has merely lent his language to Shankara and has tried to make a faithful and objective presentation of Shankara's views. As he has supplied the chapter and verse, i.e. has mentioned the Sutras (aphorisms) and adhikaranas (topics in different sections), one can easily find out, by a comparison with the original, whether he has anywhere overstepped his limit.

This book is not intended for Indological scholars only but for students of philosophy in general, who can read English and many of them may not be familiar with the use of diacritical marks and may not, unless properly instructed, know the values of these marks. The author has therefore used the simple English letters which seem to represent the Sanskrit sounds approximately.

जैन, बौद्ध और गीता का साधना मार्ग—लें० सागरमल जैन। जयपुर, प्राकृत भारती संस्थान, १९८२। १६+१४२ पृ०। (प्राकृत भारती प्रकाशन-११)। रु० २०।

इसमें लेखक ने जैन, बौद्ध और गीता के साधना मार्ग का तुलनात्मक अध्ययन प्रस्तुत किया है। यह अध्ययन विद्वतापूर्ण, गंभीर एवं विचारोत्पादक है। प्रस्तुत ग्रंथ में यह स्पष्ट रूप से दर्शाया गया है कि जैन, बौद्ध और गीता के साधना मार्ग स्वतंत्र और भिन्न होते हुये भी मूलतः एक हैं। समत्व की प्राप्ति भारतीय नैतिक साधना अथवा योग का मुख्य लक्ष्य है। राग-द्वेष आदि समस्त मानसिक विकारों तथा अंतर्द्वंदों से मुक्त होने पर ही मनुष्य को समत्व की प्राप्ति होती है, उसे अपने वास्तविक स्वरूप का ज्ञान होता है; यह भारतीय दर्शन की मान्यता है और चेतना के इसी उच्चतम धरातल को प्राप्त करने के लिये मुख्य रूप से विभिन्न साधना मार्गों अथवा योगों का प्रतिपादन किया गया है। प्रवर्त्तक धर्म तथा निवर्तक धर्म में मूलतः कोई विरोध नहीं है, यह भी इसमें स्पष्ट रूप से दर्शाया गया है। समाज एवं व्यक्ति के कल्याण व उत्थान के लिये दोनों ही प्रकार के धर्म आवश्यक हैं। इन दोनों मार्गों के विषय में जैन, बौद्ध, और गीता के दृष्टिकोण में जो अंतर है उसका उल्लेख भी इसमें किया गया है। आशा है यह पुस्तक पाठक-गण के लिये उपयोगी सिद्ध होगी।

जैन, बौद्ध और गीता के आचार दर्शनों का तुलनात्मक अध्ययन—लें० सागरमल जैन। भाग-२: व्यावहारिक पक्ष। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८२। ३४+५२२ पृ०, ग्रन्थसूची। (प्राकृत भारती प्रकाशन-२०)। रु० ७०।

इसमें जैन, बौद्ध एवं गीता के आधार पर समाज दर्शन से संबंधित विविध पक्षों एवं समस्याओं का विवेचन, विश्लेषण एवं मूल्यांकन प्रस्तुत किया गया गया है। इसमें भारतीय चिंतन के प्राचीन युग को वैदिक युग, औपनिषदिक युग एवं जैन-बौद्ध युग में विभक्त कर समाजिक चेतना के विकास का विवेचन प्रस्तुत किया है। प्रस्तुत ग्रंथ के प्रथम अध्याय में भारतीय सामाजिक चेतना को स्पष्ट करने का प्रयास किया गया है। दूसरे अध्याय में स्वहित और लोकहित की समस्या का विवेचन किया गया है। तीसरे अध्याय में वर्णाश्रम की अवधारणा को स्पष्ट किया गया है। चौथे अध्याय में स्वधर्म की अवधारणा पर विचार किया गया है। पाँचवां अध्याय समाज जीवन के आधारभूत सिद्धांतों के रूप में अहिंसा, अनाग्रह (वैचारिक सहिष्णुता) और अपरिग्रह (आर्थिक सम-वितरण)

का विवेचन करता है। अंतिम अध्याय में सामाजिक दायित्वों और कर्तव्यों की चर्चा है।

जैन दर्शन और प्रमाणशास्त्र परिशीलन (Studies in Jain Philosophy & Logic)—**ले० दरबारी लाल कोठिया; सं० गोकुलचन्द्र जैन। वाराणसी, वीर सेवा मन्दिर ट्रस्ट, १९८०। २९+४५४ पृ०, परिशिष्ट। (युगवीर समन्तभद्र ग्रन्थमाला-१५)। रु० ७५।**

'जैन-दर्शन और प्रमाणशास्त्र परिशीलन' जैन विद्या के अप्रतिम मनीषी न्यायाचार्य डॉ पं० दरबारी लाल कोठिया की एक अनुपमेय कृति है। अर्धशताब्दी से अधिक दीर्घकालव्यापी उनके अनुसंधान-कार्यों का यह ऐसा ऐतिहासिक दस्तावेज़ है जो भारतीय विद्या की विशिष्ट विद्या जैन दर्शन और प्रमाण शास्त्र के अनुसन्धित्सुओं-जिज्ञासुओं के लिये दुर्लभ संदर्भ ग्रंथ के रूप में उपयोगी एवं महत्वपूर्ण सिद्ध होगा। सुप्रसिद्ध इतिहासवेत्ता आ० पं० जुगलकिशोर मुख्तार द्वारा सरसावा (सहारनपुर, उ० प्र०) की पुण्यभूमि में स्थापित 'वीर-सेवा-मंदिर के अनुसंधान पत्र' अनेकान्त तथा जैन सिद्धान्त भवन, आरा (बिहार) के 'जैन भास्कर' में लिखित शोध-निबंधों से लेकर बंगाल में 'शांति-निकेतन', मध्यप्रदेश में सागर, जबलपुर, राजस्थान में जयपुर आदि विश्व-विद्यालयों में पठित शोध-निबंधों एवं व्याख्यानों, अनन्य परिश्रमपूर्वक संपादित प्राचीन ग्रंथों की प्रस्तावनाओं तथा काशी के गंगा तट पर अपनी कुटीर के स्वाध्याय-कक्ष में ध्यानस्थ होकर डॉ० दरबारी लाल कोठिया ने जो दर्शन और प्रमाणशास्त्र का तलस्पर्शी सूक्ष्म चिंतन और गवेषणापूर्ण सामग्री प्रस्तुत की, उसके सर्वाधिक महनीय अंश को प्रस्तुत कृति में समाहित किया गया है। डॉ० कोठिया की ऐतिहासिक गवेषणायें इतनी नितांत मौलिक, तर्क-युक्त एवं शास्त्रसम्मत हैं कि अन्ततः उनकी उन औचित्यपूर्ण प्रस्थापनाओं को विद्वज्जगत के महामनीषियों ने अंगीकार किया और अपने लेखन में समाहित किया।

Jaina Darśana kā Ādikāl—by Dalsukha Malvania. Ahmadabad, L.D. Institute of Indology, 1980. 39 pp. (L.D. Series. Ed. by Dalsukh Malvania and Nagin J. Shah-76). Rs. 8.

शिवाजी यूनिवर्सिटी, कोल्हापुर में डॉ० ए० एन० उपाध्ये की स्मृति में दो व्याख्यान ता० ७ और ८ अक्तूबर, १९७७। उन्हीं दो व्याख्यानों को यत्र-तत्र संशोधन, वृद्धि करके प्रस्तुत 'जैन दर्शन का आदिकाल' प्रकाशित किया गया है। इन व्याख्यानों के निमित्त जैन धर्म और दर्शन का आदिकाल विस्तृत रूप से प्रकट किया गया है।

जैन दर्शन का व्यावहारिक पक्ष : अनेकान्तवाद —ले० भागचन्द्र जैन। वाराणसी, वीर-सेवा-मन्दिर-ट्रस्ट, १९७७। २३ पृ०। रु० २।

एक पक्ष के हठ (आग्रह) के कारण हमारी उलझनें बढ़ जाती हैं। यदि हम व्यवहार एवं विचार में अनेक धर्मात्मक वस्तु और उसका विश्लेषण करने वाले 'अनेकान्तवाद' का आश्रय लेकर चलें तो हम अतिशीघ्र एक दूसरे के निकट पहुँच सकते हैं और खिंचाव एवं संघर्ष का अवसर नहीं आ सकता।

इस छोटी सी पुस्तक में जैन-दर्शन के उसी अत्यन्त महत्वपूर्ण सिद्धान्त 'अनेकान्तवाद' का दिग्दर्शन कराने का प्रयत्न किया गया है।

जैनागमदिग्दर्शन—ले० मुनि नागराज; सं० मुनि महेन्द्रकुमार। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८०। १९३ पृ०। (प्राकृत भारती-६)। रु० २०।

जैनागम के विषय में परिचय देने वाले कई ग्रंथ हैं किंतु संक्षेप में आगमों के विषय में जानना हो तो यह ग्रंथ उपयोगी सिद्ध होगा। लेखक डॉ० मुनि श्री नागराज जी ने इसमें श्वेताम्बर संप्रदाय मान्य ४५ आगमों का परिचय उनकी टीकाओं के उल्लेख के साथ करा दिया है।

लेखक ने जैनागमों की उत्पत्ति और संकलन की चर्चा सर्वप्रथम की है और तदनन्तर कौन शास्त्र

सम्यक् और मिथ्या है, इस ओर जो अनेकान्त-दृष्टि से वाचक का ध्यान आकर्षित किया है वह ध्यान देने योग्य बात है।

प्रस्तुत ग्रंथ में आगमों का परिचय मात्र है और वह सामान्य जिज्ञासु के लिये ठीक ही है। प्रारंभ में अंगों का जो परिचय दिया है वह अति संक्षिप्त है जबकि अंग-बाह्यों के परिचय में अधिक सामग्री दी गई है।

प्रस्तुत पुस्तक में केवल श्वेताम्बर शास्त्रीय धारा का ही विश्लेषण किया गया है।

जैन सिद्धान्त —ले० कैलाश चन्द्र। नयी दिल्ली, भारतीय ज्ञानपीठ प्रकाशन, १९८३। ड+२२० पृ०। (मूर्तिदेवी जैन ग्रन्थमाला, हिन्दी ग्रन्थांक-१८) रु० २०।

जैन धर्म दर्शन का क्षेत्र जितना अधिक विस्तृत है उससे कहीं अधिक गंभीर भी है। इसमें एक ओर जहाँ गुणस्थान, जीवसमास, मार्गणा आदि विविध विषयों की विवेचना करने वाले कसायपाहुड, महाबन्ध, गोम्मटसार जैसे सिद्धांत ग्रंथों का प्रणयन हुआ है तो दूसरी ओर शुद्ध चैतन्य रूप आत्मद्रव्य की व्याख्या करने वाले समयसार, प्रवचनसार आदि अध्यात्म ग्रंथों की भी रचना हुई है।

एक और विशेषता यह है कि जैन आचार्यों की चिन्तन, मनन और विवेचन की पद्धति गंभीर होते हुये भी अनेक अर्थों में वैज्ञानिक रही है। यही कारण है कि अपनी प्राचीनता के बावजूद जैन धर्म-दर्शन अपेक्षाकृत अधिक प्रभावी और समसामयिक सिद्ध हुआ है। कहना न होगा कि आज के दार्शनिक, चाहे वे पूर्व के हों या पश्चिम के, इसके अध्ययन में पहली बार इतनी अधिक रुचि ले रहे हैं।

जैन विद्या के मनीषी सिद्धान्ताचार्य पं० कैलाश चन्द्र शास्त्री ने प्रस्तुत कृति की रचना कर सैद्धांतिक विषयों को सहज सुबोध तो बनाया ही है, इस रचना के माध्यम से अनेक विवादग्रस्त विषयों पर आगमानुकूल प्रकाशन भी डाला है।

प्रस्तुत कृति में जिन विषयों का विवेचन है उनमें प्रमुख है—चार अनुयोग, द्रव्य-गुण-पर्याय, स्याद्वाद-नयवाद, कार्य-कारण विचार, जीव आत्मा, गुणस्थान, मार्गणायें, पुन्य-पाप, सम्यग्दर्शन-सम्यग्ज्ञान, सम्यक् चरित्र तथा उनका पारस्परिक संबंध, सिद्धांत एवं अध्यात्म का विषय भेद।

निःसंदेह यह कृति जैन धर्म के प्रारंभिक पाठकों तथा स्वाध्याय-प्रेमियों के लिये उपयोगी सिद्ध होगी।

Jaina Yoga : A Survey of the Mediaeval Sravakacaras—by R. Williams. Delhi, Motilal Banarsidass, 1983 (Reprinted). xxx+296 pp., Biblio., Append. (Lala Sunder Lal Jain Research Series. Ed. by Dayanand Bhargava. 1) (*Originally published under* London Oriental Series-14). Rs. 100.

This book describes what the Jainas considered to be the way of life proper to a layman. It attempts to examine the contents of the principal Jaina Sravakacaras. As these texts are not well known and often not easily accessible, some information about their authors has also been given and a few excerpts, designed to show the extent to which one writer depends on another, have been included in an appendix.

It will be noted that, to avoid confusion, all technical terms employed have been given in Sanskrit even in cases where an original Prakrit form has been falsely sanskritized.

जैन-योग की परम्परा—ले० मुनि राकेश कुमार; सं० मुनि महेन्द्र कुमार। लाडनूं, तुलसी अध्यात्म नीडम्, १९८२। १७० पृ०। रु० १०।

भारतीय अध्यात्मिक परंपरा में जैन-योग को एक विशिष्ट स्थान प्राप्त है। जैन परंपरा में 'योग' शब्द का अर्थ है मोक्ष से योजने वाली संपूर्ण प्रक्रिया। श्रद्धेय मुनि राकेश कुमार जी द्वारा रचित यह कृति जैन-योग की एक संक्षिप्त परंतु सारभूत रूपरेखा प्रस्तुत करती है। प्राचीनतम जैन आगमों से प्रारंभ कर आधुनिकतम 'मनोऽनुशासनम्' पर्यंत की खोज-संबंधी समस्त रचनाओं का सारांश अंकित करने वाला यह ग्रंथ अपनी विशेषताओं से समृद्ध है।

आगमिक युग के परवर्ती काल में ध्यान संबंधी अनेक नये-नये तत्त्व जैन-साहित्य में समाविष्ट किये गये थे, जिसका संक्षिप्त विवरण प्रस्तुत ग्रंथ में सरल शैली के माध्यम से लिपिबद्ध किया गया है।

वस्तुतः यह ग्रंथ जैन-योग की परंपरा को विशेष रूप से विकसित करने वाला है। कृति के अंत में जैन-योग संबंधी लगभग चौदह सौ पारिभाषिक शब्दों की सूची विविध ग्रंथों का गहन अध्ययन कर बनाई गई है। आशा है योग के जिज्ञासुओं के लिये सामान्य रूप से तथा जैन-योग के अध्ययनार्थियों के लिये विशेष रूप से यह कृति उपयोगी है।

James's Concept of Meaning with Special Reference to his Theory of Truth—by Tandra Patnaik., Meerut, Anu Books, 1983. xi +119 pp., Biblio. Abbrev. Rs. 55.

The book undertakes an exploration into the seldom-discussed Jamesian theory of meaning and its relation with his over-exposed theory of truth. Its task, here, is partly excavatory and partly defensive. A brief survey of different theories of meaning is made to show Jame's novel approach to the problem; with a rare analytic acumen he brings forth the issues associated with the functional, structual and humanistic levels of analysis of the problem of meaning and language. These issues, though brushed aside as insignifcant in his times, are revived with full vigour in the writings of later Wittgenstein and the present day thinkers. But the credit is given to James. A special importance is given to the presentation of James's chief contributions in the sphere of meaning and truth. An equal attention is also given to the task of defending James against all the charges levelled by his critics, which are mainly responsible for distorted and opaque view of his philosophical beliefs.

जीवन रहस्य और कर्म रहस्य—ले० अनन्त प्रसाद जैन। गोरखपुर, यथार्थ ज्ञान प्रकाशन, n.d. १२२ पृ०। रु० ३.५०।

इस लेख (जीवन-रहस्य) में लेखक ने जीवन-मरण, सुख-दुःख, संयोग-वियोग, रोग-शोक, आरोग्य, हानि-लाभ, सन्तति-संबंध, एक वस्तु का दूसरी पर अच्छा बुरा प्रभाव और आकस्मिक घटनाओं जैसी विश्व की अनेक जटिल समस्याओं को हल करने और उनके हल द्वारा लोक में सुख शांति का स्त्रोत कैसे बहाया जा सकता है, उसका दिशा बोध कराने के लिये एक नई विचार-धारा प्रस्तुत की है। इस विचारधारा का दृष्टिकोण वैज्ञानिक और आधार जैन-सिद्धांतों में वर्णित पुद्गल वर्गणायें और उनकी गतिविधि अथवा कार्यप्रणाली है।

सांसारिक जीवन का क्या रहस्य है? जीवन और विश्व में होने वाली घटनाओं आदि का मानव-जीवन से क्या संबंध है, तथा मनुष्य इनकी ठीक, सही जानकारी या ज्ञान प्राप्त करके इनसे कैसे लाभ ले सकता है, आदि ही इस लेख के प्रतिपाद्य विषय हैं। मानव अपने मानव जीवन का चरम लक्ष्य तथा शाश्वत आनंद कैसे प्राप्त कर सकता है? इस विषय पर कुछ जानकारी देना ही इस लेख का ध्येय है। प्रतिपाद्य विषय अत्यंत गंभीर एवं बड़ा ही विशाल है।

आशा है कि यथार्थ ज्ञान एवं अनुभूति के जिज्ञासु इसका लाभ अवश्य लेंगे। प्रस्तुत लेख में सरल-सुबोध भाषा का व्यवहार किया गया है। ताकि साधारण नागरिक भी समझ सकें।

Kārikāvali—by Viswanātha Nyāyapanchānana Bhattacharya; with the Commentaries Muktavali, Dinakari, Ramarudrī; Ed. with Foot-Notes by Ātmārām Nārāyan Jere. Varanasi, Krishnadas Academy, 1982. 7 +539 pp. (Krishnadas Sanskrit Series-22). Rs. 70.

Nyāya and Vyākaraṇa form the basis for understanding any scripture. Kārikāvali or Bhasa Pariccheda, as it is known, is a practical guide-book to Nyāya-vaiśeṣika systems. Like other tracts of its class it deals with the doctrines of both the systems as a whole and presents a fusion of the two traditions. It is in 166 memorial verses (Karikas) divided into four parts, viz. Pratyakṣa, Anumāna, Upamāna and Śabda. These are followed by expositions on Śruti, Manas and Guṇa. It deals with the matters such as the seven categories, the four means of valid knowledge viz. perception, inference, comparison and verbal

testimony. So far as categories are concerned, it agrees with Vaiśeṣika. In regard to means of knowledge, it agrees with Nyāya Philosophy.

The present book is enriched with three standard Sanskrit commentaries (1) Muktāvali by Viśvanātha himself (2) Dinakari by Dinakarabhatta and (3) Ramarudri by Ramarudra Bhatta. Variations in different readings are mentioned in foot-notes.

A succinct preface in Sanskrit about the author, book, commentaries and the subject index enhance the value of the book.

Karma and Rebirth in Classical Indian Tradition— by Wendy Doniger O' Flaherty. Delhi, Motilal Banarsidass, 1983. xxv+342 pp., Biblio., Gloss. [ISBN 0520-03923-8]. Rs. 100.

Karma is perhaps the most famous concept in Indian philosophy, but there is no comprehensive study of its various meanings or philosophical implications. Under the sponsorship of the American Council of Learned Societies and the Social Science Research Council, leading American Indologists met on several occasions to discuss their ideas about Karma. The result is this volume.

Exchanges of draft essays led to a harmony of approach and an underlying set of methodological assumptions : a corpus of definitions of karma, a dialectic between abstract theory and historical explanation, an awareness of logical oppositions in theories of karma. No "solution" to the paradox of karma is offered, but the volume as a whole presents a consistent and encompassing approach to the many different, often conflicting, Indian statements of the problem.

The particular value of the book lies in both its scope and its rich detail. Following an introductory essay, Wendy Doniger O' Flaherty presents the Vedic and Puranic background to the theory of karma. Then follow studies of karma in the Mahabharata (J. Bruce Long), the Dharmasastras (Ludo Rocher), the medical text books (Mitchell G.Weiss), and the Tamil tradition (George L. Hart, III). Buddhist and Jaina concepts, perhaps the most pervasive formulations of karma, are treated for early Buddhism with a hypothesis of the derivation of karma from tribal ideas ethicized by Buddhism (Gananath Obeysekere), Pali Buddhism (James McDermott), and Tantric Buddhism (William Stablein), Padmanabh S. Jaini contributes a new hypothesis of the interaction of linear and cyclical ideas of transmigration in Jainism, to which he attributes the origin of the karma theory. Karl. H. Potter sets forth the philosophical implications of karma, challenging Mckim Marriott; Gerald Larson attempts to resolve the two approaches, while Wilhelm Halbfass demonstrates the ways in which later Indian philosophy produced resolutions of its own. The various chapters respond to one another in a stimulating process of dialectic opposition, and the reformulation of questions that the volume presents but does not pretend to settle.

This book will have a considerable impact upon the teaching of Indian philosophy. At the very least, it demonstrates the impossibility of speaking of "the Theory of Karma", as is so often done. It also supplies the basis for a full study of this important theory. Finally, it raises basic methodological problems about the study of a non-Western system of soteriology and rebirth, questions regarding the interaction of medical and philosophical models of the human body, the incorporation of philosophical theories into practical religions with which they are logically incompatible, and the problem of historical reconstruction of a complex theory of human life.

कर्म बन्धन और मुक्ति की प्रक्रिया —ले० चन्दन राज मेहता। जोधपुर, लेखक, १६८३। ३०३ पृ०। रु० २२।

'कर्म-बन्धन व मुक्ति की प्रक्रिया' पुस्तक में पुद्गल की व्याख्या व गुण, कर्म की चर्चा, आत्मा क्या है, और उसकी वैभाविक क्रिया व बंधन, मुक्ति, जैन दर्शन व कर्मवाद जैसे गूढ़ विषयों पर लेखक ने सरल भाषा में प्रकाश डाला है। कर्मों से मुक्ति प्राप्त करने के लिये पुरुषार्थ के सिद्धांत का निरूपण किया गया है।

श्री चन्दनराज जी मेहता ने जैन तत्व-चिंतन के महत्वपूर्ण विषयों का इस पुस्तक में विवेचन किया है। आशा है जैन धर्मावलंबियों के अतिरिक्त भी भारतीय धर्मों में आस्था रखने वाले सभी पाठकों को यह पुस्तक लाभान्वित करेगी।

कर्म बन्धन से मुक्ति—ले० स्वामी राम । कानपुर, साहित्य निकेतन, १९८२ । ९० पृ० । रु० १५ ।

इस ग्रंथ-गत आठ अध्यायों में श्री स्वामी जी ने यह बताया है कि मोक्षप्राप्ति या आत्मज्ञान मनुष्य का जन्मसिद्ध अधिकार है और उस परम लक्ष्य की प्राप्ति अथवा अप्राप्ति में मन ही मुख्य कारण बनता है। मनुष्य ही एकमात्र कर्मयोनि, तथा शेष अनन्त प्राणि वर्ग, भोग योनि में आते हैं। कर्मों के द्वारा उसे स्वयं का पुनर्निमाण, पुनर्विकास तथा आत्मोद्धार का पूर्ण सौभाग्य प्राप्त है।

प्रस्तुत ग्रंथ में कर्म का रहस्य तथा मन की प्रक्रियाओं का बड़ा ही सूक्ष्मतम विश्लेषण प्रस्तुत किया है जिसके स्वाध्याय तथा तदनुकूल आचरण से, व्यक्ति स्वयं को कर्मबन्धन से मुक्त करने में सफलता प्राप्त कर सकता है।

कर्म-बंधन से मुक्ति तथा मोक्ष प्राप्ति की प्रक्रिया में इस ग्रंथ के भीतर कई सुलभ तथा उपादेय साधन निर्दिष्ट हैं जिनमें से कि तीन बहुत ही महत्वपूर्ण हैं: १. निष्काम की साधना, २. मनः शुद्धि, ३. ससीमित मन को पार कर परम चैतन्य की अवस्था में पहुँचना।

अपनी अनूठी शिक्षाओं से यह ग्रंथ भविष्यकालीन मुक्ति या मोक्ष की प्राप्ति में सहज एवं सरलतम उपाय प्रस्तुत करता है।

काश्मीर शैव दर्शन : मूल सिद्धान्त—ले० कैलाशपति मिश्र । वाराणसी, अर्धनारीश्वर प्रकाशन, १९८२ । ब+२०० पृ०, ग्रन्थसूची । (आगमन दर्शन-१) । रु० ५० ।

प्रस्तुत पुस्तक में काश्मीर शैव-दर्शन का महत्व स्पष्ट करते हुये उसके मूल सिद्धांतों की रूपरेखा प्रस्तुत की गई है। इसमें काश्मीर शैव शास्त्र की लगभग सभी मुख्य अवधारणायें विवेचित हुई हैं। काश्मीर शैव दर्शन का अन्य दर्शनों, विशेषतः अद्वैत-वेदान्त एवं शैव-सिद्धान्त से तुलनात्मक अध्ययन भी प्रस्तुत किया गया है। किसी एक सिद्धान्त को समझाने के लिये अन्य सिद्धान्तों से उसकी समता एवं विषमता दिखाने की विधि का प्रयोग इस पुस्तक में किया गया है। यहाँ विषय का जो प्रतिपादन किया गया है उसकी सबसे बड़ी विशेषता यह है कि कश्मीर शैव दर्शन के कतिपय सिद्धांतों के विषय में विद्वानों में भी जो अस्पष्टता एवं संदिग्धता है उसे काफी हद तक दूर किया गया है; इसी में पुस्तक की मौलिकता है। विषय के प्रतिपादन में सम्बद्ध प्रश्नों का अच्छी तरह विश्लेषण किया गया है एवं उनका तर्कसंगत स्वरूप प्रस्तुत किया गया है।

इसमें आगमिक दर्शन की विशेषतायें, काश्मीर शैव दर्शन का परिचयात्मक इतिहास तथा साहित्य, ज्ञान-मीमांसा, कारणता-शिव-शक्ति स्वरूप, शिव का सृष्टि से संबंध, आभासवाद, स्वातन्त्र्यवाद, अशुभ की समस्या (Problem of evil) वाक्-सृष्टि, सृष्टि-क्रम (छत्तीस तत्त्व), आत्मा बन्धन तथा मोक्ष आदि का विवेचन किया गया है।

क्रमबद्धपर्याय —ले० हुकमचन्द भारिल्ल । सोनगढ़, श्री दि० जैन स्वाध्याय मंदिर ट्रस्ट, १९८० । ५१२ पृ० । रु० ४.५० ।

'क्रमबद्ध पर्याय' जैनदर्शन की एक महत्वपूर्ण विचार-धारा है, सर्वज्ञता के प्रसंग में सर्वत्र इस पर विचार किया गया है। इन दोनों तत्त्वों का विचार करते समय इनसे सम्बद्ध अनेक बातों का विश्लेषण करना आवश्यक होता है। जैसे—अनेकान्त, प्रमाण, नय, नियतिवाद एवं पुरुषार्थवाद, कर्तृत्व और अकर्तृत्व, द्रव्य, गुण, पर्याय, उत्पाद, व्यय, ध्रौव्य, निमित्त, नैमित्तिक, पंचसमवाय (वस्तुस्वभाव, दैव, पुरुषार्थ, काललब्धि तथा भवितव्य) आदि। डॉ० भारिल्ल ने उपर्युक्त सभी बातों के माध्यम से क्रमबद्ध पर्याय का जो सुन्दर, संयुक्तिक और प्रामाणिक विवेचन किया है, वह उनके सतत ज्ञानाराधन एवं श्रमणशीलता का निदर्शन है।

उन्होंने प्रस्तुत पुस्तक में तर्क प्रधान शैली में सभी अनुयोगों की दृष्टि से विस्तार के साथ सारगर्भित विवेचन किया है। लेखक की प्रतिपादन शैली तार्किक

ग्रौर गूढ़ होते हुये भी रोचक ग्रौर सहज है। यही इसका वैशिष्ट्य है। यह पुस्तक विचार-क्षेत्र में चिंतन के नये आयाम प्रस्तुत करती है।

पुस्तक की सबसे बड़ी विशेषता यह है कि वह एक नई दृष्टि देती है ग्रौर पूरी शक्ति से पुरुषार्थ करने को प्रेरित करती है।

ग्रात्मज्ञानी के हृदय को अनेक युक्तियों से खोलने वाली एवं आगम पर आधारित डॉ० हुकमचन्द भारिल्ल की यह कृति 'क्रमबद्ध पर्याय' है।

लघुतत्त्वस्फोट —ले० ग्रमृतचन्द्र सूरि; अनु० एवं सं० पन्नालाल जैन। वारणसी, श्री गणेश वर्णी दि० जैन संस्थान, १६८१। ६+३०२ पृ०। (श्री गणेश वर्णी दि० जैन संस्थान पुष्प-२)। रु० २५।

'लघुतत्त्वस्फोट' एक स्तुतिपरक ग्रंथ है, जिसे अध्यात्म संबंधी विविध विषयों का एक सुभाषित कोश-ग्रंथ भी कहा जा सकता है।

'लघुतत्त्वस्फोट' विविध विषयक २५ स्वतंत्र प्रकरणों में विभक्त है ग्रौर प्रत्येक प्रकरण में २५-२५ श्लोक हैं। ग्रंथ की भाषा प्रौढ़ संस्कृत है। ग्रंथ का प्रत्येक श्लोक अद्भुत भाव से परिपूर्ण है। आत्मा की जो अनंत शक्तियां मणियों के समान देदीप्यमान हैं वे सब इस कोश में देदीप्यमान हो रही हैं। समयसार ग्रौर प्रवचनसार के ग्रंत में ग्रात्मा की जिन शक्तियों का दिग्दर्शन कराया है उन्हीं शक्तियों का नये परिवेश के साथ इस ग्रंथ में प्रतिपादन किया गया है।

Logical Form, Predication and Ontology—Ed. by Pranab Kumar Sen. New Delhi, Macmillan India Ltd., 1983. xviii+298 pp. (Jadavpur Studies in Philosophy. Ed. by K.K. Banerjee). Rs. 75.

A collection of ten essays, 'Logical Form, Predication and Ontology' is the fourth volume in the series Jadavpur Studies in Philosophy. The essays in this volume roughly fall into three groups: investigation of logical form (the first three essays), philosophical problems of predication (the fourth, fifth, sixth and seventh essays) and ontology (the last three essays). They deal successively with the following topics; the very idea of logical form of sentences containing definite descriptions, and of sentences containing dispositional predicates, Gangeśa's theory of Viśeṣaṇa, the subject-predicate construction as a linguistic universal, literal meaning and the role of context, sentences and their relation with truth-values, the Vaiśeṣika theory of jati and of jati-badhakas, (traditional) universals versus Fregean concepts, and two classical theories of causality belonging to two different traditions.

Metaphysic of Experience in Advaita Vedānta : A Phenomenological Approach—by Debabrata Sinha. Delhi, Motilal Banarsidass, 1983. xxiv+150 pp., Biblio., Epil. [ISBN 0-89581-116-2]. Rs. 70.

The central thesis of Sankara's Advaita Vedanta is embodied in the unparalleled doctrine of pure Consciousness (*Cit*), the fuller significance of which is often overlooked in the usual stereotype of a metaphysics of Brahman, combined with the illusionistic philosophy of the World. The present work offers a radically fresh approach in the interpretative understanding of this pivotal conception of *Cit* and its orientation in an in-depth critique of experience, on the basis of first-hand study of original texts. With a methodological accent the epistemological-metaphysical strands in Sankarite and post-Sankara Vedanta are posed under the focus of *Cit* and as directed to the ulterior question of human subjectivity.

From epistemological discourses she study proceeds on to the heart of the doctrine, broadly through the perspective of a phenomenologically oriented mode of analysis of the structure of experience as it relates to such cardinal concepts and problems as perception, conscious act, illusory experience, nescience, grades of reflection, etc. In this programme of phenomenological reconstruction of the cit-centric interpretation of experience, essential relevance of the model of Husserlian Phenomenology is not, however, seen to preclude as well the vital departure of the former from the latter.

Moving freely across the cognate areas of Indian and Western thought, aware of the parallels as much as of the limits of comparison, the author brings certain perspectives in contemporary thinking to bear upon a close look into the

genuine insights of the doctrine. Neither a historical interpretation nor a mere textual study, the work combines freedom of critical interpretation with the authenticity of textual scholarship. It is meant to be a hermeneutic interpretation, which would let the central corpus of Advaita thought speak for itself only in the language of present-day philosophic thinking. This renewed version of the work, originally published in 1965, brings this character all the more into focus.

मीमांसारसपल्वम्—ले० इन्द्र; सं० किशोर नाथ झा। इलाहाबाद, गंगानाथ झा केन्दीय संस्कृत विद्यापीठ, १९७७। ६७ पृ०। रु० ५।

It is a treatise on Pūrva Mimāṁsā Philosophy. Pūrva-Mimāṁsā is devoted to the description of various sacrifices, their purpose, the theory of Apūrva as well as some philosophical propositions. It has three branches or schools propounded by Kumārila Bhatta, Prabhākara and Murāri Miśra respectively. Mithila has been the centre for studies on Mīmāṁsā. The present book, collated on the basis of two rare manuscripts, attempts to depict Karmakāṇḍa as prevalent in Mithila. It covers the topics such as Śruti, Anja, Liṅga, Mantra, Dravya, Vākya, Prakaraṇa, Sthāna and Samākhyā. The unique feature of this book is that it aims at clarifying the disputed places with regard to Śruti, Liṅga, Vākya, Prakaraṇa, Krama, Samākhyā, etc. The author refutes other schools and establishes the views followed by Pārthasarathi, a thinker of Bhatta school of Mimāṁsā.

A preface in Sanskrit and subject-index are helpful. Though short, the book is of immense value so far as its practical utility on Karmakanda is concerned.

—Dr. L. Kuppuswamy

Nagarjuna's A Drop of Nourishment for People and its Commentary The Jewel Ornament—Tr. by Stanley Frye. Dharamsala, Library of Tibetan Works and Archives, 1981. 62 pp. Rs. 15.

'Nagarjuna's A Drop of Nourishment for People' known in its Tibetan translation from Sanskrit as lungs kyi-basten beos skye bo gos pa'i thigs pa consists of ninety verses that succinctly delineate the Buddhist attitude towards life. Translated from its Mongolian edition by Dr. Stanley Frye, 'A Drop of Nourishment for People' is supplemented by its commentary 'A Jewel Ornament' which illustrates with legends and fables the Law of Karma and emphasises the importance of cultivating compassion and virtue and subjugating sin and selfishness.

Nagarjuniana : Studies in the Writings and Philosophy of Nāgārjuna—by Chr. Lindtner. Copenhagen, Akademisk Forlag, 1982. 327pp. (Indiske Studier-4). [ISBN 87-500-2385-3]. Rs. 300.

The present book 'Nagarjuniana' is Professor Chr. Lindtner's studies in the writings and philosophy of Nagarjuna. This volume has been published under the series "Indiske Studier" as Volume IV. These studies have been grouped as below in this book:—

The Authentic Writings :—

I. Mulamadhyamakakarika (MK); II. Sunyatasaptati (SS); III. Vigrahavyavartam (VV); IV. Vaidalyaprakarana (VP); Vyavaharasiddhi (VS); VI. Yuktisastika (YS); VII. Catuhstava (CS); VIII. Ratnavali (RA).

The book is provided with rich Introduction and Comprehensive Bibliography and the Nepalese Manuscript of Catuhstava with Akaritika.

Neither This Nor That I am —by Jean Klein. Tr. by Mary Mann. London, Watkins, 1981. x +138 pp. [ISBN 0-7224-0189-2] . $ 7.95.

Jean Klein, a musicologist and doctor, spent several years in India where he met his Guru and was initiated into traditional wisdom. He was eventually sent back to Europe to teach Advaita Vedanta. This teaching employs a 'direct approach' beyond any mental activity or striving, pointing straight to the ultimate where all that belongs to the mind, time and space is integrated. What is sought is a sudden insight, a clear awakening to what we are, what we have been, and what we shall be for ever.

नियमसार पद्यावली—ले० ज्ञानमती। हस्तिनापुर, दिगम्बर जैन त्रिलोक शोध संस्थान, १९८१। ११२ पृ०। वीर ज्ञानोदय ग्रन्थमाला-४६)। रु०।

इस ग्रंथ में 'मार्ग और मार्ग का फल' इन दो विषयों

का ही वर्णन है। मोक्ष का उपाय तो मार्ग है और निर्वाण उसका फल है। नियम से जो करने योग्य है वह 'नियम' है, वह दर्शन ज्ञान और चरित्र है।

आप्त आगम और तत्त्वों के श्रद्धान से सम्यक्त्व होता है। अनंतर आचार्य इन तीनों का लक्षण स्वयं बताते हैं। पहले अधिकार में गाथा १९ तक जीवतत्त्व का वर्णन, द्वितीय अध्याय में गाथा ३७ तक पुद्गल, धर्म, अधर्म, आकाश और काल इनका वर्णन करते हैं।

आचार्य कुंदकुंददेव ने महाव्रत और समिति में निश्चय नय को न घटाकर गुप्ति में अवश्य घटाया है। पाँचवें अधिकार से लेकर ग्यारहवें अधिकार तक निश्चय, प्रतिक्रमण, निश्चय प्रत्याख्यान, निश्चय आलोचना, शुद्ध-निश्चय प्रायश्चित, परमसमाधि, परमाभक्ति और निश्चय परम आवश्यक इन सातों का वर्णन किया है। इसके आगे अंतिम बारहवें अधिकार में केवल भगवान् का वर्णन करके अन्त में निर्वाण को प्राप्त सिद्धों का वर्णन किया गया है।

यह ग्रंथ मुनियों के चरित्र का ही वर्णन करता है। इसमें श्रावकों के चरित्र का कोई लेश नहीं है।

इसकी मूल गाथाओं का हिन्दी गद्य-पद्यमय अनुवाद सभी के लिये हितकर और प्रिय होगा, ऐसा विश्वास है।

न्यायाचार्य डा० दरबारीलाल कोठिया अभिनन्दन-ग्रन्थ —सं० ज्योतिप्रसाद जैन इति०। वारणसी, न्यायाचार्य डा० दरबारीलाल कोठिया अभिनन्दन ग्रन्थ प्रकाशन समिति, १९८२। २२+५२० पृ०। रु० ५१।

डॉ० कोठिया वर्तमान में जैन विद्वत जगत् के एक जगमगाते नक्षत्र हैं जिनके ज्ञान के प्रकाश से सारा समाज एवं देश प्रकाशित है। प्रस्तुत अभिनंदन ग्रंथ पाँच-खंडों में विभक्त है। प्रथम एवं द्वितीय खंड डॉ० कोठिया के जीवन एवं कृतित्व से संबंधित है।

अभिनन्दन ग्रंथ के शेष तीन खंड पूर्णतः उनके कृतित्व से संबंधित हैं। अभिनन्दन ग्रंथ में ऐसे ही निबंधों का संकलन किया गया है जिनकी उपादेयता आगे आने वाले समय में भी उतनी ही है जितनी वर्तमान में।

डॉ० कोठिया के महत्वपूर्ण निबंधों को तीन खंडों में विषय-प्रतिपादन की दृष्टि से विभाजित किया गया है। तृतीय खंड में ऐसे २६ निबंधों का संग्रह है जिनका प्रमुख विषय धर्म, दर्शन एवं न्याय के अंतर्गत आता है। ये सभी निबंध जैनदर्शन एवं धर्म के अध्येता के लिये अत्यधिक उपयोगी हैं तथा उनके आधार पर धर्म, दर्शन एवं न्याय के उलझन भरे प्रश्नों को सुलझाया जा सकता है।

अभिनन्दन ग्रंथ के चतुर्थ खंड में इतिहास एवं साहित्य से संबंधित निबंधों का संकलन किया गया है जिनकी संख्या १३ है। लेकिन इन इतिहास एवं साहित्य के निबंधों का संबंध भी दर्शन से ही है। इस खंड के १३ निबंधों में आचार्य कुन्दकुन्द, गृद्धपिच्छ एवं समन्त भद्र के जीवन, व्यक्तित्व, समय एवं कृतित्व पर प्रकाश डालने के अतिरिक्त कुण्डलगिरि सिद्धक्षेत्र पर भी खोजपूर्वक प्रकाश डाला गया है। उसके अतिरिक्त अनुसंधान में पूर्वाग्रहमुक्ति आवश्यक है। इसमें कुछ प्रश्नों को उठाकर उनका समाधान ढूंढा गया है।

ग्रंथ के पञ्चम खंड में डॉ० कोठिया के विविध विषयपूरक लेखों का संग्रह किया गया है जिसमें एक ओर आचार्य नमिसागर, पूज्य वर्णीजी एवं महापंडित टोडरमल का जीवन-चरित्र दिया गया है, वहीं उनके साथ डॉ० सा० के अपने संस्मरणों को भी लिपिबद्ध किया गया है। इसी खंड में दशलक्षण-पर्व, क्षमापर्व, वीरनिर्वाणपर्व, दीपावली एवं महावीर जयन्ती जैसे प्रमुख सामाजिक पर्वों की महत्ता एवं उनकी ऐतिहासिकता पर भी अच्छा प्रकाश डाला गया है। इसी खंड का एक आकर्षण डॉ० कोठिया के तीन प्रवासों का वर्णन है।

इस प्रकार प्रस्तुत 'डॉ० कोठिया अभिनन्दन ग्रंथ' उनके जीवन, परिवार, व्यक्तित्व एवं कृतित्व पर आधारित ग्रंथ है, जो अभिनन्दन ग्रंथों के लिये एक नई दिशा बोधक है। इसलिये इस अभिनन्दन ग्रंथ

को हम डॉ० कोठिया के सर्वांगीण जीवन को देखने का एक प्रकाश-गृह कह सकते हैं।

Nyāyadarśana : The Sūtras of Gotama and Bhāṣya of Vātsyāyana—Ed. by Śrī Nārāyaṇa Miśra, Ed. by Padmaprasāda Śastrí and Harirāma Sukla with the 'Prakaśika' Hindi Commentary by Dhuṇḍirāja Sāstri. Varanasi, Chaukhambha Sanskrit Sansthan, 1982. 31 + 685 pp. (Kashi Sanskrit Series-43). Rs. 45.

इस न्यायभाष्य के महत्व में यही प्रवल प्रमाण है कि उद्योतकर, वाचस्पति, उदयनाचार्य, वर्धमानोपाध्याय तथा शंङ्कर मिश्र जैसे महान तार्किकों द्वारा इस पर व्याख्या तथा उपव्याख्यायें लिखी गई। इसकी भाषा अत्यंत प्राचीन है तथा शैली भी जटिल है। इस व्याख्या में न्यायवार्तिक मथा तात्पर्यटीका आदि का पर्याप्त उपयोग किया गया है जिससे विषय अत्यंत स्पष्ट हो गया है। अतएव यह व्याख्या छात्रों के लिये अत्युपयोगिनी है।

Nyaya Theory of Perception—by L.P.N. Sinha. New Delhi, Classical Publishing Company, 1983. xii + 239 pp., Biblio. (World Perspectives in Philosophy and Religion. Ed. by K.M.P. Verma-2). Rs. 110.

The book is a critical account of the Nyaya Theory of Perception.

The book starts with Gautama's Sutra (1.1.4) —"indrīyārthasannikārsotpannamjñānam avyāpadesyamavyabhicāri vyavasāyatmakam pratyakṣam". From the part of the definition e.g. "indrīyārthasannikārsotpannam jñānam" follows the six kinds of Ordinary Perception i.e. five kinds of External Perception, namely, Visual Perception, Touch Perception, and Auditory Perception, and only one Internal Perception. Subsequent Naiyayikas and others have only elaborated these Perceptions.

Of the three stages of Ordinary Perception, namely, Indeterminate Perception, Determinate Perception and Recognition, the first two stages follow from the words avyapadesya and vyavasāyātmaka in the above Sūtra of Gautama. The third stage has been dropped. Instead, Anuvyavasāya has been accepted and this is implicit in Gautama's Sūtra.

Gautama accepts three Extra-ordinary Perceptions, namely, Perception of Class Essence in Sūtra (2.2.71), Perception by Excitation in Sūtra (3.1.12) and The Soul as a Knower in Sūtra (3.2.43), which were developed respectively as Class Perception, Acquired Perception and Intuitive Perception by subsequent Naiyayikas and others.

Gautama's concept of indrīyarthasannikarsa is used in the book to explain the preceptibility of Vaiśeṣika's seven categories, their divisions and sub-divisions.

The word avayabhicari in the Gautama's Sūtra (1.1.4) suggests the test of truth and error in perception.

The conclusion of the treatise is a defence of perception from the Nyaya point of view.

On Knowing Reality : The Tattvartha Chapter of Asanga's Bodhisattvabhumi—Tr. by Janice Dean Willis. Delhi, Motilal Banarsidass, 1982. xiv + 202 pp., Biblio., Gloss. Rs. 65.

'On Knowing Reality' is the first English translation with commentary of a crucial chapter of the Bodhitvabhumi, composed in Sanskrit in the late fourth century by the philosopher-sage Asanga, founder of the Yogacara School of Mahayana Buddhism. The chapter is the core of Asanga's theoretical teachings: it deals with the central espistemological question of how to judge and validate knowledge, and how confusions about "reality" arise.

The Yogacara school has long been considered by scholars, East and West, as advocating a fully idealistic view of reality. But Janice D. Willis argues that Asanga himself had no such intention, and that in fact he rejected idealism as forcefully as he rejected the notion that ordinary beings know things as they really are. Instead, the chapter "On Knowing Reality" shows that Asanga expounded voidness (sunyata), rather than mind (citta), as the only absolute mode of being. He attempted to redefine sunyata in a more positive way than had Nagarjuna and other philosophers of the so-called "critical" school, setting up a philosophical schema to mediate between inexpressible reality and the distortions of ideation and language.

In addition to her translation and extensive

commentary, Willis has written an introduction which describes the history of the text and of its author, discusses the place of the Yogacara school in Buddhist philosophical history, and interprets key terms in Asanga's system. The result is a work of fundamental importance to the Mahayana Buddhist tradition.

न्याय-दर्शन: सरल सुबोध भाषा-भाष्य—ले० गुरुदत्त। नई दिल्ली, शाश्वत संस्कृति परिषद, १९८०। ४३० पृ०। रु० ४५।

न्यायदर्शन मानव मान्यताओं और मानव-व्यवहार के विषय में वेद-मूलक शास्त्र है। न्यायविद्या के मानव व्यवहार और मानव मान्यताओं को भी युक्ति के आश्रय उपस्थित करता है। जब वेदमत विरोधियों ने वेदानुयायियों की मान्यताओं और व्यवहार का विरोध करना आरंभ किया तो गौतमाचार्य ने न्याय विद्या को सूत्र बद्ध कर इनका प्रचार किया और फिर कालान्तर में विरोधियों ने इस विद्या की युक्तियों से निरूत्तर हो इस शास्त्र को प्रक्षेपों द्वारा भ्रष्ट करने का यत्न किया है।

ओंकार का अर्थ चिन्तन—ले० चमन लाल गौतम। बरेली, संस्कृति संस्थान, १९८३। १३८ पृ०। रु० ४.५०।

योग विद्या के अनुभूति-मूलक, वरिष्ठतम, अध्यात्म-वेत्ता, वैज्ञानिक महर्षि पतंजलि ने अपने समग्र जीवन की साधना के आधार पर योग दर्शन में लिखा है कि उस ईश्वर का नाम प्रणव है और प्रणव के जप और अर्थ चिन्तन से समाधि लाभ होता है।

महर्षि पतंजलि का अभिप्राय है कि प्रणव का जप ही योग का सर्वप्रधान एवं सर्वश्रेष्ठ साधन है। प्रणव का जप और चिंतन करने से चित्त चंचलता रहित हो जाता है। अर्थ की भावना के साथ लिये जाने वाले नाम जप में चित्त की गति के लिये एक निश्चित मार्ग विस्तृत होने लगता है जिससे स्थिरता लाने में सहायता मिलती है। उसके फलस्वरूप मन अपनी चंचलता छोड़ने लगता है। महर्षि के यह शब्द भी गहन अनुभूतियों की अभिव्यक्ति करते हैं कि प्रणव के जप और चिंतन से सारी बाधाओं का अभाव हो जाता है, नवीन चेतना का जागरण होता है, अन्तरात्मा के स्वरूप का ज्ञान होता है। इस साधना से वह योग की अन्तिम सीढ़ी—समाधि—तक पहुँचने की सामर्थ्य प्राप्त करता है।

पाश्चात्य दर्शन: देकार्त से कान्ट तक—ले० कृष्ण मुरारी प्रसाद वर्मा। नई दिल्ली, क्लासिकल पब्लिशिंग कम्पनी, १९८३। ३७५ पृ०। रु० ९०।

पाश्चात्य दर्शन के माध्यम से आधुनिक पाश्चात्य चिंतकों, एवं दार्शनिक चिंतनधाराओं को खोजने एवं रेखांकित करने का सर्जनात्मक प्रयास सम्भव हुआ है। आठ अध्यायों में विभक्त पुस्तक में दर्शन की परिभाषा, उद्भव, क्षेत्र, मुख्य शाखाओं, विधि, पाश्चात्य-दर्शन की विरोधी धाराओं, विशेषताओं आदि के विश्लेषण के साथ ही विभिन्न दार्शनिकों—देकार्त, स्पीनोजा, लाइबनीज, लॉक, बर्कले, ह्यूम, तथा कान्ट—की चिंतनधाराओं का अध्ययन और मूल्यांकन प्रस्तुत किया गया है। इतना ही नहीं, इसके माध्यम से पाश्चात्य आधुनिक चिंतन के उन्मेष को पकड़ने की मौलिक चेष्टा की गई है जिसमें समूची परंपरा एक नये अर्थ के साथ प्रकट हो उठती है।

विदेशी चिंतन को किसी देशी भाषा में सहज भाव से प्रस्तुत करना एक कठिन कार्य है। किन्तु प्रस्तुत पुस्तक में लेखक ने अपनी सरल और सुबोध भाषा में आधुनिक पाश्चात्य दार्शनिकों के विचारों का समीक्षात्मक मूल्यांकन कर विषय की जटिलता को बोधगम्य बनाया है। यह सहज रचना लेखक के कृती व्यक्तित्व का अभिनव निदर्शन है।

पातञ्जलयोगदर्शनम्: वाचस्पतिमिश्र विरचित-तत्त्वैशारी-विज्ञान भिक्षुकृत-योगवार्तिक विभूषित व्यासभाष्यसमेतम्—सं० श्री नारायण मिश्र। वाराणसी, भारतीय विद्या प्रकाशन, १९८१। ए+४९८ पृ०। रु० ४५।

इस पातंजल शास्त्र और व्यासभाष्य की विशिष्टता

यह है कि वह वेदान्त, अध्यात्म मानसशास्त्र और 'मानसविश्लेषण शास्त्र भी है। इस शास्त्र के केवल १८६-२०० सूत्र हैं। यदि व्यासभाष्य न होता तो इन सूत्रों का रहस्य (गूढ़ार्थ) समझ में नहीं आता।

पुस्तक में प्रत्येक विषय पर भाष्य का प्रतीक लेकर समझाने का प्रयास किया गया है, जिससे भाष्य का उद्देश्य अक्षरश समझ में आ सके। इस शास्त्र में, अन्य शास्त्रों की तरह, खंडन आदि बड़ा शास्त्रार्थ नहीं है। प्राचीन मतों का थोड़ा सा खंडन देखने में आता है।

यह सूत्रात्मक लघुकाय ग्रन्थ होते हुये भी योग के परम गहन सिद्धान्तदर्शन को प्रगट करता है।

A Philosopher Looks Back—by T.M.P. Mahadevan. Bombay, Bharatiya Vidya Bhavan, 1982. vii + 206 pp., pl. (Bhavan's Book University; Ed. by R.R. Diwakar and S. Ramakrishnan. 247). Rs. 30.

The term Philosopher in the title of the book is used in its etymological sense: Lover of Wisdom. Wisdom is the direct knowledge of the Truth. And, the Truth is the Self. Mahatma Gandhi has said that he had started defining God as Truth and then after deep contemplation he had to reverse the statement and say Truth is God. The reason he gave was that while there might be deniers of God there could not be deniers of Truth. Acarya Sankara in a well known context in his Brahma-sūtra-bhāṣya observes that no one can deny the Self because it is of the very nature of him who denies. It is as a seeker of the Self that the author has all along attempted to shape his life. In this attempt he has been receiving abundant grace and guidance from sages and saints.

Philosophy and Its Development in the Nikayas and Abhidhamma—by Fumimaro Watanabe. Delhi, Motilal Banarsidass, 1983. xvi + 241 pp., Biblio., Abbrev. [ISBN 0-89581-157-x]. Rs. 75.

Buddhism is largely a critique of philosophy, of religion and of everyday ideas. It is also a critique of itself, continually checking its own formulations and definitions. Especially in the Schools after the time of the Buddha, the interpretation of any statement, and the elaboration of philosophy in further statements had to be controlled by reference to agreed doctrine as formulated in the suttas (etc) and by logic. Consequently it is of interest to trace the development of the techniques of discussion or argument, beginning in the suttas themselves and continuing into the abhidhamma texts. The book concentrates on the initial stages of this development, collating the Sthaviravada Pali sources with those in Chinese, mostly of the Sarvastivada. It thus shows how such discussions were carried on among the 'original' Buddhists of the fifth and fourth centuries B.C. and in the Sthaviravada School down to its division into Sthaviravada and Sarvastivada in the third century. On this last phase, the book studies in detail the controversy against the Pugalavada of the Vatsiputriya School, which broke away from the Sthaviravada early in the Chinese in the Vijnanakaya, showing the divergent versions of the Sthaviravada and Sarvastivada traditions, which presumably derive from a common kernel before their schism later in the third century (generally believed to have taken place during the reign of Asoka Maurya). This controversy shows very clearly the stage reached in the development of formal logic at that time.

Philosophy and Poetry—by Bernhard Mollenhauer and Tekla Mollenhauer. Calcutta, Sukumar Bose, 1981. vi + 38 + v + 44 +9 pp.

San Diego residents Bernhard and Tekla (Tekie) Mollenhauer have received international literary recognition. Both have authored recent books, published in India.

Bernhard's book is "The Quest for a Lasting Peace." It includes philosophical articles on such topics as "Horizons of the Occidental Man" and "World Order and the Dilemma of Modernity".

Tekie's book is a compilation of her original poems with Bengali translation by Dr. Sukumar Bose. Tekie's poems have been translated into German and have been read on the Berlin Poetry Hour. They have also been printed in an Italian Journal of Poetry.

Philosophy of Nimbārka—by Madan Mohan Agrawal. Varanasi, Chaukhamba Surbharati Prakashan, 1983. viii + 150 pp., Biblio. (Chaukhamba Surbharati Studies-4). Rs. 75.

'The Philosophy of Nimbarka' in two parts, viz.,

(i) The Dvaitadvaita Philosophy (ii) Relations of Jiva and Brahman, is a result of painstaking research and critical evaluation of various philosophical issues along modern methods of scientific research. The concept of relation has been the central point of discussion among Non-dualist, Saivite and Vaisnavite scholars. The Nimbarka school of Vaisnavism has also not remained behind in this context and has discussed the different types of relation of difference and non-difference, origin and development of difference and non-difference, with special reference to natural difference and non-difference. Hence, the book is expected to stir interest in a great number of readers.

Philosophy of the Srimad Bhāgavata—by Siddhesvara Bhaṭṭācārya. Rev. Edn. Varanasi, The Author, 1983. viii + 309 pp. Biblio, Gloss. Rs. 80.

The Srimad-bhagavata is a great Purana both in form and content. It has brought the grandeur of the Vedas, the nobleness of the Epics and the suppleness of classical poetry to bear upon traditional history and myth to forge a unique unity of the Upanisadic doctrine of Brahma, the Pancaratra doctrine of Narayana-Visnu and the Bhagavata doctrine of Vasudeva-Kṛṣṇa. Naturally the work has been a formidable challenge to scholarship as it has been a perennial source of inspiration to the devout soul.

The present venture is addressed to unravelling its philosophy—Metaphysics and Religion.

Philosophy of Upanishads—by Balbir Singh. New Delhi, Arnold-Heinemann, 1983. 150 pp. Rs. 50.

The Upanishads constitute the earliest available record of a serious and systematic attempt to unravel the mystery of Being. The present book purports to be an exposition of how the philosophers sought to devise and develop a method of enquiry into the nature of being and what results they deduced therefrom. What is, however, distinctive about such a method is the orientation to a practical concern. The ultimate truth is not only to be grasped intellectually but also to be realized directly and immediately. It is here that we are introduced to three chief concerns—namely, ethics, religion and metaphysics. It has also been one of the author's ambitions to show how the Upanishadic thought influenced the subsequent currents of Indian philosophy. The book aims at bringing out all those salient features that can adequately serve as an intelligent man's guide to the study of the Upanishadic thought.

प्राचीन भारत की नीतियाँ—ले० दीनानाथ। दिल्ली किताबघर, १९८२। २८० पृ०। रु० ५०।

आधुनिक युग में सांसारिक घटनाचक्रों का केन्द्र राजनीति है। राजनीति की सफलता अथवा असफलता पर ही आज देशों का अस्तित्व मान्य है जो एक राजनीतिज्ञ के व्यवहार, बुद्धि, कौशल एवं चातुर्य पर निर्भर करता है। इस पुस्तक में राज्य एवं उससे संभावित प्रत्येक स्थिति एवं उसमें अपनाई जाने वाली नीतियों का विवेचन किया गया है। इसके अंतर्गत धार्मिक, आर्थिक, सामाजिक, राजनैतिक आदि सभी नीतियों का समावेश है जिनका संकलन प्राचीनतम संस्कृत ग्रन्थों से किया गया है। इस पुस्तक के अध्ययन से राजनीतिवेत्ताओं को एक सफल राजनीतिज्ञ एवं प्रशासक बनने की दिशा में मार्ग-दर्शन मिलेगा।

प्रमाण - नय - निक्षेप - प्रकाश —ले० कैलाशचन्द्र। वाराणसी, वीर-सेवा-मन्दिर-ट्रस्ट, १९७०। ६३ पृ०। (युगवीर समन्तभद्र ग्रंथमाला-२) रु० ५।

प्रस्तुत कृति की विशेषता यह है कि इसमें प्रायः उन सभी प्रमुख आचार्यों के प्रमाण, नये और निक्षेप सम्बन्धी विचारों को समन्वित और नये परिवेश में एकत्र विशदतया प्रस्तुत किया गया है जिन्होंने भिन्न-भिन्न ग्रन्थों में उन पर विस्तारपूर्वक लिखा है। इसके साथ ही नय-प्रकरण में द्रव्यार्थिक-पर्यायार्थिक और निश्चय-व्यवहार नयों की दो विभिन्न विचारधाराओं का विश्लेषण करते हुए निश्चय और व्यवहार की खींचातानी से उत्पन्न विभ्रम को भी जैन वाङ्मय की मूल दृष्टि—अनेकान्त दृष्टि—से निरन्तर किया गया है।

प्रमेयकण्ठिका—ले० शान्ति वर्णी; सं० गोकुलचन्द्र जैन। वाराणसी, वीर सेवा मन्दिर ट्रस्ट, १९७२। ४५ पृ०। रु० ३।

शान्ति वर्णीकृत 'प्रमेयकण्ठिका' जैन न्याय की एक लघुकाय किन्तु महत्वपूर्ण कृति है। डॉ गोकुलचन्द्र जैन द्वारा संपादित होकर प्रथम बार यह कृति प्रकाशित हो रही है।

प्रमेयकण्ठिका की रचना यद्यपि माणिक्यनन्दि कृत परीक्षामुख के प्रथम सूत्र 'स्वापूर्वार्थ व्यवसायात्मक ज्ञानं प्रमाणम्' को आधार बनाकर की गई है, तथापि इसमें प्रमाणशास्त्र के सभी प्रमुख विषयों— प्रमाण का लक्षण, प्रमाण का फल, प्रामाण्य, प्रमाण का विषय, सर्वज्ञात्वविचार—आदि का संक्षेप में व्यवस्थित विवेचन किया गया है।

'प्रमेयकण्ठिका' की रचना सरल संस्कृत गद्य में हुई है, पूरी कृति को पांच स्तबकों में विभाजित किया गया है। विद्वान संपादक ने इसे एक सौ छब्बीस वाक्यखंडों, पैराग्राफों में वर्गीकृत किया है। विस्तृत हिन्दी प्रस्तावना तथा परिशिष्ट से इसकी उपयोगिता और अधिक बढ़ गई है।

Pratityasamutpādastutisubhāṣitahṛdayam—by Acarya Tsong-kha-pa Sarnath Central Institute of Higher Tibetan Studies, 1982; ग + 39 + ञ + viii + 130 pp. (The Dalai Lama Tibeto-Indological Series. 3). Rs. 60 (Hardbound); Rs. 45 (Paper back).

Published under the Dalai Lama Tibeto Indological Series Vol. No. 3; the text deals with the theory of Madhyamaka Philosophy as taught in Tibet in the traditional way when it was on its way to degeneration and an image was already established on the base of such misunderstandings, as the substantialists wanted to create, that it was annihilationism. But in fact, it was wrong to say that all the Pre-Tsong-Kha-pa acharyas strayed from the varacious Madhyamaka Philosophy or from the perfect thought of the great Buddhist Philosopher, Acharya Nagarjuna. Indeed, there were countless siddhas including the twenty-five great followers of Acarya Padmasambhava, the great Marpa and Mila and the great Konchok gyalpo and Sakya-Pandita, who visualized the ultimate state of Dharma as emptiness. Besides, many scholars wrote several treatises on Madhyamaka Philosophy. But during Acarya Tsong-Kha-pa's era, the study of Madhyamaka Philosophy had so deteriorated that on the common academic level he found it difficult to find a satisfactory teacher on this subject and the prevalent interpretation of Madhyamaka Philosophy distant from the stainless thought of Nagarjuna. Acarya Tsong-Kha-pa was not attracted either by the view of existence or by the view of non-existence which constructed the Madhyamaka philosophy of the period. The book contains the subject mattter in Tibetan and the English translation of Sanskrit, Hindi and Tibetan words. It also provides an introduction in Tibetan, Hindi and English. The text provides lists of commentaries and other works of Tsong-kha-pa which are very useful to the reader interested in this subject.

—Bijanbandhu Samajdar

Pratyabhijna Karika of Utpaldeva : Basic Text on "Pratyabhijna Philosophy" (The Doctrine of Recognition) Exhaustive Studies : Prose Order of the Karikas with Short Comments, Translation, Explanations, Foot-notes, etc.—by R.K. Kaw. 2 Parts, Srinagar, Sharada Peetha Research Centre, 1975.
Part I : vi + 92 + 84 pp. Rs. 65.
Part II : viii + 201 + 84 pp. Rs. 85.
(Sharada Peetha Indological Research Series Ed. by R. K. Kaw. 12).

The books give an exhaustive study of "Pratyabhijna Karika of Utpaladeva", the basic text on "The Doctrine of Recognition" which is faithfully interpreted mostly in the light of the author's own Vritti, so far as available, and the notes by the earlier traditional teachers, as given in the printed texts from the marginal notes found in the manuscripts, supported by quotations from the commentaries by Abhinavagupta and Bhaskaracharya. It is furnished with a comprehensive Introduction, prose order of the Karikas with short comments, English translation, Foot-notes, etc. Pratyabhijna Karika is indeed very difficult for a student of average understanding, so much so that he does not go beyond a few Karikas or pages of the book. The available translation by Dr. Pandey too does not go beyond a few Karikas or pages of the book.

The main object of this work is to clarify the original ideas with fidelity to the sense of the Karikas, as intended by the teacher.

Pre-Śaṁkara Advaita Philosophy—by Sangam Lal Pandey. 2nd Edn. Allahabad, Darshan Peeth, 1983. xvi + 475 pp., Biblio. (Allahabad Philosophical Series-2). Rs. 170.

This book reconstructs the philosophy of Pre-Samkarites on the basis of their fragments discovered from a number of later works. It traces the gradual development of Advaita Vedanta from the Rgveda to Badarayana to Mandana Misra and places the philosophical contributions of such little known Advaitins as Kasakṛtsna, Upavarśa, Sundarapaṇdya, Brahmanandin, Dravidacarya, Brahmadatta, Bhartṛmitra, Bhartṛprapanca and Bhartṛhari under their historical perspective. Moreover, it recasts the metaphysical positions of Badarayana and Gaudapada and brings into prominent reliefs the philosophy of Mandana Misra. Hence the philosophy of Samkara assumes here new dimensions. Padmabhushana Professor A.C. Mukerji remarks that the author "has rejected some of the interpretations of the well-known scholars of Indian Philosophy".

प्रेक्षा अनुप्रेक्षा—ले० आचार्य तुलसी, सं० साधवी-प्रमुखा कनकप्रभा। चुरू, आदर्श साहित्य संघ, १९८३। १८४ पृ०। रु० १५।

योगविद्या की अनेक साधनाओं में प्रेक्षा की विद्या नवोदित है परन्तु इसने व्यापक स्तर पर अपनी उपयोगिता प्रमाणित की है जिससे देश का प्रबुद्ध वर्ग सहज ही इसकी ओर आकृष्ट हुआ है। इस पुस्तक में प्रेक्षा-ध्यान की पद्धति पर विस्तृत विवेचना की गई है जो पाठकों की अन्तःप्रेक्षा को जागृत करके उनमें आत्म-दर्शन की भूमिका को प्रशस्त करने में सहायक होगी।

Ramanuja and Hegel : A Comparative Study—by Rama Prasad. New Delhi, Classical Publishing Company, 1983. vii + 253 pp., Biblio. Rs. 110.

This book seeks to highlight the unity of philosophical outlook of both the East and the West. Such an attempt at philosophical synthesis is doubtless a great step towards building up world philosophy which is in the making and which must be the basis of world community. Ramanuja and Hegel have both looked at the problem of philosophy from a synthetic point of view, reconciling antonomies and abstractions of thought on philosophy, religion and culture. At the same time they represent the basic cultural difference between the West and the East, the difference, in other words, of analytic intellectual understanding and intuitive integrative, synthetic outlook which though opposite are complementary.

Both Ramanuja and Hegel are among the few great philosophers of India and the West without a clear understanding of whose ideas and culture the study of both Indian and Western philosophy is incomplete. The book not only brings out the distinctive features of their thought, but also gives an intelligible and forceful account of their treatment of their philosophical and religious concepts. The book is an invaluable aid to the understanding of the philosophical ideas of Ramanuja and Hegel. It is a useful reference material for Honours and Post-graduate studies. It breaks a new critical account of both Ramanuja and Hegel which has never been attempted so far either in India or in the West.

राष्ट्र-संहिता : मानव-समाज-राष्ट्रेति खण्डत्रयात्मिका राष्ट्रभाषा समलंकृता च —ले० रमणलाल कृष्णराम। अहमदाबाद, श्री जनता-जनार्दन भागवत ट्रस्ट, १९८२। १३+४२८ पृ०। रु० ३०।

प्रस्तुत ग्रंथ तीन खंडों में विभक्त है—मानवखंड, समाज खंड और राष्ट्र-खंड। प्रत्येक खंड में अनेक उपखंड हैं। प्रथम खंड में ही 'उपसंहार' सहित ४८ विषयों का समावेश किया गया है, जिनमें मानव-विषयक अनेक बातों की चर्चा है। 'ज्ञान' की चर्चा करते समय ईश्वर, जीवात्मा और जगत के स्वरूप का विचार भी प्रस्तुत किया गया है।

प्रथम खंड के परिशिष्ट में चारों संहिताओं में से चुन-चुन कर सुभाषितों का उद्धरण किया गया है और उनका एक स्थान में संकलन कर दिया है।

इस महाग्रंथ का द्वितीय खंड समाज-विषयक है जिसमें समाजधर्म के विषय में अनेक उद्धरण देकर अच्छा प्रकाश डाला है। 'समाजवाद के व्यक्तिगत सिद्धान्त', 'भावात्मक एकता के कतिपय सिद्धान्त', 'अर्थ का स्वरूप', 'समानता-सहयोग', 'संस्कृति दर्शन और सभ्यता' जैसे समाज के प्रणरूप विषयों का इस भाग में परिचय मिलता है। इस खंड के अंत में समाज-विषयक सुभाषितों का संचय वेद-संहिताओं में से चुनकर परिशिष्ट के रूप में दिया गया है।

वेदों में अर्थात् वैदिक-संहिताओं में राष्ट्र-संचालन के लिए कैसी व्यवस्था थी उसकी सूचना हमें राष्ट्र-खंड में मिलती है।

आशा है पाठकगण इससे अवश्य ही लाभ ग्रहण करेंगे।

Reflections—by Akbarali H. Jetha. Bombay, The Author, 1980. 153 pp. Rs. 25.

...Reflections is bound to spread its soothing influence to a large number of discerning readers... It has an everlasting value and should become a permanent book of reference in the long journey of one's life.... This is a fine blend of practical wisdom, morality, religion and spirituality.... Your quest for "Truth" is indeed a sincere and serious one and there is an unfailing touch of deep clarity of mind added to inner certitude and conviction.

Religious and Moral Philosophy of Swami Vivekananda—by Shail Kumari Singh. Patna, Janaki Prakashan, 1983. xiv+248 pp., Biblio. Rs. 110.

India is a land of spiritual heritage. Many spiritual giants took their birth on the holy soil of India to illumine this world with their spiritual wisdom.

Swami Vivekananda is one of the dynamic spiritual personalities born on the Indian soil. This book throws a new light on the teachings of Swami Vivekananda. It critically explains the different aspects of Swamiji's religious and moral philosophy and the relevance of his teachings in the modern age when humanity is standing on the cross roads of destruction. His approach to the present day problems of religion and morality on vedantic line is the solution of religious and moral bankruptcy of the modern scientific age.

सांख्यदर्शन और विज्ञान भिक्षु —ले० उर्मिला चतुर्वेदी। वाराणसी, कला प्रकाशन, १९८१। १४+२८७ पृ०। ग्रन्थसूची। रु ५०।

प्रस्तुत ग्रंथ में भारत के प्राचीनतम दर्शन—सांख्य-दर्शन—के ऐतिहासिक एवं सैद्धान्तिक स्वरूप का समीक्षात्मक अध्ययन किया गया है। इस दिशा में सांख्य की आदिरूप से सोलहवीं शताब्दी तक के क्रमिक विकास का विवेचन किया गया है तथा सांख्यदर्शन के विश्रुत आचार्य विज्ञानभिक्षु का विशेष अध्ययन करते हुये उनके द्वारा प्रतिपादित सांख्य सिद्धांतों का वैशिष्ट्य निरूपित किया गया है। सांख्य के ऐतिहासिक क्रम, उसके वैदिकत्व, प्रमाण-मीमांसा, पुरुष, प्रकृति, सृष्टि-प्रक्रिया, दुःख और मुक्ति एवं ईश्वर विचार का विवेचन करते हुये प्राचीन सांख्यदार्शनिकों के परिप्रेक्ष्य में आचार्य विज्ञानभिक्षु द्वारा की गई व्याख्याओं का प्रस्तुतिकरण एवं मूल्यांकन किया गया है। आचार्य विज्ञानभिक्षु ने अपने समन्वयात्मक दृष्टिकोण द्वारा सांख्य पर लगाये गये प्रतिपक्षियों के आक्षेपों का परिहार तथा उसके दुर्बल पक्षों को अधिक ग्राह्य एवं सुसंगत रूप में प्रस्तुत करने का अत्यंत श्लाघनीय कार्य किया है। विज्ञानभिक्षु ने सांख्य के तर्कप्रवण रूप की रक्षा करते हुए सांख्य सिद्धांतों की श्रुतिसम्मत व्याख्या प्रस्तुत कर उसे श्रौत दर्शनों की परंपरा में खड़ा कर दिया है। प्रस्तुत ग्रंथ में इसे सुस्पष्ट रूप से प्रतिपादित किया गया है तथा सांख्यदर्शन की लुप्त परंपरा का विवेचन करते हुए उसके दार्शनिक महत्व को उपन्यस्त करने का प्रयास किया गया है।

Sānkhyatattvakaumudi—by Vacaspati Mishra; with Vivriti and 'Tattvacandrjka' Hindi Commentary by Om Prakasha Pandeya. Varanasi, Chowkhamba Saraswatibhawan, 1981. 44+198 pp. (Krishnadas Sanskrit Series). Rs. 16.

"सांख्यकारिका" पर यह सर्वाधिक महत्वपूर्ण टीका मानी जाती है। सभी दर्शनों के लब्धप्रतिष्ठ मनीषी आचार्य वाचस्पति मिश्र के द्वारा रची गई यह टीका अपनी गंभीरता, वैदुष्य विपुलता और पूर्णता के

कारण सांख्य प्रेमियों के मध्य चिरकाल से नितान्त श्रद्धा की आस्पद रही है।

आध्यात्मिक, आधिभौतिक और आधिदैविक—ये तीन प्रकार के दुःख लौकिक साधनों से पूरी तरह समाप्त नहीं किये जा सकते, एक बार दूर हो जाने पर फिर हो सकते हैं। यदि लौकिक उपायों को छोड़कर वैदिक उपायों को हम अपनायें तब भी यही समस्या बनी रहती है क्योंकि वह उपाय अशुद्धि, क्षय तथा न्यूनाधिक्य रूप वैषम्य से युक्त होता है। अशुद्धि का अभिप्राय है पशु हिंसा और बीज-नाश इत्यादि से सोमयागादि का मालिन्य। यद्यपि इन हिंसादि दोषों का प्रायश्चित और परिहार है, किन्तु यदि प्रमादवश प्रायश्चित नहीं किया गया तो यज्ञ के मुख्य फल के साथ अनर्थकारक गौणफल भी अपना फल देता है। दूसरी बात है—क्षयशीलता यज्ञ करके हमने जिस स्वर्ग का अर्जन किया है उससे यज्ञजन्यपुण्य के क्षीण होने पर च्युत होना भी पड़ सकता है। तीसरा दोष है न्यूनाधिक्य। इन्हीं कारणों से सांख्य शास्त्र का वह ज्ञान, जो व्यक्त-अव्यक्त तथा पुरुष के विवेकज्ञान रूप से होता है, वही त्रिविध दुखों के आत्यन्तिक और ऐचान्तिक विनाश की दृष्टि से सर्वथा श्रेयस्कर है।

यह तत्त्वज्ञान सांख्य के तत्त्वों को स्वरूपतः समझ कर ही उत्पन्न होता है, जो संख्या में २५ होने पर भी स्थूल रूप से चार प्रकार के हैं—मूल प्रकृति, प्रकृति-विकृति, विकृति और पुरुष। इनमें मूल प्रकृति किसी पदार्थ का कार्य नहीं है, वह सबका मूल कारण ही है; महत् तत्त्व, अहंकार तत्त्व और पंचतन्मात्रायें ये प्रकृति (कारण) और विकृति (कार्य) दोनों ही हैं। सांख्य के आचार्यों का विश्वास है कि इन्हीं तत्त्वों के अनुशीलन से होने वाले सम्यग्ज्ञान से पुरुष प्रकृति से सर्वथा पृथक तत्त्व है, त्रिविध दुखों का आत्यन्तिक और ऐकांकि (सार्वकालिक) रूप से विनाश हो सकता है—इसीलिये बुद्धिशीलों की शास्त्रीय उपाय का ज्ञान प्राप्त करने की ओर प्रवृत्ति होती है। सांख्य कारिका में अनेक ऐसे स्थान आये हैं जहाँ आचार्य वाचस्पति मिश्र का स्पष्ट मत भेद रहा होगा, पर उन्होंने बिना किसी प्रकार की टीका-टिप्पणी किये उसके प्रतिपाद्य विषय का बड़ी सत्यता के साथ विवेचन किया है। उनकी यह विशेषता पाठकों के हृदय को उनके प्रति श्रद्धा से भर देती है।

Sarvadurgatiparisodhana Tantra : Elimination of All Evil Destinies (Sanskrit and Tibetan Texts with Introduction, English Translation and Notes)—by Tadeusz Skorupski. Delhi, Motilal Banarsidass, 1983. xxix + 385 pp., Biblio. [ISBN 0-89581-572-9]. Rs. 200.

'Sarvadurgatiparisodhana Tantra' (Elimination of all Evil Destinies) is a Buddhist literary work belonging to the Yoga-Tantra class. This publication consists of an edition of the Sanskrit manuscripts and the Tibetan translations as available in the Tibetan Buddhist Canon. There are two distinct versions of this work both available in Tibetan translations separated from one another by about five hundred years. The edited Sanskrit manuscripts correspond to the later of the two. A complete English translation is given of this later version together with a substantial commentary drawn from the commentaries which are available in Tibetan translations of the Sanskrit originals.

This Tantra, in both its versions, is divided into three parts or chapters. The subject matter is presented in the form of discourses either by Sakyamuni or Vajrapani. The instructions given relate to the evocations (sadhana) and arrangement of various mandalas and the rites of initiations and consecrations which are given in them, as well as the descriptions of the ritual known as homa in Sanskrit and sbyin-sreg in Tibetan and funerary rituals of different kinds.

Sarva Siddhānta Sangraha of Śaṅkarācārya; Text with English Translation, Introduction, Notes & Glossary by M. Rangācārya. New Delhi, Ajay Book Service, 1983 (Reprinted). xviii + 63 + 89 pp. Rs. 50.

The Sarva-darśana-siddhānta-saṅgraha, also known as Sarva-siddhānta-saṅgraha ascribed to the great Advaita teacher Sankaracarya, is a versified epitome of the basic tenets of the major schools of Indian philosophy—both theistic and atheistic. The work faithfully presents the conclusions of

all the schools, each in a separate chapter in lucid and as far as possible non-technical language. It avoids all the controversies among different schools. It is a very useful work for the students of any branch of Indian philosophy, because without the basic knowledge of all the branches, it is difficult to comprehend any particular school. Its ascription to Sankaracarya may be doubted, but it is, nevertheless, an early medieval work. The compendium was critically edited, for the first time, in 1908, on the basis of five South Indian manuscripts by Professor M. Rangacarya of the Presidency College, Madras, with a faithful translation and a glossary of philosophical terms. The learned translator has tried, in the introduction, to prove that the ascription to Sankaracarya may not be wrong. His arguments deserve serious attention.

सस्वर रूद्राभिषेक प्रयोग : एक मीमांसा—ले० भोजराज द्विवेदी एवं लेखराज द्विवेदी। जोधपुर, लेखक, १९८२। ६+२+१५६ पृ०। रु० २१।

रूद्राष्टाध्यायी क्या है? रूद्र का स्वरूप क्या है? इसके पूजन क्रम का क्या भेद है? रूद्र पाठ के कितने प्रकार हैं? किस विधि से अभिषेक होना चाहिये? इन व अन्यान्य सभी उपयोगी विषयों के साथ रुद्राष्टाध्यायी का अभाव खटक रहा था। उसकी पूर्ति के संबंध में यह प्रथम चरण है। इसमें सस्वर रुद्राष्टाध्यायी का जो पाठ दिया गया है वह अन्यत्र दुर्लभ है। इसमें गणपति पूजन का भी सांगोपांग स्वरूप सार्थक प्रस्तुत किया गया है।

इन सभी दृष्टियों से प्रस्तुत पुस्तक "सस्वर रूद्राभिषेक प्रयोग : एक मीमांसा" विद्वज्जनों के सम्मुख प्रस्तुत है।

Selected Stories from Yoga Vasishta; Elixir of Self-Knowledge (Sanskrit Text & English Translation) also contains some selected Slokas from Viveka Chudamani, Ashtavakra Samhita and Ramana Maharshi's Sat Darshan—Comp. by P.P. Bharata Iyer. Bombay, The Compiler, 1982. xxiii + 262 pp. Rs. 35.

Yoga Vasishta, also known as Vasishta Ramayana is one of the best Sanskrit works on Advaita Philosophy. It is not merely a treatise of the theoretical exposition of Vedanta but also a great work on Yoga as well. It is believed to be the work of Valmiki, who is said to be the Adikavi, composer of Ramayana and it contains fine Sanskrit verses. It was composed centuries before the works of the great monistic philosopher of India, Sri Sankara Bhagavatpada, who has made reference to his work in his treatises.

On account of its voluminous nature, the readers always felt that Yoga Vasishta should be summarised. Towards such an attempt, "Selected stories from Yoga Vasishta" is to be commended.

Śabdādvaitadarsanabindu—by Brahmadatta Dvivedi. Varanasi, Sampurnanand Sanskrit Vishvavidyalaya, 1981. 34 pp. (Gaṅgānātha Jha Pravacanamālā-12). Rs. 2. 50.

Published in 'Ganganatha Jha Pravacanamala' series, the present book is a collection of 3 lectures delivered by the scholar Sri. Brahmadatta Dvivedi at Varanasi on the occasion of twenty second convocation of Sampurnanand University. The first lecture is on 'Māyā'. It gives a comprehensive and critical study of Māyā as found in various systems of thought and with special reference to Advaita Vedanta. The second lecture aims at the exposition of 'sphota' in the light of different lines of knowledge and with special reference to Sanskrit Grammar. And the third lecture is devoted to 'Vyanjana' (Suggestion) in the field of Sanskrit poetics. All the lectures are in chaste Sanskrit and are well-documented. The preface by Dr Bagiratha Prasada Tripathi is informative.

—Dr. L. Kuppuswamy

शिवरहस्य (भगवान् शंकर सम्बन्धी बौद्धिक तथा प्रेरणात्मक अध्ययन)—ले० चमनलाल गौतम। बरेली, संस्कृति संस्थान, १९८२। २०४ पृ०। रु० ५०।

इस पुस्तक में शिव के दार्शनिक ग्रौर धार्मिक दोनों स्वरूपों पर बहुत विस्तार से विचार किया गया है ग्रौर उनसे संबंधित सर्प, वृषभ, डमरु, त्रिशूल, भस्म, गंगा आदि सभी विषयों का विवेचन किया है। शिवजी के पौराणिक स्वरूप का परिचय देने के साथ ही उनके आध्यात्मिक स्वरूप, दार्शनिक दृष्टि

से 'शिवतत्त्व' का विवेचन आदि पर भी पूरा ध्यान दिया गया है। इसके पढ़ने से शिवजी के वास्तविक स्वरूप का ज्ञान होता है और यह भी समझ में आ जाता है कि शिव उपासना को ऐसी सार्वजनिक मान्यता कैसे प्राप्त हुई। शिव उपासना की लोकप्रियता और छोटे-बड़े, अमीर-गरीब, शिक्षित-अशिक्षित सबको आकर्षित करने वाली विशेषताओं पर काफी प्रकाश पड़ता है। जनसाधारण को समझाने के लिये गंगा, अर्द्धचन्द्र, भस्म, डमरू, त्रिशूल, सर्प, वृषभ, श्मशान आदि के कुछ ऐसे प्रतीक रहस्य जोड़ दिये गये हैं जिनपर बुद्धिजीवियों को विश्वास नहीं होता। परन्तु वास्तव में गंभीरतापूर्वक विचार किया जाये तो पता चलेगा कि उनमें जीवन निर्माण के असाधारण और उच्च सिद्धान्त प्रतिष्ठित हैं जिनको मूर्त रूप में साधक को हृदयंगम कराने का प्रयत्न किया गया है।

यह पुस्तक शिव की सच्ची साधना का निर्देश व पथ प्रदर्शन करती है।

श्री अर्हद्गीता (भाषा टीका)—ले० मेघविजय; सं० सोहन लाल पटनी। बम्बई, जैन साहित्य विकास मंडल, १९८१। २३+३३१ पृ०। रु० ३०।

'अर्हद्गीता' ब्राह्मणीय परंपरा का ब्रह्म विद्या निरूपक गीता की परंपरा का एक जैन दर्शन निरूपक ग्रंथ है। प्रस्तुत गीता में ३६ अध्याय हैं। उपाध्याय मेघविजयजी ने इस ग्रंथ के तीन नाम स्थापित किये हैं—अर्हद्गीता, तत्त्वगीता एवं भगवद्गीता—और ये तीनों नाम इतने सार्थक हैं कि वे इस ग्रंथ का विषय स्वतः प्रतिपादित करते हैं। अर्हद्गीता अर्थात् अरिहंत भगवान की वाणी, तत्त्व गीता अर्थात् संसार में तत्त्वभूत जो वस्तु है उसका विवेचन एवं भगवद्गीता—अर्थात् भगवान महावीर की वाणी। परन्तु इन तीनों नामों में इसका अर्हद्गीता नाम ही सर्वाधिक सार्थक एवं उपयुक्त है क्योंकि तत्त्वमीमांसा तो प्रत्येक धर्म में अलग-अलग प्रकार से की गई है इसलिये तत्त्व-गीता नाम से जैन धर्म की गीता विषयक भाव-उपपत्ति नहीं हो सकती। भगवद्गीता तो ब्राह्मणीय परंपरा की गीता का रूढ़ नाम है और फिर कौन से भगवान्? अतः इसका नाम 'अर्हद्गीता' ही स्पष्ट सार्थक एवं अन्वयार्थक है।

ग्रंथारंभ श्री गौतम उवाच से होता है। सरस्वती वंदना के प्रारंभिक १६ श्लोकों एवं गीता के स्वरूप को समझाने वाले गद्यात्मक परिचय की गणना प्रथम अध्याय के ही अंतर्गत की गई है।

गद्यात्मक परिचय में समझाया गया है कि अर्हद्-गीता आगमों का बीज मंत्र है, सकल शास्त्रों का रहस्य है।

इस प्रकार अर्हद्गीता में अर्हद धर्म की विशद व्याख्या की गई है।

श्री चैतन्य महाप्रभु का दार्शनिक सिद्धान्त: अचिन्त्य भेदाभेद—ले० अवधबिहारी लाल कपूर। वृन्दावन, परमार्थ प्रकाशन, १९८१। १०+२६०+६ पृ०। परिशिष्ट। रु० १५।

इस ग्रंथ में मुख्य रूप से श्री चैतन्य महाप्रभु के दार्शनिक सिद्धान्त का निरूपण है। श्री चैतन्य-मत में साधन भक्ति और प्रेम सहित उनके सिद्धान्त के सभी पक्षों का विस्तृत विवेचन है।

महाप्रभु के मत में शब्द-प्रमाण को और शब्द-प्रमाण में भी श्रीमद्भागवत को सर्वश्रेष्ठ प्रमाण के रूप में स्थापित किया गया है। इसमें अचिन्त्य अभेद के सिद्धान्त के माध्यम से परब्रह्म के मूर्त और अमूर्त, सविशेष और निर्विशेष अनन्त रूपों का और अचिन्त्य भेदाभेद के सिद्धान्त के माध्यम से ब्रह्म और जीव-जगत् के बीच भेद, अभेद और भेदाभेद के सिद्धांतों का शास्त्र-प्रमाण और युक्ति सहित अभूतपूर्व समन्वय है। इसमें रस-ब्रह्म के मधुरतम स्वरूप का सुष्ठु वर्णन है और प्रेम तत्त्व का पञ्चम पुरूषार्थ के रूप में शास्त्रीय विवेचन है।

Srimadbhagavadgita (Divine Song) with Gūdhartha—Dipikā Sanskrit Commentary of Madhusūdana Sarasvati and Hindi Commentary of Swami Sanātanadeva—Ed. by Yogindrananda. 2nd Edn.

Varanasi, Chaukhambha Sanskrit Sansthan, 1983. 14+751 pp. (Kashi Sanskrit Series-162). Rs. 150.

श्रीमद्भगवद्गीता भारती वाङ्मय का एक देदीप्यमान रत्न है। हिन्दुग्रन्थों में ही नहीं विश्व के सम्पूर्ण आध्यात्मिक साहित्य में इसका स्थान बहुत ऊँचा है। यह ऐसा सर्वमान्य ग्रन्थ है जिसका स्वदेश और स्वधर्म में ही नहीं, विदेश और परधर्मों में भी बहुत अधिक मान है। भारतीय मनीषियों ने भी टीका, अनुवाद और टिप्पणियों के द्वारा जितना विस्तार और विवेचन इस ग्रंथ का किया है उतना और किसी का नहीं किया। आचार्यों ने अपने मतवादों का आधार उपनिषद् ब्रह्मसूत्र और गीता—इन तीनों प्रस्थानों को ही माना है। इनमें भी सर्वसाधारण के लिये जितनी सुलभ और सुबोध गीता है उतने अन्य दो प्रस्थान नहीं हैं।

गीता के वक्ता हैं भगवान श्रीकृष्ण और श्रोता हैं वीराग्रगण्य पाण्डुपुत्र अर्जुन, जो आस्तिकों की दृष्टि से स्वयं श्रीनारायण और नर के अवतार हैं। इसमें नारायण ईश्वर के प्रतीक हैं और नर जीव के।

श्री कृष्ण की वह अमृतमयी वाणी—जीव की सुप्त चेतना को जाग्रत करने वाली वह मधुरमुरलीध्वनि—ही गीता है।

यह निर्विवाद सिद्ध है कि गीता भारतीय दर्शन-शास्त्र की सर्वोत्कृष्ट परिणति है।

श्रीमद्भगवद्गीता (Śrimadbhagavadgitā) (Text in Devanagari & Roman with Translation and Notes in English—by S.L. Seru. Delhi, Nag Publishers, 1983. ix+448 pp. Rs. 120.

Of all the Hindu scriptures, the Bhagavadgita is quite unique in its character. The theoreti-principles of spiritual philosophy, and the doctrines of religio-philosophic practices discussed in it, are so profound in nature, and so esoteric in character that even the greatest thinkers and highly adept saints cannot follow them exactly. The essence of the spiritual knowledge contained in it is so deep and so subtle that a man of ordinary understanding cannot grasp it. It can, however, be understood only by an adept practitioner through his own sharp philosophic insight developed by dint of regular practice in intuited revelation.

Prominent ancient Sanskrit commentators on the Gita can be classified into three main groups viz., Vaisnavite, Vedantic and Saivite. The first two of them have become sufficiently popular with Sanskrit throughout the length and breadth of the country while the third penetrating into some deeper secrets of subtler principles of philosophy and esoteric doctrines of Sadhana has remained more or less confined to certain coteries of master only. Not a few works of prominent commentators of the present age have also become sufficiently popular with lay readers. Most of such works have been written either in Hindi or in English. The present commentary on the Divine Song, written by Prof. S.L. Seru, contains the essence of the most important commentaries on it. It is mainly based on the views of the Vedantic and Vaisnavite commentators. Besides it presents a synthesis of the views of those ancient and modern thinkers. The work is, thus, highly illuminating in character and would be of sufficient use to such readers as do not have a direct approach to the Sanskrit works of great thinkers like Shankara, Ramanuja, etc. Introduction is very scholarly in character.

श्रीमद्भगवद्गीता (तत्वविवेचनी टीका के अनुसार) परिच्छेद-अन्वय और साधारण भाषा-टीका सहित। मथुरा, सत्-शास्त्र प्रकाशन, १९८०। ४६८ पृ०। रु० १०।

अनेक श्रद्धालु ऐसे हैं जो गीता का तो नित्य पाठ करते हैं परन्तु, संस्कृत भाषा न जानने के कारण, उसके मर्म से अनभिज्ञ रह जाते हैं। ऐसे श्रद्धालु एवं ज्ञान पिपासुओं के लिए प्रस्तुत पुस्तक में श्रीमद्भागवत का मूल पाठ टीका सहित दिया गया है। इसके लिए पहले मूल श्लोक को देकर उसका शब्दार्थगत अन्वय दिया गया है। तत्पचात् श्लोक के प्रत्येक शब्द का हिन्दी में अर्थ दिया गया है जिससे पाठकों को प्रत्येक श्लोक का अर्थ सहज ही हृदयंगम हो जाएगा। प्रत्येक श्लोक के सामने उसके मूल भाव

को भी संक्षेप में हिन्दी में व्यजित कर दिया गया है जिससे पाठक नीचे दिए गए शब्दार्थ के सूत्र को ग्रहण करके श्लोक के अर्थ व मर्म तक सहज ही पहुँच जायेंगे। स्थान-स्थान पर आए विशिष्ट शब्दों के अर्थों को पाद-टिप्पणी के माध्यम से स्पष्ट कर दिया गया है। गीता के अर्थ को समझने एवं उसके दर्शन को जानने दोनों ही दृष्टियों से पुस्तक अत्यंत उपयोगी सिद्ध होगी।

श्रीमद्भगवद्गीतात्रयी । काशी, अखिल भारतीय विक्रम-परिषद्, १९८१ । १३६+१२८+१३६ पृ० रु० ५० ।

'श्रीमद्भगवद्गीता-त्रयी' जगद्गुरु योगेश्वर भगवान् श्री कृष्णवासुदेव-द्वारा—१. महाभारत के युद्ध से पूर्व कुरुक्षेत्र की रणभूमि में अर्जुन को उपदिष्ट परोक्ष गीता जो महाभारत के भीष्म पर्व में धृतराष्ट्र संजय-संवाद के रूप में सन्निविष्ट हैं; २. महाभारत युद्ध के पश्चात् द्वारका-गमन से पूर्व हस्तिनापुर में अर्जुन को उपदिष्ट प्रत्यक्ष अनुगीता जो महाभारत के आश्वमेधिक पर्व में ग्रंथित है। साथ की श्रीमद् गौडपादाचार्य जी द्वारा संकलित उत्तरगीता भी उसी अवसर की बताई गई हैं; ३. निज-लोक-गमन से पूर्व द्वारका में उद्धव को उपदिष्ट प्रत्यक्षगीता (उद्धव-गीता, अवधूतगीता या आत्मनात्मविवेक) जो श्रीमद्भागवत के एकादश स्कंध में अनुस्यूत है।

Ślokavārtika : A Study—by K. K. Dixit. Ahmedabad, L. D. Institute of Indology, 1983. 6+120 pp. (L.D. Series. Ed. by Dalsukh Malvania and Nagin J. Shah-92.) Rs. 27.

Deep reflection, detailed enquiry, careful examination, probing investigation, etc are the meanings connoted by the word Mimāṁsā. The system of philosophy that goes under this system is primarily concerned with the elaborate analysis, doubts, discussions, etc of many doctrinal points and ritualistic details.

Ślokavārtika of Kumarila Bhatta is a connecting link between the Sutra Literature of pre-historic origin and Prakarana Literature of more recent times. Ślokavārtika sheds light on the Tarka aspect of the Mimamsa. The wealth of discussion and elaboration is worthy of careful study.

This English translation of Ślokavārtika also contains translation of the extracts from two commentaries (1) Kaśika of Sucharita Misra (2) Nyāyaratnākar of Parthāsarthy Misra.

The present book contains 30 Sūtras which contain; Subject matter (1) Definition of Dharma (2) Declaration of the subject matter (3) Sense perception not the means of knowing Dharma (4) Authoritativeness of injunction (5) On the eternality of the Words (6) to (13) On sentence, (14) to (16) The Veda not the work of an author, (17) to (30) The book contains detailed Introduction, an Index.

This is a limited Edition of 250 copies.

श्रीभाष्य प्रस्तोता ललित कृष्ण गोस्वामी—ले० रामानुजाचार्य । २ भाग । प्रयाग, श्री निम्बकाचार्य पीठ, १९७३ । भाग : ५०+६३६ पृ० । भाग २ : ६३७-१२१२+४ । रु० ५२ प्रत्येक भाग ।

आचार्य रामानुज ने पूर्व प्रचलित अद्वैतवाद को अपने ही ढंग से प्रस्तुत किया है। रामानुजाचार्य जी का अद्वैत, परमात्मा का दो अन्य वस्तुओं से विशिष्ट एकत्व है। इस मत की पुष्टि के लिये आचार्य चरण ने भाष्य में अनेक स्थलों पर अन्तर्यामी ब्राह्मण का यह वाक्य प्रस्तुत किया है "यस्य पृथिवी शरीर......यमयति" इत्यादि। इससे स्पष्ट होता है कि परमात्मा आत्मा और जड़ पदार्थ दोनों में है। वह चिन्मय आत्मा तथा जड़ प्रकृति से विशिष्ट है। इस प्रकार विशिष्ट ब्रह्म को विशिष्टाद्वैत कहा गया है।

आचार्य रामानुज भारतीय परंपरा के अनुरूप ही ब्रह्म को प्रमाणित करने में शब्द अर्थात् वेद को ही एकमात्र प्रमाण स्वीकार करते हैं क्योंकि वेद सनातन हैं। आ० के मत में ब्रह्म जिज्ञासा का वही अधिकारी है जिसे कर्म और कर्मफल की अनित्यता का यथोचित ज्ञान हो चुका है।

Sri Ramanuja in Karnataka : An Epigraphical Study—by B.R. Gopal. Delhi, Sundeep Prakashan, 1983. viii + 159 pp. +iv pl. Rs. 135.

'Sri Ramanuja in Karnataka' reviews the life and career of Sri Ramanuja, specially with reference to Karnataka based on traditional accounts. Such traditional accounts are not entirely borne out by contemporary evidences in the form of inscriptions. But corroboration can be found of several events of the life of that great acharya. The present work deals with Sri Ramanuja's contacts with Karnataka as revealed from inscriptions. The book is divided into three parts, introduction, texts of inscriptions with short notes thereon, and translations of these inscriptions. Relevant texts of inscriptions from Kelukote, Tonnur as also Saligrama which had received great prominence and were important centres of activities of Sri Ramanuja have been given. The author has made several visits to Melukote, Tonnur and Saligrama besides other places to check the texts of inscriptions and study the monuments there. Reading of texts of inscriptions as published in the revised volume of Epigraphia Karnatica were checked in Situ wherever possible. Besides the texts, the author has given summaries of the inscriptions both in Kannada and in English. Summaries in Kannada were found necessary since it was felt that texts of many inscriptions are not easily understood in the present day. The summaries in English add some more details. That is why the third part is provided with complete translations in English of all the inscriptions included in the present work.

Stories from Yoga Vasishtha—by Swami Sivananda. 4th Edn. Shivanandanagar, The Divine Life Society, 1983. xvi + 147 pp. Rs. 16.

The Yoga Vasishtha deals with the subject of effecting union of the individual soul with the Supreme Soul amidst all the trials and tribulations of life. It prescribes various directions for the union of the Jivatma and Paramatma.

This book embodies in itself the science of ontology, the knowledge of Self, the principles of psychology, the science of emotions, the tenets of ethics and practical morality, discourses on theology, etc.

This is a most inspiring book. Every student of Vedanta keeps this book for constant study. It is a constant companion for a student on the path of Jnana Yoga. It is not a Prakriya Grantha. It does not deal with the Prakriyas or categories of Vedanta. Only advanced students can take up this book for their study. Beginners should first study the Atma Bodha, Tattva Bodha, and Atmanatma Viveka of Sri Shankara, and the Pancheekaran before they take up the study of Yoga Vasishtha.

The Absolute according to the Yoga Vasishtha is Satchidananda Para Brahman, who is non-dual, partless, infinite, self-luminous, changeless and eternal. Moksha, according to Yoga Vasishtha, is the attainment of the essence of the bliss of Brahman through knowledge of the Self.

Story of Indian Philosophy—by Charlotte Manning. Varanasi, Indological Book House, 1982 (Reprinted). 117 pp. Rs. 40.

This volume is made up of Selections from Mrs. Charlotte Manning's Ancient and Mediaeval India, in two Volumes, which first saw the light of day in 1869, and has been out of print since a long time.

Extracts from Mrs. Manning's book have already been reprinted in Hymns of the Rig-Veda. The present volume deals with the philosophy of the Upanishads and the Six Systems of Indian Philosophy, and concludes with a sketch on the teachings of the Bhagavad-Gita.

The author of this present volume analyses the concepts of various Upanishads, Philosophical Systems of Sankhya and Yoga; The Nyaya and Vaisheshika Systems, Mimansa Systems, Vedanta-Sara, Atma-Bodha, etc with lucid style of writing.

Studies in Indian Thought : Collected Papers of Prof. T.R.V. Murti—Ed. by Harold G. Coward. Delhi, Motilal Banarsidass, 1983. xvi + 410 pp., Bibliography of Works of Prof. T.R.V. Murti. [ISBN 0-8364-0669-1] Rs. 125.

From the renowned author of The Central Philosophy of Buddhism comes an eagerly awaited collection of his twenty papers. Apart from two papers original to this volume the collection carries papers published in a span of over forty years in various books and journals. The papers are grouped in eight sections—(1) Rise of the Philosophical

Schools, (2) Philosophical Explorations, (3) Advaita Vedanta, (4) Nyaya-Vaisesika, (5) Buddhism, (6) Freedom and the Individual, (7) The Philosophy of Language in the Indian Context, and (8) Personal Statement : The Philosophy of T.R.V. Murti. A complete bibliography of Prof. Murti's writings is given at the end. Editor's introduction comprises an academic biography of the author.

Professor Murti has imbibed the best of the traditional Indian system of intensive study of original texts and the philosophical equipment of a modern professor and philosopher. These qualities are reflected in every line of his papers. The reader finds in the present author a companion who takes him to the vast expanse and depths of Indian thought with comparisons and evaluations with allied issues in Western Philosophy. And yet the reader is not lost in details. He participates with the author in a critical evaluation of the schools and constructive philosophical activity.

Professor Murti is Emeritus Professor of Philosophy in the Banaras Hindu University. Years after his retirement he continues to be a much sought-after speaker and guide to aspirants of philosophical learning, and stimulation in India and abroad. His pupils include many eminent scholars—the editor of the present collection being one of them. Dr. Coward is currently Director, The Calgary Institute for the Humanities and Professor and Head of the Department of Religious Studies, The University of Calgary. He is author of several books and papers, his latest being *The Sphota Theory of Language* (Motilal Banarsidass). Dr. Coward wrote this thesis under Prof. Murti's guidance.

Studies in Philosophy—by Krishnachandra Bhattacharyya; Ed. by Gopinath Bhattacharyya. 2 Vols. in One. 2nd Rev. Edn. Delhi, Motilal Banarsidass, 1983. xliii +722 pp. [ISBN 0-89581-953-8] Rs. 150.

These 'Studies in Philosophy' represent all the published and only a few unpublished writings of Krishna Chandra Bhattacharyya. The published writings date from 1908, but his characteristic philosophical position assumes definite shape in the writing during the years 1928-36. The publications of the period outnumber and far outweigh those that fall during the pervious twenty years. Of the twenty-one tracts published first in two separate Volumes, which in this edition appear as bound together in one, fourteen belong to this period, the others covering the previous years.

K. C. Bhattacharyya had a deep study of ancient Indian Philosophy, particularly of Advaita Vedanta, Sankhya, Yoga and Jain Philosophies. Vol. I. contains Prof. Bhattacharyya's constructive interpretation of these systems. He was also well-versed in classical German Philosophy, particularly that of Kant. His vast and deep study provided the intellectual background in the light of which his profoundly original mind could go on with the work of construction. He constructed a new system of his own which however is not easy to comprehend. Vol. II. contains all the basic writings in which Prof. Bhattacharyya's Philosophy has been formulated. In the Introduction to this Volume the Editor has usefully analysed the Author's philosophical position in some detail.

स्याद्वाद—ले० महावीर सिंह मुडिंया । चुरू, आदर्श साहित्य संघ, १९८१। ६७ पृ० । रु० ५ ।

जैन दार्शनिकों द्वारा संघटित 'स्याद्वाद' एक ऐसा अपूर्व दर्शन है जो किसी कटु वैषम्य या एकान्तवादिता का अवसर दिए बिना मनुष्य को प्रत्येक वस्तु के विषय में भिन्न-भिन्न दृष्टिकोणों से विचार करने की समझ प्रदान करता है। इस पुस्तक में स्याद्वाद के दार्शनिक स्वरूप एवं विविध दृष्टिकोणों से उसकी विशिष्टताओं पर विस्तृत एवं गंभीर विचार किया गया है। साथ ही आधुनिक विज्ञान की सैद्धान्तिक उपलब्धि के साथ इसका तुलनात्मक आकलन भी किया गया है। दार्शनिक विचार वैषण्य के आधुनिक परिवेश में यह पुस्तक चिंतन परिधि के उदात्तीकरण की दिशा में निश्चित रूप से महत्वपूर्ण सिद्ध होगी।

Tantravārttika : A Commentary on Śabra's Bhāṣya on the Pūrvamimamsā Sūtra of Jaimini—by Kumārila Bhaṭṭa; Tr. by Gangānātha Jha. 2 Vols. Delhi, Satguru Publications, 1983. Vol. I: clxi +920 pp. Vol. II: pp 921-1728. (Sri Garib Das Oriental Series-9-10). Rs. 500 for 2 Vols.

The Tantra Varttika together with Sloka Varttika

and Tuptika represents complete explanations of Kumarila on Sabra Bhasya. The Sloka Vartika deals with the Tarkapada of the first chapter whereas the Tantra Varttika deals with the rest of the first chapter and of the Chapter II, III.

The Tantra Varttika is a very elaborate work and requires close and careful study. Even in the ancient times it was not always or everywhere that a master on these Varttikas could be found. The translation of a treatise like this, so full of technicalities and the minute of ritualistic details of many of which are not easily intelligible, involves immense difficulty and hardships.

This is the only English translation available of the Tantra Varttikas. It is hoped that the work will be useful for the scholars of Indology and libraries all over the world. This is a limited edition of 300 copies.

Tarka-Sangraha—by Annambhatta; Text with Sanskrit Commentary Dīpikā; English Translation, etc. by K.C. Mehendale. Varanasi, Bharat-Bharati, 1980. 24+7+124 pp. Append. Rs. 50.

The Editor has presented a duly edited text of Annam Bhatta's Tarkasangraha with his own gloss (Dipika). He also presents an English translation in the second part of the book making this text more useful to the scholars.

Tilak, Gandhi and Gita—by D. K. Gosavi. Bombay, Bharatiya Vidya Bhavan, 1983. vi+55 pp. Rs. 16.

This is another book on the Gita brought out by the Bharatiya Vidya Bhavan, Bombay. The present treatise was still in its manuscript stage when its author passed away. It centres on the philosophies of Lokamanya Tilak and Mahatma Gandhi, who were very much impressed by the *Bhagavad Gita*. It is a small book of 55 pages only, but full of quotations from the writings of Tilak and Gandhi. The author has tried to explain the philosophy of the two great leaders after making all efforts to understand the same rightly by studying their thoughts, words and even deeds. He sees in their philosophy the philosophy of the whole nation. His conclusion is that Tilak was primarily a patriot and a statesman while Gandhi was primarily a sadhak or a seeker after Truth and a patriot and a statesman afterwards.

The printing of the book is good and the cover impressive. Recommended for the students of the Gita, Philosophy and Politics.

Vedāntasūtravaidikavṛtti : A Vedic Commentary on the Brahmasūtra of Bādrāyaṇa—by Hari Prasāda. Varanasi, Chaukhambha Sanskrit Sansthan, 1982 (Reprinted). 37+883+3 pp. (Kashi Sanskrit Series-221). Rs. 150.

'Vedānta Sūtra Vaidika Vṛtti' is a Vedic commentary written by Swami Hari Prasada Vaidika Muni on the Brahma Sūtras of Bādarāyaṇa. The present volume is a reprint edition of the original one published in 1914 by Nirnaya Sagar Press, Bombay.

Bādarāyaṇa's Brahma Sūtras are the exposition of the philosophy of the Upaniṣads. There have been many commentaries on the Sūtras but they are systematic exposition of various doctrines. In the present book, the author makes a critical and a coherent interpretation of the Brahma Sūtras in the light of the Vedas. According to the author, Vedānta means not Upaniṣads but the entire Veda. So the novel feature of this work is the author's widening of the scope of the Brahma-Sūtra so as to include the entire body of the Vedas.

The book is divided into 4 chapters which contain Sūtras. Each Sūtra is explained in detail in elegant Sanskrit and supported by Vedic statements. Thus breaking new ground, the author establishes various views like Brahman as Nimitta Kāraṇam, Prakṛti as Upādāna Kāraṇam, world though impermanent is real, the Jīvātmas are of nature of atoms, knowledge leading to liberation, ignorance causing bondage, etc.

An informative introduction in Sanskrit, an alphabetical index of Sutras and Errata enhance the value of the book.

This novel venture by Swamiji is to be welcomed.

वेदान्तार्थ्यभाष्य—भाष्य० आर्यमुनि । रोहतक, हरियाणा साहित्य संस्थान, १२८२ । ५८६+२६ +८+८ पृ० । रू० ६० ।

यह वेदान्तदर्शन महाभारत के रचयिता महर्षि कृष्ण द्वैपायन वेदव्यास बादरायण का बनाया हुआ है।

इसका अपर नाम ब्रह्मसूत्र शारीरिक दर्शन भी है। इसमें चार अध्याय हैं। प्रथम अध्याय में वेद और उपनिषदों के वाक्यों का ब्रह्म से संबंध सिद्ध किया है। द्वितीय अध्याय में वेदानुकूल सिद्धान्तों का मंडन किया है। इसी अध्याय के स्मृतिपाद और तर्कपाद में वेद-विरुद्ध मतों का विस्तार से निराकरण किया गया है। यही स्थल इस दर्शन का मर्म है। यह अविरोधाध्याय के नाम से भी जाना जाता है। तृतीय अध्याय में मुक्ति के मुख्य साधनों का वर्णन है। प्रसंगोपात्त निर्विशेष ब्रह्म का भी प्रतिपादन किया है। इसे साधनाध्याय भी कहा गया है। चतुर्थ अध्याय फलाध्याय कहलाता है, इसमें मुक्तिरूपी फल का वर्णन किया है। इस वेदान्तदर्शन में १५६ अधिकरण हैं। इस वेदान्तशास्त्र में ४५४ सूत्र हैं। पं० उदयवीर जी शास्त्री ने आचार्य शंकर द्वारा अभिमत ५५५ सूत्रों पर भाष्य लिखा है। इन्होंने २-२-३-१ पर क्षणिकत्वाच्च सूत्र पर अधिक व्याख्यान किया है। प्रायः सभी प्रकाशित वेदान्त भाष्यों में सूत्र संख्या असमान है।

Vyakhya Prajnapati (Bhagavatisūtra)—Comp. by Sudharma Swami; Ed. by Amarmuni and Sri Chand Surana 'Saras'. Part I. Beawar, Sri Agam Prakashan Samiti, 1982. 38+529 pp. (Jinagam Granthmala Publications-14). Rs. 50.

'व्याख्याप्रज्ञप्ति' विशालकाय आगम है। प्रस्तुत ग्रंथ उसका प्रथम भाग है जिसमें पाँच शतकों का सन्निवेश हुआ है। दूसरा भाग प्रेस में दिया जा चुका है; इससे आगे का संपादन कार्य चालू है।

द्वादशांगी में पंचम अंग का नाम व्याख्या-प्रज्ञप्ति सूत्र है। इसका वर्तमान में प्रसिद्ध एवं प्रचलित नाम 'भगवती-सूत्र' है। समवायोग और नंदीसूत्र के अनुसार व्याख्याप्रज्ञप्ति में नाना प्रकार के ३६००० प्रश्नों का व्याख्यान (कथन) है, जो कि अनेक देवों, राजाओं, राजर्षियों, अनगारों तथा गणधर गौतम आदि द्वारा भगवान से पूछे गये हैं। 'कषायपाहुड' के अनुसार प्रस्तुत आगम में जीव-अजीव, स्वसमय-परसमय, लोक-अलोक आदि की व्याख्या के रूप में ६० हजार प्रश्नोत्तर हैं। आचार्य अकलंक के मतानुसार इसमें 'जीव है या नहीं हैं' इस प्रकार के अनेक प्रश्नों का निरूपण है। व्याख्याप्रज्ञप्ति की वर्णन परिधि में अनन्तगम, अनन्तपर्याय, परिमित त्रस और अनंत स्थावर आते हैं।

वर्तमान में उपलब्ध 'व्याख्याप्रज्ञप्ति' में ४१ शतक हैं। प्रत्येक शतक में उद्देशकरूप उपविभाग हैं; प्रस्तुत शास्त्र में भगवान महावीर के जीवन का तथा उनके शिष्य, भक्त, गृहस्थ, उपासक अन्यतीर्थक गृहस्थ, आजीवक एवं उनकी मान्यताओं का विस्तृत परिचय प्राप्त होता है। इसमें जैन-सिद्धांत, समाज, संस्कृति, राजनीति, इतिहास, भूगोल, गणित आदि सभी विषयों का स्पर्श किया गया है। अन्य आगमों की अपेक्षा इसमें विषय वस्तु की दृष्टि से विविधता है।

वस्तुतः व्याख्याप्रज्ञप्ति सूत्र गणधर रचित ही है, इसकी मूल रचना प्राचीन ही है।

Warning to the Explorer (Vedanta vs. Science) in a nutshell—by C.V. Bhimasankaran. Bombay, Book Field Centre, 1981. 21 pp. Rs. 2.

The present monograph entitled "A Warning to the Explorer" is perhaps the first of its kind in the world as its author himself announces. This enlightening article has made very apt remarks about the foundations of Vedanta and of Science. While the edifice of science tends to crumble owing to shaky foundation, the edifice built on Vedic truths stands firm. There can be no two opinions about this fact.

However, in modern times human beings are more exposed to scientific world rather than the 'world of spirituality'. Hence, it is not uncommon to find people seeking explanations to fit into their system of study and environment. So it would not be proper to blame people for their search for Ultimate Truth according to the "Scientific" format they have been exposed to all through their education and life.

But any attempt to consolidate faith in the Vedantic truths through means in which people have greater faith is not to be ruled out as meaningless.

Wisdom of Vedanta—by K.P. Bahadur. New Delhi, Sterling Publishers Private Limited, 1983. 10+412 pp., Biblio. Rs. 150.

The 'Wisdom of Vedanta' is the fifth volume under the thoughtfully planned scheme of publications entitled "The Wisdom of India" series intended to present each of the six systems of Indian philosophy in separate volumes.

The Vedanta, dealing with the last part of the Vedas, is the culmination of Indian philosophical wisdom based on the teachings of the Upanishads and the Aranyakas. The central theme is the relation between God and the world, and that between individual soul and the cosmic soul.

In the Vedanta we have a philosophy which is satisfying both to the intellect as well as to the emotions. The central idea of the Vedanta is tat tvamasi (that thou art) and aham Brahma asmi (I am Brahma). Brahma is the sole reality behind the universe, its preserver, ruler and destroyer, and Ishvara or God. In this way the Vedanta conceived of an all-powerful Brahma, replacing the uncertain and limited concepts of the philosophy of the other systems.

The Vedanta philosophy is one of the highest reaches of the human mind. Its interpreter, Shankara, is considered to be among the most renowned philosophers of the world. The Vedanta is not merely bookish philosophy, it has a practical message of comfort also for troubled minds. Great scholars and philosophers of the West like Schopenhauer, Goethe, Tolstoy and Paul Deussen have been inspired by it. The reason for its appeal could be because its approach is universal and objective and that it arrives at the truth by reasoning. The reasoning of the Vedantic seers is clear and precise and there is an unmistakable sublimity in its utterances.

Yogaratnākara with 'Vidyotni' Hindi commentary by Lakshmipati Sāstrī—Ed. by Brahmaśaṅkar. 3rd. Edn. Varanasi, Chaukhambha Sanskrit Sansthan, 1983. 18+504 pp. (Kashi Sanskrit Series-160). Rs. 175.

कायचिकित्सा विषयक उपलब्ध संग्रहग्रंथों में योगरत्नाकर सर्वोत्कृष्ट रचना है। चिकित्सक के लिये ज्ञातव्य सभी आवश्यक विषयों का संग्रह इसमें किया गया है। पादचतुष्ट्य (भिषक्, भैषज्य, परिचारक और रोगी) का विधियुक्त वर्णन करने के उपरांत रोगीपरीक्षा के व्यावहारिक सूत्र स्पष्ट रूप में अभिव्यक्त किये गये हैं। नाड़ी, मूत्र, मल, शब्द, स्पर्श, नेत्र, मुख, जिह्वा एवं देश परीक्षा तथा त्रिदोष विज्ञान का वर्णन संश्लिष्ट शैली में किया गया है। रोग विनिश्चय का व्यावहारिक रूप जिस प्रकार इस ग्रंथ में स्पष्ट किया है, वैसा किसी दूसरे ग्रंथ में नहीं है। दिनचर्या, रात्रिचर्या, ऋतुचर्या, धान्य-फल शाक-मांस-सिद्धान्न-जल-दूध-दधि-तक्र-घृतादिवर्ग एवं दैनिक उपयोग के अन्य आहार घटकों तथा त्रिफला त्रिकुटा-चतुजीत आदि प्रमुख औषधगणों का वर्णन भी संगृहीत है। वमन विरेचनादि पञ्चकर्म संबंधी सभी ज्ञातव्य विषय एवं माधपोक्त क्रम से सभी रोगों का निदान एवं विस्तृत चिकित्सा का वर्णन तो योगरत्नाकर की अपनी विशेषता है। इसमें वर्णित चिकित्सा क्रम बहुत ही व्यावहारिक एवं दृष्ट फल है, दूसरे ग्रंथों के समान सभी प्रकार के दृष्ट-श्रुत योगों का 'पीनकलेवर' संग्रह मात्र नहीं है।

भाषा टीका में ग्रंथ की मौलिकता सुरक्षित रखते हुये बिना किसी लाग-लपेट या विमर्श के केवल मात्र सरल हिंदी में किया गया है, जिससे पाठकों को बिना प्रक्षेप के ग्रंथकर्ता के मूल विषय का रसास्वादन हो सके।

Yogaratnavali of Shankaracharya with Bhavprakash Sanskrit and Shankari Hindi Tika by Dayanand Shastri. Varanasi, Varanaseya Sanskrit Sansthan. 1982. 11+36 pp. (Varanaseya Sanskrit Series-1). Rs. 8.

योगतारावली अन्यतम प्रकरण ग्रंथ रत्न है। इसमें राजयोग का वर्णन है। "श्रेष्ठ जन जैसा-जैसा आचरण करते हैं, अन्य जन भी उसी का अनुकरण करते हैं। लोक में शिष्ट पुरुष अपने आचरण तथा वचनों द्वारा जो-जो करते हैं और कहते हैं वह प्रमाणभूत हो जाता है अथवा वे जो प्रमाण स्थापित कर जाते हैं उन्हीं का अन्य लोग अनुकरण करते हैं", यह कह कर उच्च आदर्श स्थापित किया है।

उन्होंने साधक को तत्त्वनिष्ठा प्राप्त करने के लिये ध्यान की आवश्यकता पर साधन के संदर्भ में विचार करते हुये अपने भाष्यों तथा विवेकचूड़ामणि आदि प्रकरणग्रंथों में अत्यंत बल दिया है।

स्वरूपभूतब्रह्मानन्दानुभवावस्था की साधना संसार के आध्यात्मिकादिक त्रिविध तापों से संतप्त प्रत्येक मुमुक्षु-जन को राजयोग की पद्धति का अनुसरण कर अनादि अविद्या से जन्य बँधनदुख से मुक्त होने और ब्रह्मानन्द हंस का अनुभव कर परमशांति को प्राप्त करने के लिये करनी चाहिये।

योगशास्त्र (स्वोपज्ञ-व्याख्या एवं हिन्दी–अनुवाद— ले० हेमचन्द्र; अनु० पद्मविजय। दिल्ली, श्री निर्ग्रंथ साहित्य प्रकाशनसंघ, १९७५। १२+ ६७ पृ०। रु० २५।

जैनधर्म में मोक्षप्राप्ति के लिये सम्यग्दर्शन, सम्यग्ज्ञान, और सम्यक्चरित्र इन तीनों का होना अनिवार्य बताया गया है। इन तीनों के योग-संयोग को मोक्षोपाय बताया गया है। वैदिक धर्म ने उन्हीं का ज्ञानयोग, कर्मयोग और भक्तियोग के नाम से निर्देश किया है। योगशास्त्र में इन्हीं तीनों से संबंधित आद्योपांत निरूपण है।

योगशास्त्र में कुल १२ प्रकाश हैं। पहले के तीनों प्रकाशों में योग विधामान्य यम-नियम, इन दोनों अंगों के रूप में पूर्वोक्त तीनों योगों का जैनदृष्टि से स्फुट वर्णन है। चौथे प्रकाश में आत्मा के परमात्मा से योग के लिये आत्मस्वरूप-रमण, कषायों और विषयों पर विजय, चित्तशुद्धि, इंद्रिय-निग्रह, मनोविजय, समत्व, ध्यान, बारह अनुप्रेक्षाओं, मैत्री आदि चार भावनाओं एवं आसनों का विशद् विवेचन है। पाँचवें प्रकाश में प्राणायाम, मनः शुद्धि पंचप्राणों का स्वरूप, प्राण विजय, धारणाओं, उनसे संबंधित चार मंडलों तथा प्राणवायु द्वारा ईष्ट-अनिष्ट, जीवन-मृत्यु आदि के ज्ञान एवं यंत्र, मंत्र विद्या, लग्न, छाया, उपश्रुति आदि द्वारा कालज्ञान, नाड़ी शुद्धि एवं परकाय-प्रवेश आदि का वर्णन है। छठे प्रकाश में प्रत्याहार एवं धारणा का, सातवें प्रकाश में ध्यान के पिण्डस्थ आदि चार ध्येयों और पार्थिवी आदि ५ धारणाओं का दिग्दर्शन कराया गया है। आठवें प्रकाश में पदस्थ ध्येयानुरूप ध्यान का स्वरूप एवं विधि का संक्षिप्त वर्णन है। तदनन्तर नौवें में रूपस्थध्यान का और दशवें में रूपातीत का दिग्दर्शन है। फिर ग्यारहवें और बारहवें प्रकाश में समस्त चरणों सहित धर्मध्यान और शुक्लध्यान से लेकर निर्विकल्पक समाधि, मोक्ष तथा चित्त के प्रकारों आदि का अनुपम वर्णन है।

आशा है, धर्म-प्रेमी पाठक इस ग्रंथराज से अधिकाधिक लाभ उठाकर आत्मविकास करेंगे।

Yogasūtram of Patanjali (in Sanskrit) with Six Commentaries (1) Rāja Mārtaṇda of Bhojarāja; (2) Pradipikā by Bhāvagaṇesa; (3) Vrtti of Nagoji Bhaṭṭa, (4) Maṇiprabha by Rāmānandayati; (5) Chandrikā by Anantadeva; and (6) Yogasudhākara by Sadāsivendra Sarasvati; A Critical & Comparative Introduction in Hindi by Mahāprabhu Lal Goswāmī. 2nd Edn. Varanasi, Chaukhambha Sanskrit Sansthan, 1982. xii+ 223 pp. (Kashi Sanskrit Series -83). Rs. 50.

Yoga-Sūtra ascribed to Patanjali is divided into four parts viz (1) Samadhi, dealing with nature of concentration, (2) Sadhana, describing the means of attaining Samadhi, (3) Vibhuti devoted to the attainment of Supernatural powers and (4) Kaivalya delineating the state which results from complete concentration.

The relation of the individual spirit to God is treated as part of the ethics of yoga or Kriya-yoga.

The book is collated on the basis of several manuscripts. It contains the six scholarly Sanskrit commentaries namely (1) Rajamartaṇda of Bhoja (2) Pradīpikā of Bhavagaṇeśa (3) Vṛtti of Nagoji Bhaṭṭa (4) Maṇiprabhā of Ramanandayati (5) Chandrika of Anantadeva and (6) Yogasudhakara of Sadāśivendra Sarasvati.

Variations in different readings are mentioned in foot-notes. The Editor has given explanatory notes at difficult places. A short Sanskrit preface and index of sūtras are helpful.

Yoga Sūtras of Patañjali : The Book of the Spiritual Person—by Charles Johnston. New Mexico, Brotherhood of Life, 1983. 117 pp. $ 6.00.

This present volume of teaching contains four chapters, with 195 short verses which are condensed sources of wisdom. The first book (or chapter) deals with concentration : how to concentrate one's mind, how to concentrate one's life and direct it toward a great vision. The second chapter deals with the means of attainment. Through the right use of the mind, man contacts his soul and becomes a soul. The third chapter deals with the awakening of the etheric centres through living a life of virtues. The fourth chapter deals with Illumination. Illumination does not mean to have light but to be light.

In the loud noise and pollution of the world, the publication of such a book is a beam of hope. Those who read, study and practise these verses will never be sorry.

Yogavārttika of Vijñānabhikṣu (Text with English Translation and Critical Notes alongwith the Translation of the Pātañjala Yogasūtras and Vyāsabhāṣya—by T.S. Rukmani. Vol. II : Sādhanapāda. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xii +256 pp., Gloss. Rs. 125.

This is the first time that an attempt to render the Yogavārttika into English has been made. Its syncretic nature and the difficulty of understanding it without the aid of the sūtra and bhāṣya has always deterred the undertaking of this work for a study in such detail. The present work gains added importance due to the critical notes given under every vārttika. The bringing together of all the three—the sūtra, bhāṣya and vārttika—will serve the scholar and layman alike and will fulfil the long felt need for such a work.

The first volume in this series dealing with Samadhipada has had a very good response. *The Hindu* dated 21st December 1982 while reviewing the book mentions 'Dr. T.S. Rukmani has achieved tremendous success in her endeavour and has also made the world of scholars deeply indebted to her for bringing out this immaculate edition and translation of the Yogavarttika pertaining to Samadhipada. The splitting of the Bhashya and the Vàrttika topicwise, provision of accurate and lucid English translation with copious explanations and footnotes and an erudite glossary of technical terms make this work extremely useful...The author has promised the release of the remaining three padas of the Yogavarttika and it is hoped that they will be released fairly soon on the same model as the present meticulous edition'.

POETICS

अभिनवोत्तर संस्कृत काव्यशास्त्र में साधारणीकरण—ले० सुलेख चन्द्र शर्मा । नयी दिल्ली, देववाणी परिषद् (दिल्ली), १९८३ । १४४पृ । रू० ५०।

परिवर्तित युगबोध एवं परिवेश के अनुरूप काव्यानुभूति के अनेकायामी व्यक्तित्व को समाहित एवं व्याख्यायित करने के लिये साधारणीकरण की अपेक्षाकृत गतिशील एवं व्यापकतर अवधारणायें अपेक्षित हैं। इस परिप्रेक्ष्य में भट्टनायक एवं अभिनवगुप्त की पूर्वप्रतिष्ठापित अवधारणाओं का परवर्ती चिन्तन क्रम में परिष्कार एवं पुनर्मुल्यांकन तो हुआ ही, प्रमातृगत संवेदनाओं के समानान्तर वर्तमान सर्जनात्मक संभावनाओं के अनेक व्याख्या सूत्र भी उपलब्ध हुये हैं। रागोद्रिक्त ऐन्द्रिय चेतना से लेकर मनन-चिंतन एवं आध्यात्मिक अनुभूति के विविध अनुषंगों को समाहित करती हुई ये अवधारणायें नव्य काव्यालोचन की सहृदय परिकल्पना को भी नये आयाम दे सकी हैं। विश्वनाथ ने यदि सामाजिक की ससीम मानसिकता में निःसीम चेतना की ओर अग्रसर होने की संभावना व्यक्त की तो पंडितराज ने निषेध-मूलक भूमिका पर इस अवधारणा को अतिरिक्त दार्शनिक एवं मनोवैज्ञानिक आयाम दिया।

इसी परंपरा में धनंजय, रामचन्द्र, शारदातनय, विधातनय एवं रूप गोस्वामी ने इस अवधारणा के विवादास्पद संदर्भों के प्रसंगानुरूप समाधान प्रस्तुत किये हैं, जो वर्तमान सर्जनात्मक अन्तश्चेतना के समानान्तर इसका औचित्य सिद्ध करते हैं। भोज और महिमभट्ट ने साधारणीकरण का स्पष्ट उल्लेख नहीं किया है, फिर भी प्रकारान्तर से अन्तर्भावन एवं

अन्तः प्रतिविम्बन के व्याख्याक्रम में साधारणीकरण के अनेक अनालोचित पक्षों का उद्घाटन किया है।

संस्कृत साहित्य-शास्त्र ने एक सुनिश्चित नैरन्तर्य के माध्यम से अपनी अस्मिता का अन्वेषण किया है। साधारणीकरण की अवधारणा का गतिशील विब इस चिंतन की आंतरिक ऊर्जा का साक्ष्य देता है।

अर्वाचीन संस्कृत साहित्य-परिचय—सं० रमाकान्त शुक्ल। प्रथम खण्ड। नयी दिल्ली, देववाणी परिषद, १९८१। ११४ पृ०। रु० ३०।

This book contains articles written by scholars on different topics related to Sanskrit literature.

(i) The first article discusses the four Mahakavyas of Muni Sri-Jnana Sagara viz. Jayodaya, Virodaya, Sudarsanodaya, Samudradatta-caritam and the fifth a Champu Kavya 'Dayo-daya'. The writer of this article Dr Kiran Tandon of Kumaon University throws light on the social, political and economic conditions of the country in the days of the author.

(ii) In the second article Dr Hari Narayana Dixit, Kumaon University, analyses the elements that awakened the lore of people towards their nation in the Satakapoem of Dr. Ramakant Sukla of Delhi University.

(iii) Under the caption 'Arvacin Samskrtagadya Samiksanam' Dr Kailashnath Dwivedi has made a study of prose works of the modern period, classifying them into five types namely novel, short story, historical prose, prose translated from regional Indian languages and prose of miscellaneous subject-matter.

(iv) In the fourth article, Dr. Ramakant Sukla reviews certain modern works most of which have received awards from different Academics.

(v) Here Dr. C.R. Swaminathan gives a biographical sketch of Sri Ottur Unni Nambudiripada, the author of Radhakrsnarasayana. The writer informs as to how the author's ill-health thwarted his further studies, made him stay at Guruvayur where he composed several works in Sanskrit and Malayalam.

(vi) In this article 'Radhakrsnarasayanam', the writer Dr Ramakant Sukla discusses the various aspects of the work as a poem. This work based on the theme of love of Radha and Krsna and with 'Bhakti' as its main sentiment has been writen by Sri Ottur Unni Nambudiripada.

(vii) In this, Dr. Ramesh Chandra Sukla dwells upon the glory of Sanskrit and growth of its literature after India's Independence.

(viii) In the eighth article 'Setu-bandha Samiksa' Acarya Laksmicandra Kaushika brings out the salient features of the play such as synthesis of various cultures like Arya, Anarya, Raksa, Vanara etc, glory of duty in the path of human life, practical synthesis of various sects like Saiva, Sakta and Vaisnava etc. References to modern society are aptly pointed out.

—Dr. L. Kuppuswamy

Auchityavicāracarcā—by Kṣemendra, with the Manoramā Sanskrit & Hindi Commentaries by Srīnārāyaṇa Misra. Varanasi, Chaukhambha Orientalia, 1982. 22+184 pp. (Gokuldas Sanskrit Series-44). Rs. 15.

समस्त शास्त्रों का एक ही उद्देश्य है: मानव कल्याण। इसी की सिद्धि के लिये विभिन्न शास्त्रकारों ने अपने-अपने अनुभव के आधार पर लोककल्याण के मार्ग को प्रशस्त करने के लिये शास्त्रों का प्रवर्त्तन, संक्षेप या विस्तार से, किया है।

ध्वन्यालोक तथा क्षेमेंद्र से अन्य पूर्ववर्ती तथा परवर्ती आचार्यों के ग्रंथों में भी औचित्य के ऊपर विस्तार या संक्षेप में विचार किया गया है किंतु जिस रूप में क्षेमेंद्र ने इस पर विचार किये हैं उस रूप में अन्यत्र कहीं भी नहीं किये गये हैं। इसीलिये क्षेमेंद्र को औचित्य सिद्धान्त का संस्थापक कहा जाता है।

औचित्य का अर्थ उचित होता है। जो जिसके अनुरूप हो उसे उसके लिये उचित कहते हैं, वैसा होना ही औचित्य है। इसे क्षेमेंद्र ने रसजीवितभूत, काव्य का स्थिर जीवित, व्यापि जीवित आदि कहा है। इसके पदौचित्य आदि २७ भेद तो स्पष्टत इस ग्रंथ में निरूपित हैं, साथ ही ग्रंथकार ने यह भी कह दिया है कि इनसे अतिरिक्त (वृत्तौचित्य आदि) भेद भी इसके हैं।

जहाँ तक काव्य के शरीर के विषय में प्रश्न है, क्षेमेंद्र ने इसका पृथक विवेचन इस ग्रंथ में नहीं किया है, किंतु इनके द्वारा निरूपित जो २७ प्रमुख औचित्य छेत्र हैं उनसे स्पष्ट संकेत मिल ही जाता है कि ये भी गुणालंकारादि विशिष्ट शब्दार्थयुगल को ही काव्य शरीर मानते हैं।

अतः कहा जा सकता है कि क्षेमेंद्र के अनुसार काव्यात्मभूत रस का प्रतिपादक गुणालंकारादिविशिष्ट शब्द काव्य का शरीर है जबकि औचित्य इसके प्राण हैं।

भारतीय काव्यशास्त्र—ले० रामानन्द शर्मा। आगरा, विनोद पुतस्क मन्दिर, १९८३। ४२० पृ०। ग्रन्थसूची। रु० ४०।

प्रस्तुत पुस्तक बारह अध्यायों में विभक्त है। प्रथम अध्याय में काव्य की परिभाषा, हेतु, प्रयोजन के अतिरिक्त सत्यं शिवं सुंदरम् को भी लिया गया है। द्वितीय अध्याय में न केवल कालक्रम बल्कि सैद्धांतिक दृष्टि से भारतीय काव्यशास्त्र का विकास प्रस्तुत किया गया है। भारतीय काव्यशास्त्र से तात्पर्य संस्कृत एवं हिन्दी के काव्यशास्त्र से ही रहा है। यद्यपि इतर भाषाओं के विचारों का भी यत्र-तत्र उल्लेख आ गया है लेकिन वह प्रासंगिक ही है। इसी अध्याय में काव्यात्मा पर भी विचार किया गया है। तृतीय से लेकर अष्टम अध्याय पर्यंत भारतीय काव्यशास्त्र के छहों संप्रदायों—क्रमशः अलंकार, रीति्ध्वनि, वक्रोक्ति, औचित्य और रस—का विवेचन किया गया है। नवम और दशम अध्यायों में क्रमशः श्रव्यकाव्य एवं दृश्य काव्य लिये गये हैं। एकादश अध्याय में आलोचना के स्वरूप को स्पष्ट किया गया है। द्वादश अध्याय में पाश्चात्य वादों पर संक्षिप्त प्रकाश डाला गया है। इस पुस्तक में जिन विचारकों के ग्रंथों का लाभ उठाया गया है उनकी सूची अंत में दे दी गई है। आशा है पाठकगण इससे अवश्य लाभ ग्रहण करेंगे।

भाति मे भारतम्—ले० रमाकान्त शुक्ल। नई दिल्ली, देववाणी परिषद, १९८०। १२२ पृ०। रु० ४०।

"कविर्यो यावतीमेव कवित्व शक्ति बिभर्ति तस्य काव्यमपि वर्णनीयं वस्तु तावतैव प्रकृष्टेनौजसा निधातुं प्रभवति। सफलः कविर्येन भावेन भावितो भूत्वा स्वकियं वर्णनीयं वस्तु गायति, श्रोताध्येता वा तस्मिन्नेव भावे भावितो भवन कविना सहैकात्म्यमश्नुते। तस्यां स्थित्यां सः कविहृदयगतसवलार्थाननायासे नैषावगन्तुं समर्थः सञ्जायते। 'भाति में भारतम्' स्तोत्रकाव्यमपि काव्यत्वश्रिया विद्योतयमानमवाप्यते। काव्यनिकषे कृत्स्नतया शुद्धं काव्यत्वं हि तस्य सिद्धयति। काव्यस्योत्कृष्टतममुद्देश्यमिदमपि चरितार्थीकुर्वदधिगम्यते। काव्यस्य महनीयं कार्यमिदं यददः स्वकीयैः कतिपयैरेव पदैरस्मन्मानसं विषयान्तरादाकृष्य तत्रं समावेशयेत्-यस्मिन् समावेशनं तस्याभिमतं वर्वते। इदं काव्यं प्रारम्भादेव महनीयं कार्यमिदं विदधद् विलोक्यते।

कोमलमतीनामपि स्वराष्ट्रस्य धर्मे, स्वदेशस्य प्रेम्णि, स्वदेशीयसदाचारोच्चधरिग्यां प्रतिष्ठापनं काव्यस्यास्तिं चरमोद्देश्यं, काव्यमेतत् स्वचरमोद्देश्यस्यासादने, मन्मतौ, भृशं सफलतामधियाति।

राष्ट्रभक्तिरपि वस्तुह इहं काव्ये भावभुद उत्लुप्य रसभुवं गलास्ति। को जनो हि सयः काव्यस्य श्लोकान् श्रुत्वाधीत्य वां तमानन्दं न विन्दति यं आनन्दः श्रुतौ साहित्ये च रस इति गीयते।"

—आचार्य रमेशचन्द्र शुक्लः

Contribution of Paṇḍitarāja Jagannātha to Sanskrit Poetics—by P. Sri Ramachandrudu : 2 Vols. Delhi, Nirajana Publishers & Booksellers, 1983. Vol. I : xv +276 pp. Vol. II 277-581 pp. Rs. 300 for 2 Vols.

The Rasagangadhara of Panditaraja is admittedly most difficult and most scholarly and authoritative text on Sanskrit Poetics. While it has been the happy hunting ground of the traditional Sanskrit Pandit, it has also been the despair of many a modern student of Sanskrit trained on Western lines. Jagannatha was not only a great poet but also a stalwart dialectician who started fresh

controversies while attempting to silence earlier ones.

In the present study, the author has thrown his net wide enough to cover everything relevant on the question discussed from the traditional as well as modern perspectives. He has not blindly echoed the judgements of other writers—old or new. He has been objective and critical. This work is an indispensable key to open the locked doors of Jagannatha's intricate theorisings on Sanskrit poetics and is the first successful attempt to view it in proper perspective.

करुण रस: सिद्धान्त तथा प्रयोग (वाल्मीकि रामायण महाकाव्यों में श्रीहर्षपर्यन्त)—ले० प्रीति सिन्हा। वाराणसी, भारती प्रकाशन, १९८३। १५+३२६ पृ०। ग्रन्थसूची। रु० ८५।

प्रस्तुत ग्रंथ दो खंडों में विभक्त है। प्रथम खंड में करुण रस के सिद्धान्त पक्ष का निरूपण किया गया है और द्वितीय खंड विवेच्य अवधि में रचित महाकाव्यों में करुणरस के प्रयोग से सम्बद्ध है। द्वितीय खंड तीन उपखंडों में विभक्त है। प्रथम उपखंड में महाकाव्यों की परंपरा पर विचार प्रस्तुत किया गया है, द्वितीय उपखंड में उक्त अवधि में विरचित महाकाव्यों में करूणरस के परिपाक का विवेचन है और तृतीय उपखंड में इन महाकाव्यों में परिपुष्ट करूणरस का तुलनात्मक अध्ययन किया गया है।

काशी की पाण्डित्य-परम्परा—ले० बलदेव उपाध्याय। वाराणसी, विश्वविद्यालय प्रकाशन, १९८६। ६३८+२७१+३७ पृ०+७४ चित्र। रु० १२५।

यह ग्रंथ गत ७५० वर्षों की काशी की पांडित्य परंपरा का परिचायक विवरण प्रस्तुत करता है। माध्य युग (१२०० ई०–१७५० ई०) तथा अर्वाचीन युग (१७५० ई०–१९५० ई०) में काशी में अध्ययन करने वाले संस्कृत विद्वानों के व्यक्तित्व एवं कर्तृत्व का अनुसन्धानमूलक परिचय तथा उनके ग्रंथों का समालोचन पहली बार यहां दिया जा रहा है। इसमें मताधिक विशुद्ध पंडितों का, विद्वान संयासियों का तथा अंग्रेजी ज्ञाता संस्कृतज्ञों का एकत्र समवेत विवरण तथा विमर्शण इतः पूर्व कहीं भी उपलब्ध नहीं है। इन पंडितों के शास्त्रीय वेदुष्य तथा व्यावहारिक चमत्कार विषयक दिव्य संस्मरण नितांत रोचक एवं विभद रूपेण ज्ञानवर्द्धक हैं। व्याकरण, अलंकारशास्त्र, न्याय, वेद, वेदांत, पुराण, आयुर्वेद, एवं तंत्र आदि नाना शास्त्रीय परंपराओं को अग्रसर करने वाले, अलौकिक प्रतिभा तथा पांडित्य से विभूषित विद्वानों के वृत्त आधुनिक कहानियों से भी अधिक आकर्षक बन पड़े हैं। शैली विमर्शात्मक तथा भाषा रोचक है। काशी की पांडित्य परंपरा के लगभग आठ सौ वर्षों का यह प्रामाणिक इतिहास संस्कृतप्रेमियों, जिज्ञासुओं तथा शोधकर्त्ताओ के लिये एक अमूल्य निधि सिद्ध होगा। इन विद्वानों के एवं सम्बद्ध संस्कृत संस्थाओं के चित्र इसके अन्यतम अनुपम आकर्षण हैं।

काव्यमीमांसा—ले० राजशेखर, परिष्कृत एवं अनु० शेषराज शर्मा रेग्मी। प्रथम भाग। द्वितीय संस्करण। वाराणसी, चौखम्भा संस्कृत संस्थान, १९८३। (काशी संस्कृत ग्रंथमाला-८६)। रु० ५।

संस्कृत साहित्य के लक्षण ग्रंथों में काव्य-मीमांसा का अप्रतिम स्थान है। इसमें चन्द्रालोक, काव्यप्रकाश और साहित्य दर्पण आदि प्राचीन ग्रंथों के समान अलंकार शास्त्र के प्रमेय शब्द, अर्थ, गुण, दोष, रस, अलंकार और ध्वनि आदि विषयों का विवेचन न कर काव्यरचना के इच्छुक एवं व्युत्पित्सुजनों के लिये अतिशय उपयोगी अनेकानेक सूक्ष्म विषयों का लक्षण और उदाहरण आदि का प्रदर्शन कर निरूपण किया गया है।

प्रस्तुत पुस्तक १८ अध्यायों में विभक्त है। यह ग्रंथरत्न काव्यरचना के इच्छुकों को ही नहीं प्राचीन शास्त्र, इतिहास, भूगोल आदि विषयों के जिज्ञासुओं के लिये भी लघुकाय विश्वकोष के समान है।

Kāvyapradipa—by Govinda, with the Commentary of Vaidyanātha Tatsat; Ed. by Durgāprasāda and Wasudev Laxman Sāstri Paṇsikar. Varanasi,

Chaukhambha Sanskrit Sansthan, 1982 (Reprinted). 6+403+11pp. (Kashi Sanskrit Series-224) (Kavyamala Reprint-24). Rs. 50.

Published in 'Kashi Sanskrit Series' Kāvya Pradīpa of Govinda is a Reprint edition of the earlier one published in 1912, Nirnaya Sagar, Bombay. This book on Sanskrit poetics of the 17th century A.D. is accompanied by two commentaries—one by Nagesa Bhatta, the other by Vaidyanatha. The text collated on the basis of several manuscripts is fairly accurate. Divided into ten chapters, the book covers almost all the aspects of a Sanskrit Kavya such as Rasa, Guna, Dosa, Riti and Alamkara.

The book is documented with a short introduction about the author, the description of manuscript material used for editing the text, an alphabetical list of verses cited as examples of definitions.

—Dr. L. Kuppuswamy

काव्य-व्यापार और विशुद्ध काव्य का क्षेत्र : वस्तु ध्वनि—ले० सत्यव्रत शर्मा। वाराणसी, शिव साहित्य संस्थान, १९८२। ३२ पृ०। रू० ८।

यह छोटी पुस्तक 'गागर में सागर' के समान काव्य-शास्त्रीय चिंतन के नवीन आयाम प्रस्तुत करती है। इसमें भाषा वैज्ञानिक दृष्टि से सामान्य भाषा एवं काव्य-भाषा पर विचार करते हुए यह बताने का प्रयास किया गया है कि काव्य में कला एवं गद्य में इतिवृत्तात्मकता से क्या आशय है। साथ ही पण्डित-राज जगन्नाथ के ध्वनि सम्बन्धी मत की भी आलोचना है। इस प्रकार छोटे आकार वाली यह पुस्तक साहित्य के पाठकों के लिए विशाल कलेवर का उपादान सिद्ध होगी।

संस्कृत कवि-समीक्षा—ले० अमरनाथ पाण्डेय। वाराणसी, चौखम्भा ओरियन्टालिया, १९७७। १४८ पृ०। (गोकुलदास संस्कृत ग्रन्थमाला-२५)। रू० १२।

'संस्कृत कवि-समीक्षा' में कवियों की समीक्षा श्लोक-बद्ध रूप में प्रस्तुत हुई है। श्लोकों का हिन्दी भाषान्तर दिया गया है और पाठकों की आवश्यकता को ध्यान में रखते हुये हिन्दी में सभी अपेक्षित टिप्पणियां दी गई हैं। इन टिप्पणियों में कवियों की सभी विशेषतायें व्यवस्थित रूप से स्पष्ट कर दी गई हैं। इस प्रकार इस कृति में संस्कृत साहित्य का सौन्दर्य अभिनव रूप में प्रस्तुत हुआ है। कवियों की ऐसी विशेषताओं का भी निर्देश किया गया है जो पूर्णतः प्रकाशित नही थी। इस रचना में कवियों की भाषा विचार, ज्ञान, प्रतिभा, दर्शन और संदेश का अत्यधिक कमनीय और प्रामाणिक विश्लेषण प्राप्त होता है।

कृति की अत्यंत महत्वपूर्ण भूमिका में संस्कृत-साहित्य की विभिन्न प्रवृत्तियों का उल्लेख हुआ है और निर्देश किया गया है कि संस्कृत साहित्य का स्वरूप कैसा होना चाहिये।

'संस्कृत कवि-समीक्षा' कवि और सहृदय को ऐसी प्रेरणा प्रदान करती है जिससे वे अपने क्षेत्र के विविध आयामों को देख सकेगें और पहचान सकेगें तथा नई उद्भावनाओं से सरस्वती के अविकल रूप को प्रस्तुत करने में समर्थ हो सकेगें।

संस्कृत के ऐतिहासिक नाटक—ले० श्याम शर्मा। जयपुर, देवनागरी प्रकाशन, १९७४। ८+४८४ पृ०, ग्रन्थसूची। रु० ७५।

डॉ० शर्मा ने इस प्रबन्ध को तीन भागों में विभक्त किया है। प्रथम भाग में ऐतिहासिक नाटकों के अनुशीलन के सिद्धान्तों का निर्धारण किया गया है। द्वितीय भाग में अत्यधिक महत्व के संस्कृत के प्राचीन ऐतिहासिक नाटकों का सर्वांगीण मूल्यांकन किया गया है। वस्तुतः प्रबन्ध का यह भाग सर्वाधिक मूल्यवान है क्योंकि डॉ० शर्मा ने इस भाग में अत्याधिक प्रबल प्रमाणों के आधार पर अनेक नये निष्कर्ष निकाले हैं। उदाहरणार्थ डॉ शर्मा ने प्रमाणित किया है कि भास के दोनों ऐतिहासिक नाटक बृहत्कथा पर आधारित नहीं है अपितु उससे स्पष्टतः प्राचीन हैं, और प्रसंग वश इससे भास के समय पर भी प्रकाश

पड़ता है, जिसका लेखक ने विस्तार से विवेचन किया है।

डॉ० शर्मा ने कालिदास के ऐतिहासिक नाटक मालविकाग्निमित्र के घटना-पात्र आदि का सर्वाङ्गीण अनुशीलन करके ऐतिहासिक महत्व पर प्रकाश डाला है। इन्होंने अनेक प्रबल अन्तः साक्ष्यों के आधार पर यह भी प्रमाणित किया है कि चारुदत्त भास की रचना नहीं, अपितु शूद्रक की रचना के रूप में प्रसिद्ध मृच्छकटिक के प्रथम चार अंकों का संक्षिप्त रंगमंचीय संस्करण है। अन्त में, इन्होंने न केवल विशाखदत्त का ही प्रशंसनीय अध्ययन प्रस्तुत किया है, अपितु विशाखदत्त के लुप्त नाटक देवीचन्द्रगुप्त पर भी पर्याप्त प्रकाश डाला है। प्रबन्ध के तृतीय भाग में इन्होंने मध्यकालीन तथा आधुनिक युग के ऐतिहासिक नाटकों का, जिनमें अनेक अप्रकाशित भी हैं, अध्ययन प्रस्तुत किया है।

डॉ० शर्मा का यह अध्ययन वैज्ञानिक, समालोचनात्मक तथा पूर्णतः नवीन है।

स्वसंवेदन—ले० गोपीनाथ कविराज। पटना, बिहार राष्ट्रभाषा परिषद, १९८३। ६८१ पृ०। रु० ४०।

साधना और तत्त्वविषयक जो नाना जिज्ञासायें अपने ही अन्तर में समय-२ पर जगती रहती थी, 'स्वयंवेदन' उन्ही पर अवलंबित आचार्यप्रवर म० म० पं० गोपीनाथ कविराज के प्रज्ञालोक की सहज उपलब्धियां हैं। गूढ़ तत्त्व की ये अमूल्य निधियाँ उनकी निजी संपदा थी। अपने आध्यात्मिक मार्ग को सुगमता के लिये वह इनका व्यवहार करते थे, इसलिये अपने सुदीर्घ जीवन काल में इस संपदा को उन्होंने बड़े जतन से संजोकर रखा था।

दीक्षा ग्रहण करने के पश्चात गूढ़ज्ञान की ये किरणें उनके चित्त में बोधरूप में उदित होती थी। आचार्यप्रवर के भास्वर चित्ताकाश में जब जिस रूप में इस दिव्य आलोक का विकीरण हुआ उसी समय ठीक उसी रूप में हू-बहू उन्हें लिपिबद्ध करके रख लिया क्योंकि, यह स्वतः स्फुर्त ज्ञान अन्तर की वस्तु है, बाहर से संजोई गई वस्तु नहीं। अतएव बोधरूप ऐवीवाणियां क्षणजन्मा होती हैं। ये विवेकज वाणियां कल्पना राज्य की वस्तु हैं, किंतु अशुद्ध कल्पना, जिसे शास्त्र में शुद्धविकल्प कहा गया है शुद्ध विकल्प निर्विकल्प पद का पथ-प्रदर्शक है। भावराज्य में अनुसरणकारी साधकों के लिये ये उपयोगी हैं।

महाकवि वल्लत्तोल—ले० के० एस० मणि। तिरुअनन्तपुरम, मणिमन्दिरम्, १९७९। ६+२५६ +vi पृ०। रु० २०।

प्रस्तुत रचना महाकवि वल्लतोल के जीवन और कृत्तियों से संबद्ध है। विभिन्न आचार-विचार, वेषभूषा, रहन-सहन, कर्म-धर्म और भाषा से युक्त भारतीयों में राष्ट्रीय एवं भावात्मक एकता की अन्तर्धारा कैसे प्रवाहित होती है और इसमें कवि और कलाकार अपनी संकुचितता से ऊपर उठकर इस दिशा में कैसे योगदान करते हैं इसे वल्लत्तोल के प्रसंग में दिखाना ही उद्देश्य रहा है।

प्रस्तुत रचना पाँच अध्यायों में विभक्त है। प्रथम अध्याय में वल्लतोल के पूर्व आधुनिक मलयालम साहित्य पर विचार किया है। दूसरे में वल्लत्तोल के जीवन एवं समस्त साहित्य कृतियों का आलोचनात्मक अध्ययन प्रस्तुत किया है। तीसरे अध्याय में वल्लत्तोल की प्रबंध शैली तथा प्रगति शैली विचारणीय रही है। चौथे में वल्लत्तोल की सांस्कृतिक चेतना तथा राष्ट्रीय भावना पर प्रकाश डाला गया है। पाँचवें अध्ययाय में वल्लत्तोल की अभिव्यंजना शैली पर विचार किया है।

वल्लत्तोल सच्चे अर्थ में हमारे राष्ट्रकवि हैं जिनकी काव्यसाधना में विषमता की अपेक्षा समता ही अधिक है और वे निस्संदेह भारतीय साहित्य में उच्च स्थान के अधिकारी हैं।

POLITICAL SCIENCE

Harsha : A Political Study—by D. Devahuti, 2nd Edn. Delhi, Oxford University Press, 1983.

xxvii + 362 pp. + 15pl. Biblio. Biblio. of Chinese Sources, Genealogical Tables, Append., Abbrev. Rs. 180.

The present work on Harsha of Sthanv-Isvara and Kanauj studies the impact on each other of the ruler and his times and examines the times as part of a continuous political tradition both in its ideological and political aspects. Polity, moreover, is viewed in the contemporary socio-economic setting.

The work critically evaluates the sources, both historical and imaginative. It maintains, on the one hand, a fastidious regard for detail in the reconstruction of the physical environment and events, and, on the other, it apprehends and argues the value system which inspired individuals and society to evolve the specific Indian political system. For the first time an appraisal of the Sino-Indian missions and the events after the death of Harsha has been attempted.

The second edition updates information obtained from archaeological, epigraphic and literary evidence. Among other facts it records the find of a new gold coin of Harsha, and of the discovery of another biography of Hsuan-tsang. In continuation of the research in unexplored Chinese materials, it provides the first critical study of the correspondence between Indian monks and Hsuan-Turkish versions, to provide fresh insights on matters of religious, economic and political interest.

Kautilyam Arthasāstram (Adhikarana—1,2,3; Original Text, Translation in Hindi with Historical, Geographical and Cultural Notes) Part I Ed. & Tr. by Raghunath Singh. Varanasi, Krishnadas Academy, 1983. Part I : xvi + 753 pp. (Krishnadas Sanskrit Series-36). Rs. 125.

कौटिल्य ने सूत्र में अपने विचार प्रकट किये हैं। उन दिनों सूत्र में लिखने की शैली थी। इस ग्रंथ में ३८० श्लोक हैं। विद्वानों में विवाद है। अनेक श्लोक प्रक्षिप्त हैं। सूत्र शैली में लिखे गये ग्रंथों के अध्ययन से प्रकट होता है कि प्राचीन काल में अध्याय के अन्त में श्लोक लिखने की प्रथा सूत्र ग्रंथों में नहीं थी। श्लोकों में अध्याय की बातों का एक प्रकार से उपसंहार किया गया है।

कौटिल्य ने पाणिनीय व्याकरण का पूर्णतया अनुकरण नहीं किया है। यद्यपि पाणिनी का काल उससे ६०० वर्ष ईशा पूर्व माना जाता है, श्लोकों की रचना पाणिनि व्याकरण के अनुसार की गई है।

कौटिल्य ने अर्थशास्त्र में अनेक देशों तथा स्थानों का उल्लेख किया है। ऐसा कोई आर्थिक और राजनैतिक विषय नहीं है जिस पर कौटिल्य ने सूत्र नहीं लिखा है।

कौटिल्य तथा उसके अर्थशास्त्र की विशेष व्याख्या द्वितीय खंड में दी गई है।

Non-Violent Theories of Punishment : Indian and Western—by Unto Tahtinen. Delhi, Motilal Banarsidass, 1983. 148pp., Biblio., Epil. [ISBN 0-89581-646-6]. Rs. 90.

The problem of this book is, what is the morally right way of treating legal offenders. In Western Social Ethics, the problem is discussed under the topic of "The Theories of Punishment". Generally four theories are recognized: retribution, deterrence, reformation and direct prevention. Retribution and deterrence, as generally understood, imply hard treatment. The society must 'hit back' or give a show that crime results in suffering. The third main theory, reformation, again expresses an idea of doing good to the punished man. These two tendencies, one of which can be considered violent, another (in principle at least) non-violent, are both in logical as well as in practical conflict with each other. The book tries to show that the conflict can be overcome by understanding punishment non-violently. By analysing each theory the author shows that they contain several sub-theories, some of which are non-violent by nature and others violent. It is logically and practically possible to combine the non-violent sub-theories into a harmonious way of treating criminals.

The book contains two parts. The first part deals with traditional Indian ideas regarding punishment and expiation. It points out that in ancient India there was, besides punishment, another even more prominent social institution, that of expiation (*prayascita*). Expiation was a non-violent social method. The second part of

the book discusses the contemporary Western theories of punishment.

The book has been inspired by the problem: is it morally fitting and socially practical to punish offenders non-violently? Can *ahimsa* be applied to punishment?

Political Thought and Leadership of Lokmanya Tilak—Ed. by N.R. Inamdar. New Delhi, Concept Publishing Co., 1983. xiii+348 pp. Biblio., Chronology of the Life of Lokmanya Tilak. Rs. 100.

The papers included in the book were presented and discussed at the ICSSR All India Seminar on the Political Thought and Leadership of Lokmanya Tilak, held at the Department of Politics and Public Administration of the University of Poona, in March 1981. The papers cover various aspects of Tilak's thought and leadership such as the concepts of nationalism and Swarajya, Interaction between imperial bureaucracy and the political ideology and programme of Tilak, his relationship with Ranade, Gokhale and Gandhi, the much disputed outlook of Tilak towards the Muslims, his moral philosophy, his programme of passive resistance, his attitudes towards constitutionalism, law, international affairs and social reform. The essays on Tilak's leadership and role in the Congress during the succeeding phases of Tilak's political career highligtht his significant contribution to the Indian freedom movement.

Among other aspects the book also contains papers on his role as legislator, his economic and historical thought, his contribution as a journalist, his role in the political mobilisation in Vidarbha, and his much debated doctrine of responsive cooperation.

Rājanitisāstra of Chanakya—Ed. & Tr. by Maheshwar P. Joshi. Almora, Sri Malkika Publication, 1983. xvi+116 pp. Biblio. Rs. 79.

Containing 212 Sanskrit slokas belonging to the Chanakya-Niti-Text-Tradition together with their Kumanoi translation as found in a manuscript dated Saka 1650 (A.D. 1728-29) this book is the first attempt to bring out a Hindi and English translation of the Laghu and the Vriddha Chanakya Rajanitisastra, together with the earliest and the solitary known Kumaoni translation of any Sanskrit work. It provides source-material to the researchers engaged on linguistic studies, philosophy, polity and social history. An indispensable work for linguists and researchers engaged in the Himalayan Studies.

PRAKRIT LITERATURE

Manoramakaha—by Vardhamānasūri, Ed. by Rupendra Kumar Pagariya. Ahmedabad, L.D. Institute of Indology, 1983. 8+15+339+34 pp. (L.D. Series. Ed. by Dalsukh Malvania and Nagin J. Shah. 93). Rs. 66.

This is a Prakrit story entitled Manoramakaha composed in prose and verse by Vardhamanasuri (12th Century V.S.) a disciple of Abhayadevasuri, the well known commentator of nine Jaina Agamas. The work is very interesting as it contains nearly 80 tales, some of them being floating folk-tales. It consists of about 3000 gathas. It is voluminous; its extent is 1600 slokapramana. The story is full of interesting situations, characters are robust and realistic, descriptions are poetic and lively, and delineation of different sentiments (rasas) is appealing. Moreover, the work contains rich material for linguistic and cultural studies.

Pt. Rupendrakumar Pagariya has critically edited the text of this important work on the basis of two manuscripts, one belonging to the L.D. Institute of Indology, Ahmedabad, and another to the Terapanthi Bhandara, Sardarpur (Rajasthan). He has prepared a verse-index and tried to find out the source of some of the verses. He has written an informative introduction in Hindi. Therein he describes the manuscripts used, summarises the story, points out the sources of the principal story and the secondary tales, and finally gives an account of the author based on the author's colophons occurring at the end of his three works. viz. Manoramakaha, Yugadidevacarita (Prakrit) and Dharmaratnakarandatika (Sanskrit). Dharmaratnakarandatika has already been published by Pt. Hiralal Hansraj in V.S. 1995, while Yugadidevacarita is not yet published.

It is hoped that students and scholars of Prakrit literature will find this 'Manoramakaha' valuable in various ways.

प्राकृतकाव्य-मंजरी—ले० प्रेम सुमन जैन। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८२।

८+१९० पृ० ग्रन्थसूची (प्राकृत भारतीय पुष्प-१३)। रु० १६।

इस प्राकृत काव्यमंजरी में प्राकृत के प्रतिनिधि पद्य ग्रंथों में से सामग्री का चयन नवीनता, स्तर की अनुकूलता एवं विषय वैविध्य की दृष्टि से किया गया है। पद्य के पाठ ऐसे चुने गये हैं जोकि सरल, सार्वभौमिक और शिक्षा-परक हैं।

प्राकृत साहित्य कथाओं का भंडार है। अतः प्रस्तुत संकलन में अधिकांश कथात्मक पद्यांश चुने गये हैं। कुछ मुक्तक-काव्य दिये गये हैं तथा राजस्थान के प्राकृत के शिलालेख से भी विद्यार्थियों को परिचित कराया गया है। प्रत्येक पाठ के प्रारंभ में पाठ-परिचय में ग्रंथ एवं ग्रंथकार के संबंध में विवरण देकर पाठ की विषयवस्तु को स्पष्ट किया गया है। व्याकरण ज्ञान के नियम अभ्यास के बाद दिये गये हैं, ताकि विद्यार्थियों में रटने की प्रवृत्ति के स्थान पर प्रयोग की प्रवृत्ति विकसित हो सके। संधि, समास, कृदन्त, सामान्य कर्मणि प्रयोगों के लिये अलग पाठ दिये गये हैं। प्राकृत पाठों का अर्थ स्वतंत्र रूप से और सही किया जाये इस दृष्टि से पाठों का हिंदी अनुवाद भी दे दिया गया है। अनुवाद को मूलानुगामी बनाने का प्रयत्न किया गया है। अन्य शब्द कोष्ठक में दे दिये गये हैं।

इस तरह प्राकृत ज्ञान मंजरी को 'सरल', रोचक और विषय की दृष्टि से ज्ञानवर्धक बनाने का प्रयास किया गया है।

PSYCHOLOGY

Encyclopedia of Indian Erotics—Comp. by Ram Kumar Rai. Varanasi, Prachya Prakashan, 1983. xiv + 356 pp., Biblio. (Indological Reference Series-3). Rs. 80.

In this book, the author has tried to collect all the words and terms connected with the Indian Erotics, and has explained the same to some length, taking the help of the Kamasutra, Kamasamuka, Ksemendra, Manusmriti, Nagara Sarvasva, Ratimanjari, Susputa Samhita, etc. He has added two tables also showing the varieties of women. Had he given some illustrations also in the book, it would have been better. The printing of the book is not very satisfactory. But the author has taken pains to collect this information which is authentic and based upon our sastras. A useful encyclopedia on sexual science.

Illustrated Kalyānamalla's Anaṅgaranga: An Indian Erotic—Tr. & Ed. by S.N. Prasad. Delhi, Chaukhambha Orientalia, 1983. xxi + 92 + 63 pp. + 50 pl. Biblio., Append. (Chaukhambha Orientalia Research Studies-24). Rs. 400 (Deluxe Edn.); Rs. 300 (Ordinary Edn.).

Here at last is an authentic translation of Kalyānamalla's Anaṅga-ranga by an eminent Indologist. Ananga Ranga is a famous Sanskrit treatise which deals with the science and art of Love. Kalyānamalla was an undisputed master and in a sense most original authority on Erotics in Medieval period. Ananga Ranga was the last significant work on the Kāmaśāstra in the tradition of Kokka Pandita. It should be a work of real interest and importance to the members of the medical profession, psychoanalysis scholars and all those who are interested in psychology, social sciences and sexology.

Kalyānamalla wrote with the great accuracy, amazing perception and deep knowledge on all aspects of sex and married life. The text maintains that courtship is a science as well as an art and must be studied and developed to enjoy the fullest happiness and pleasure of the marital life.

The objective of this treatise is to show how the wed-lock stable bed could be transformed into a source of perpetual leisure and fresh excitement to the young and old couples alike making the bonds of matrimony thrilling and over rewarding.

This is the first accurate and scholarly translation of the Ananga Ranga from the original text. This edition is profusely illustrated with reproduction of famous Indian sculptures and paintings. These illustrations depict the fascinating and delightful aspects of courtship and amorous love game. It also contains many significant explanatory notes and appendices, the glossary of Sanskrit terms, botanical names of the medicinal plants used in work and a comprehensive bibliography add to its value. Sanskrit text

with 8 figures and 50 plates make the book a beauty object and lasting pleasure to the eyes.

Images of Kama—by Devendra Issar. Delhi, Union Publications, 1983. 96 pp. Rs. 80.

'Images of Kama' is a fascinating story of the sublime force of Eros through myths and legends, rituals and religion, arts and literature and through the modern media of radio and television, the stage, screen magazines and advertisement. Kama is resurrected in all its glory and splendour in the pages of the 'Images of Kama'.

All expressions of love between man and woman or through works of art and literature are primarily erotic and are the best treasures of human heritage. Indian ethos recognises Kama, god of love and desire, as the divine force which created the universe and universe ceases to be with its death.

Kama is to be enjoyed and worshipped. This is abundantly reflected in the cult of Tantra, the Kamasutra of Vatsyayana and the erotic sculpture of Konark and Khajuraho. The cosmic union of Shiva and Shakti, sensual devotion to the blue god Krishna, the Shringara rasa of dance, drama and literature manifest the omnipotence of Kama.

The new wave of eroticism in the permissive societies of the west tend to view sex without emotion and commitment. This has resulted in a climate in which promiscuity, pornography, and nudity on screen and stage and in the commercial world of advertisement flourishes.

When we are closing on the 20th century, the need to understand human sexuality in all its radiance has become the more important and with it the need to experiment in the creative expressions of erotic arts.

The need of the time is to create an awareness in the aesthetics of erotic art and poetry of passion against the media-generated images of sex.

स्मरणकला—ले० धीरजलाल टोकरसी शाह; अनु० मोहनलाल 'शार्दूल'। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८०। ६+१५२ पृ०। (प्राकृत भारती पुष्प-५)। रु० १५।

प्रस्तुत पुस्तक में स्मृति विकास हेतु भारतीय परंपरा के अवधान सिद्धान्त पर प्रारम्भिक प्रकाश डाला गया है। इस पद्धति के अध्ययन से व्यक्ति की स्मरण कला प्रखर होती है—एवं वह अनेक बातों को याद रख सकता है। स्मृति-कला के सिद्धान्तों से परिचित होकर कोई भी व्यक्ति अपनी स्मृति को तीव्र करके अन्य व्यक्तियों को आश्चर्य-चकित कर सकता है।

RELIGION

अध्यात्मसार : अध्यात्म ज्ञान पर सारभूत तत्त्वों का संस्कृत श्लोक, हिन्दी अर्थ एवं व्याख्या सहित विशद निरुपण—ले० यशोविजय, सं० नेमिचन्द्र; अनु० पद्मविजय। दिल्ली, श्री निर्ग्रन्थ साहित्य प्रकाशक संघ, १९७६; viii+४७२ पृ०। रु० १२.५०।

अध्यात्मसार भारत के अध्यात्म ज्ञान का सर्वोत्तम संक्षिप्त कोष है। इसमें प्राचीनकाल से लेकर आज तक अध्यात्मज्ञान के संबंध में जो भी शोध हुई है, विविध दर्शनों, धर्मों, उपनिषदों, गीता, आचारांग, पिटक आदि धर्मशास्त्रों के माध्यम से उन सबका निचोड़ दे दिया गया है।

आत्मा, परमात्मा, मन, बुद्धि, इन्द्रियाँ, कर्म, कर्मफल, योग, ध्यान, त्याग, वैराग्य, समता, आत्म-स्वरूप, स्वरूपरमण, जीवादि नौ तत्त्व, संसार, मोक्ष आदि समस्त अध्यात्म-विषयों पर विविध धर्मग्रंथों के सन्दर्भ सहित उत्तम निरूपण किया गया है।

अध्यात्म साधना के लिये यह उत्तम मार्गदर्शक ग्रंथराज है। अध्यात्म विद्या का कोई अंग इसमें अछूता नहीं छोड़ा है। प्रत्येक विषय को स्पष्ट करने के लिये विद्वान ग्रंथकार ने सुन्दर युक्तियाँ दी हैं। इस ग्रंथराज पर हिन्दी में सुन्दर संपादनयुक्त अर्थ और व्याख्या दी गई है।

अध्यात्मवाद क्यों ?—ले० बदलू राम गुप्ता। दिल्ली, प्रभात प्रकाशन, १९८२। १७१ पृ०, फलक। (अध्यात्मबोध तथा शान्ति-२)। रु० ३०।

देखने में आता है कि अधिकतर लोग जीवन के बाह्य

स्तर पर ही रमण करते हैं। शायद वे इसके अंदर झांकने और इसकी गहराइयों में उतरने से घबराते हैं।

मानव जीवन की पहली और आखिरी समस्या एक ही है—स्वयं संसार तथा जीवन को इनके व्यापक, बहुरंगी, विराट रूप में देखना, समझना, तत्पश्चात् इस ज्ञान के आधार पर एक उपयुक्त जीवन-पद्धति, प्रणाली अथवा कला का निर्माण करना; अन्तत: यही मानव जीवन का चरम लक्ष्य है।

अनादि काल से व्याप्त इस शाश्वत समस्या के समाधान हेतु अपितु सभी श्रेष्ठ जीवन उद्देश्यों की सिद्धि के निमित्त भौतिकवाद तथा अध्यात्मवाद की एक सुसंगठित, विचारधारा ही मानव के लिये श्रेयष्कर, कल्याणकारी सिद्ध हो सकती है और उसके उज्जवल भविष्य की गारंटी प्रस्तुत करती है। मानव के व्यक्तित्त्व के पूर्ण विकास का रहस्य इसी में निहित है। वस्तुत: यही इस पुस्तक का सारांश तथा संदेश है और यही है इसका प्राण-तत्त्व।

Agamas and South Indian Vaisnavism—by V.Varadachari. Madras, Prof. M. Rangacharya Memorial Trust, 1982. xvi+551 pp., Biblio., Gloss. Rs. 50.

The following pages contain an account of the origin, growth and development of the Agamas with special reference to the Vaisnava kind. They are written after a deep study of the original texts of the Vaikhanasa and Pancaratra.

Interest was aroused in the author for a study of the Vaisnava Agamas, when he went through Otto Schrader's Introduction to the Pancaratra and Ahirbudhnyasamhita and the Sanskrit introduction to the Lakshmitantra edition of the Adyar Library written by his revered father Pandit V. Krishnamacharya. These two are the only invaluable and authoritative sources for the proper understanding of the Vaisnava Agamas.

To start with, mention must be made of the nature of beginnings of system and schools such as Music, Dance, Drama, Grammar, Arthasastra, Silpa, Puranas, Kalpasutras and others. Eminent sages have their names associated with these, sometimes the same name occurring for more than one branch or school. The sages could have been related to each other as master and pupil or indebted mutually or bearing mutual influence. So the schools are taken to be interrelated and interdependent too in some respect. When the idea of the whole could have thus prevailed, it is not proper to treat one system as fully derived from another, unless there is direct evidence in support of it. The question of Sakta Agama alone to have been the precursor of other kinds of Agamas should therefore be treated as idle. Equally baseless should be the reason that Agama should have had its home in India or outside India. With our limited knowledge of the situations in the remote periods, it is too early to be dogmatic for suggesting a period or periods for the origin of the Agamas.

Agnihotra : The Vedic Solution for Present-Day Problems—M.S. Parkhe. Poona, Vaidika Samsodhana Mandala, 1982. iv+139 pp., Gloss., Append., pl. Rs. 25.

The present Volume of 'Agnihotra' is the outcome of the co-operation extended by the authorities in different disciplines. This method was adopted to know the reactions, and if possible to re-present the subject in such a way as to create a receptive approach amongst the readers.

The author has urged upon the reader to explore, with an open mind, whether this monograph would act as a turning point in building a "new humanistic life-style". Perhaps the reader will have to transgress rigid barriers artificially created not only by the established world religions, but also by isolationism seen amongst different branches of science.

The hints given or comments and doubts expressed by a number of experts on the author's draft were of much use to him in giving final shape to this monograph. The readers will, however, find that Agnihotra is a multidisciplinary science. An attempt has, therefore, been made to project Agnihotra from as many angles as possible. From a chemical stand-point, both bactericidal and vermifugal effects can be called as curative effects. Agnihotra, however, acts as an enhancer of the environment from a preventive angle.

This monograph, to be frank, does not claim to be a scientific treatise. Its only purpose is to

stimulate interest in deeper exploration of inter-related multidisciplinary principles underlying "Agnihotra" or for that matter underlying the working of the Cosmic Energy.

अग्निपुराण की दार्शनिक एवं आयुर्वेदिक सामग्री का अध्ययन—ले० सरिता हांडा । वाराणसी ज्योतिरालोक प्रकाशन, १९८२ । xxx+४७१ पृ०, ग्रन्थसूची, परिशिष्ट । रु० १०० ।

'अग्निपुराण की दार्शनिक एवं आयुर्वेदीय सामग्री का अध्ययन' नामक प्रस्तुत शोध ग्रंथ अग्निपुराण के आभ्यन्तर निहित दार्शनिक एवं आयुर्वेदीय सामग्री के मूल्यांकन का एक चिरप्रतीक्षित प्रयास है। अष्टादश महापुराणों में अग्निपुराण का एक महत्वपूर्ण स्थान है । पुराण पञ्चलक्षण (सर्ग, प्रतिसर्ग, वंश वंशानुचरित) के अतिरिक्त इसमें अनेक विषयों का समावेश है । इस संस्करण में 'अथ संग्राम विजय विद्या' नामक १३५वाँ अध्याय अतिरिक्त है जो अन्य किसी संस्करण में उपलब्ध नहीं होता ।

प्रस्तुत शोध ग्रंथ दार्शनिक एवं आयुर्वेदिक इन दो खंडों में विभक्त है जिनमें से प्रथम खंड के अंतर्गत चार अध्याय हैं जिनमें से प्रथम अध्याय अग्निपुराण की दार्शनिक पृष्ठभूमि का चित्रण करता है। द्वितीय खंड में सम्बद्ध विषय की सामग्री एकादश अध्यायों में प्रस्तुत की गई है। यद्यपि आयुर्वेद अथर्व वेद का उपांग है तथापि उसमें संस्कर्त्ताओं के कारण यत्र-तत्र पौराणिक पुट निहित है ।

अ० पु० में यह सामग्री चक्रपाणि के पश्चात् ही आयी; अतएव इस अंश का समय १२वीं शताब्दी मानना युक्ति युक्त है।

अलौकिक भक्ति योग—ले० चतुर्भुज सहाय । मथुरा, साधन प्रकाशन, १९८३ (Reprinted) । +१७६ पृ० । रु० ५ ।

प्रस्तुत पुस्तक छः प्रकरणों में विभाजित है। इसके प्रथम प्रकरण में श्री परमसंत कबीर साहब का जीवन लक्ष्य, दो विशेष शिक्षाप्रद घटनायें व मंडलों का वर्णन, ज्ञानमय व आनन्दमय कोशों का वर्णन, मनुष्य, देवता, संत और परमसंत इनकी व्याख्या इत्यादि वर्णित हैं। दूसरे प्रकरण में गुरू की भक्ति, सत्संग का प्रभाव, हठ-योग व राजयोग तथा बुद्धियोग का किंचित परिचय, योगी और भक्त का स्थान आदि वर्णित हैं। तीसरे प्रकरण में शब्द की व्याख्या, सुरति का स्थान, नाम और रूप का निरूपण, साकार उपासना सबको हटाकर गुरु को ही इष्ट बनाया जाये तथा स्त्रियों के धर्म आदि समझाये गए हैं। चौथे प्रकरण में भक्ति का अधिकारी कौन हो सकता है—संकेत किया है। पाँचवें प्रकरण में यम, नियम की व्याख्या, सत्य का प्रभाव, ब्रह्मचर्य पालन के नियम, क्रोध, लोभादि का त्याग तथा छटवें प्रकरण में भक्ति से लाभ, आनंदमय कोश का वर्णन, मुक्ति का रहस्य और उसकी व्याख्या को सम्पादित किया है ।

आशा है भक्ति मार्ग के साधक इससे लाभ ग्रहण करेंगे ।

Ancient Hindu Mythology—by Narayan Aiyangar. New Delhi, Deep & Deep Publications, 1983 (Reprinted). 18+xxxi+584 pp. Rs. 300.

The subject of our mythology is very important because there is not a branch of our ancient knowledge into which mythology has not entered in some shape or other. In ancient Hindu mythology solar, lunar and astral myths, coupled with parables, puns, riddles and paradoxes, play an important part and contain in most stories esoteric or hidden Vedantic meanings.

In approaching-God, all kinds of moods of mind seem to have been employed—the awefully serene and circumspect, the most buoyant and confiding, the most fearless, familiar and friendly, the most ardently loving and sometimes the most playfully humorous, jovial and funny and since the inner meaning was all right, no fear whatever stood in the way of even Para-Brahman being outwardly subjected to all the paradoxes derived from the pransk of Sabda-Brahman—the pransk of words in puns add puzzles. To teach by means of riddles and paradoxes has the advantage of exercising the mind of the enquirer, and when he solves them and finds out the hidden truth, he would

cherish it as self-acquired wealth. For ages there seems to have been a school of poets who composed stories containing such riddles, and their esoteric meanings were sufficiently well known to their contemporaries and successors. But a time came when they were forgotten and only the outer meanings left. There was never any immorality of the Gods, nor the laws of conduct maintained in the different Sakhas were rigorously enforced. If anybody asked, how is it Indra did so and so and this or that Rishi of old did so and so he was told that those were extraordinary persons and that all those days were gone.

आर्षानुक्रमणी (मूल संस्कृत, हिन्दी अनुवाद तथा ऋषि-सूची)—ले० शौनक, सं० एवं अनु० उमेश चन्द्र शर्मा। अलीगढ़, विवेक पब्लिकेशंस, १९८२। ६४ पृ०। रु० ३०।

'आर्षानुक्रमणी' एक पद्यात्मक ग्रंथ है, जो ऋग्वेद के अनुसार ही दस मंडलों में विभक्त है। इसमें कुल मिलाकर २९२ श्लोक हैं। इनमें अत्यंत सरल भाषा में ऋग्वेद के सूक्तों एवं मंत्रों के ऋषियों का विवरण प्रस्तुत किया गया है। इसमें श्लोकों का सरल हिन्दी अनुवाद भी दिया गया है। पाठकों की सुविधा के लिये ऋषि-सूची भी दे दी गई है।

अथर्व वेद-भाष्यम (काण्ड १४-१५-१६-१७)—भाष्य विश्वनाथ विद्यालंकार। करनाल, रा० वा० चौ० नारायणसिंह प्रतापसिंह धर्मार्थ ट्रस्ट, १९८१। ज+३२३ पृ०। रु० २४ (सजिल्द); रु० २० (अजिल्द)।

चौदहवां कांड—चौदहवें काण्ड के दो अनुवाक और दो ही सूक्त हैं। प्रत्येक अनुवाक प्रत्येक सूक्त रूप है। प्रथम अनुवाक या प्रथम सूक्त के प्रारंभ के १ से ५ मंत्रों में विवाह से पूर्व विवाहानुरूप निर्देश दिये गये हैं। ६ से ८ मंत्रों में दहेज का वर्णन हुआ है, जो कि आदर्श रूप है। इन मंत्रों में वधू के सद्गुणों को दहेज रूप में वर्णित किया गया है। काण्ड १४ के दोनों सूक्तों को सूर्यासूक्त कहते हैं। दोनों सूर्यासूक्तों में आधिभौतिक विवाह का ही वर्णन हुआ है। इसलिये मंत्रों में सूर्या का अर्थ सूर्या-ब्रह्माचारिणी किया गया है। सूर्यासूक्तों में पाणिग्रहण (१४।१।४८) तथा लाजाहोम (१४।१।८३) का वर्णन हुआ है। अथर्व० (१४।१।४२) में अमृत की प्राप्ति के लिये सदा कमर कसे रहने का उपदेश नववधू को दिया गया है। गृहस्थ जीवन को सुखी करने के लिये मंत्रों में पति के लिये भी कतिपय निर्देश दिये गये हैं।

पन्द्रहवां कांड—१५वां काण्ड अति रहस्यमय है। १५वें काण्ड में दो अनुवाक हैं और १८ सूक्त। तथा इनका देवता है—व्रात्य। १८वें सूक्त में परमेश्वर के विराट-स्वरूप का वर्णन हुआ है। सूक्त २-३ में व्रात्य सन्यासी का कथानकरूप में वर्णन हुआ है, जो कि परकृतिरूप-अर्थवाद में हुआ है। भंगों में वेद द्वारा फलप्राप्तियों का वर्णन हुआ है, अर्थात् इस द्वारा दर्शाया गया है कि जो व्यक्ति इस प्रकार जानता है—वह अमुक-अमुक फलों को प्राप्त कर लेता है।

सोलहवां काण्ड—१६वें कांड में ९ सूक्त हैं, इन सूक्तों को अनुक्रमिकाकार ने पर्याय कहा है। प्रथम अनुवाक में ४ सूक्त या पर्याय हैं, और द्वितीय सूक्त में ५ हैं। इसके मंत्र प्रायः गद्यमय हैं। प्रथम अनुवाक के सूक्त १ में आप और आप में वर्तमान घोर अग्नि तथा शिव-अग्नियों का वर्णन करके, सूक्त २, ३ और ४ में शिव अग्नियों के शिवपरिणामों का कथन हुआ है।

सत्रहवां कांड—अनुक्रमिका ने १७वें कांड का देवता "आदित्य" कहा है। १७वें कांड में आदित्य पद द्वारा सूर्य और परमेश्वर का मिश्रित वर्णन हुआ है, और सत्कार्यवाद के सिद्धांत का भी निर्देश हुआ है। मंत्र १५ में "तृतम और सहस्त्रधारम् उत्तसम्" के यथार्थ अभिप्रायों को भी प्रकट करने का प्रयत्न किया गया है।

आत्म निर्माण—ले० बलिराजसिंह। वाराणसी, साहित्यकार प्रेस, १९८३। १७६ पृ०। रु० १५।

इस पुस्तक के आरंभिक पृष्ठों में साधना, आहार-विहार, ऋतु-चर्या, स्वर-साधना, अज्ञान आदि का विवेचन किया गया है। मानसिक शान्ति के लिये गजेंद्र-मोक्ष, शिवस्तोत्र, श्री हनुमान चालीसा एवं दुर्गा स्तोत्र को भी उद्धृत किया गया है ताकि पाठक को इसके लिये अन्यत्र न जाना पड़े।

इस पुस्तक में योगिराज के कुछ चुने हुये लेख भी दिये गये हैं जो विविध रोगों की चिकित्सा से संबंधित हैं। योगिराज की इच्छा के अनुरूप सब के अंत में कुछ नियमित पाठ भी प्रकाशित किये गये हैं जिनका प्रयोग कर प्राणी तमाम आधियों-व्याधियों से मुक्त हो सकता है।

आत्म साधना एवं स्वानुभव के आधार पर अधिकांशतः इस पुस्तक में प्रायोगिक एवं व्यावहारिक पक्ष को उभारा गया है ताकि सांसारिक जीवन में व्यस्त प्राणी स्वल्प प्रयास से लाभान्वित हो सके।

Ātmārpaṇastutiḥ with Bhāvaleśaprakāśa Sanskrit Commentary by Sankaranārāyaṇa—by Appaya Dikṣita; Ed. with 'Candrika' Hindi Translation, Introduction & Appendices by Kameshwar Nath Mishra. Varanasi Krishnadas Academy, 1982. 120 pp. Append. (Krishnadas Sanskrit Series-29). Rs. 40.

प्रस्तुत स्तुति (आत्मार्पण स्तुति) आचार्य अप्पय दीक्षित की अंतिम कृति है। जनश्रुति के अनुसार एक बार आ० दीक्षित ने अपने शिष्यों को सावधान करके धत्तूर का भक्षण कर लिया था। उन्माद की दशा में उनके मुख से शिव स्तुति ही निकलती रही, जिसको उनके अन्तेवासियों ने लिख डाला। वही स्तुति आज 'आत्मार्पण स्तुति' के नाम से प्राप्त होती है। इस ग्रंथ में मात्र पचास श्लोक हैं जिनमें भावों की उद्दामता और समर्पण की सहजता चरमसीमा पर है।

Awakening: Discourses—by Padmasagar Soori; Tr. by K. Ramappa. Ahmedabad, Shree Arunodaya Foundation "Layanna", 1982. xiii+104+87 pp. Rs. 11.

This book, "Awakening" is an English version of "Prathibodh" a series of discourses delivered by Shri Acharya Shri Padmasagara Surishwarji. The discourses emphasize the importance of ethical and spiritual excellence.

Bhagavan and Nayana—by S. Shankaranarayanan. Tiruvannamalai, Sri Ramanasramam, 1983. iv+165 pp. Rs. 10.

Kavyakantha Ganapati Sastri, famed as Vasistha Ganapati Muni, played much the same role in the life and teachings of Bhagavan Sri Ramana Maharshi as Swami Vivekananda did in that of Sri Ramakrishna Paramahamsa. Those who want to understand the message of the Maharshi in its pristine purity, have to study the Muni's redaction of the Master's teachings like Sat Darsanam and Sri Ramana Gita.

As a Centenary Tribute to the sacred memory of Nayana, The Mountain Path published in 1978 in its issues four articles by Sri S. Shankaranarayanan, bringing out the mutual association between Bhagavan and Nayana. These articles provided a lot of interest in the personality and teaching of the Maharshi and the Muni and there have been persistent demands from earnest aspirants for a fuller treatment of the whole subject by the same author.

Sri Shankaranarayanan, being a disciple of Sri Kapali Sastriar and a recipient of Bhagavan's Grace, readily agreed and the outcome is the present volume. The four articles that appeared in The Mountain Path are reproduced in Part I of the book. All the other articles except "A Sloka for invoking the presence" which had already appeared in The Mountain Path, have been written specially for this publication. Part II deals with Nayana's writings on Maharshi—Upadesa Saram, Sat Darsanam and Sri Ramana Gita dealing with the Teaching and the Vision, the Sloka of Invocation as an aid to the actual Practice, Sadhana. Drawing much of his material from Sri Vasishtha Vaibhavam, an authentic biography in Sanskrit of Nayana and Uma-sahasram commentary in Sanskrit both by his illustrious disciple,

Sri Kapali Sastriar the author in Part III deals with the Muni's life-sketch, his compositions extempore, his magnum opus Umasahasram, his style and his works. Also, a rare Sanskrit commentary of the Muni on the intricate Isopanishad in the light of the Maharshi's teaching is published for the first time with an English translation of the author.

भागवत परिचय—सं० सुदर्शनसिंह 'चक्र'। मथुरा, श्री कृष्ण जन्म स्थान सेवा संस्थान, १९८१। ४०८ पृ०+३४ चित्र, ग्रंथ सूची, परिशिष्ट। (सत्शास्त्र प्रकाशन)। रु० १००।

श्रीमद्भागवत को लेकर अनेक शंकायें लोगों में प्रचलित हैं। बहुत लोगों को यह महापुराण पीछे की रचना लगता है।

इसलिये भागवत-परिचय को एक संदर्भ ग्रंथ का रूप दिया गया है। इसमें भागवत के बाह्यरूप का परिचय है।

अनंत श्रीस्वामी अखंडानंद सरस्वती जी महाराज का भागवत दर्शन उनकी रसमयी, भावमयी, भागवत-कथा का आस्वादन कराता है लेकिन उसकी भूमिका में अत्यंत शोधपूर्ण, विद्वतापूर्ण विवेचन है। 'भागवत-परिचय' में वह पूरी भूमिका प्रारंभ में ही ले ली गई है। इसमें जो चित्र दिये गये हैं आशा है वे सगुण उपासकों के लिये प्रिय, आकर्षक तथा ध्यान पूजन योग्य होंगे।

Bhagavata Purana of Kṛṣṇa Dvaipayana Vyāsa with Sanskrit Commentary Bhavarthabodhini of Sridhara Svamin Containing Introduction in Sanskrit and English and an Albhabetical Index of Verses—Ed. by J.L. Shastri. Delhi, Motilal Banarsidass, 1983. xviii + 731 + 72 pp. Rs. 200/ (Cloth); Rs. 150/- (Paper).

The present Purana is the third in the Purana Texts. The text, based on the Venkatesvara edition, is accompanied by the Commentary Bhavarthabodhini of Sridhara Svamin who interprets it on the lines of the Advaita School of Sankara. To the text is added a critical Introduction (both in English and Sanskrit), a Table of Contents in the beginning and an Index of verses at the end.

This Purana has a great attraction for the Vaisnavas. It is called Bhagavata because it describes the nine-fold devotion of the devotee for the illustrious Lord Kṛṣṇa.

The Purana is divided into twelve Skandhas. Skandha I is introductory. It opens with the Dialogue between Suta and Saunaka in the Naimisa Forest. The pivot is Lord Kṛṣṇa, though, as his associates, the Pandavas are also introduced. Skandha II is related to Devotion as the path of liberation but it also contains Catuhsloki Bhagavata—the original text which in its essence was philosophical rather than devotional. Skandha III describes creation, Astanga and Bhakti yogas, Skandha V contains the history of Priyavrata, Agnidhara, Nabhi, Rsabha and Bharata. It includes a dialogue between Rahugana and Bharata on the Spiritual Knowledge. It deals with the Geography of the Terestrial Globe too: Skandha VI is an exposition of Bhagavata Dharma, it illustrates the efficacy of lord's name and his glory. It narrates the story of Ajamila, history of Daksa, his progeny and Indra-Vrtra fight. Skandha VII describes the Virtue of Devotion by the story of Hiranyakasipu and his son Prahlada. Skandha VIII narrates the churning of the sea for nectar, manifestation of Mohini and Siva's fascination for her. It also contains the story of lord Vamana and King Bali. Skandha IX records the history of kings of solar and lunar race. Skandha X presents a detailed account of the life of Lord Kṛṣṇa and his wondrous exploits. Skandha XI elucidates Karma, Jnana and Bhakti yogas, Skandha XII concludes with the description of Dissolution, Suka's precepts concerning Brahman, death of Pariksit and Janmejaya's serpent sacrifice.

This Purana is an excellent contribution to the study of Ancient Indian Tradition and Mythology.

Bodhanandagita—Ed. by E. Easwaran Nampoothiry. Trivandrum, Adi Sankara Samskarika Kendram, 1980. vi + 98 pp. Rs. 30.

The present treatise is a lucid epitome of the ten principal Upanisads. The author Bodhananda has admirbly presented the important tenets of the Upanisads in a brief span of five hundred and odd stanzas in the Anustubh metre. The work is helpul for an easy understanding of the otherwise difficult and often ambiguous passages of the Upanisads.

Brahmāṇḍa Purāṇa of Kṛṣṇa Dvaipāyana Containing Introduction in Sanskrit and English and an Alphabetical Index of Verses—Ed. by J.L. Shastri. Delhi, Motilal Banarsidass, (1983) (Reprinted). Rs. 130/- (Cloth); Rs. 90/ (Paper).

A class of literature called Puranas contains ancient Indian tradition which though of Encyclopaedic nature treats mainly of five subjects, viz (1) Creation, (2) Dissolution and Re-creation, (3) Genealogies of gods, patriarchs and kings, (4) Epochs of Manu and (5) History of ancient royal dynasties. This five-fold trait of the Purana is nowhere better exemplified than in the present text.

The present Purana is called Brahmanda wherein Brahma is the chief interlocutor. Divided into four sections it throws light on the manifold facets of life-creation to dissolution of the universe.

Section 1 opens with the threefold creation : Primary, Secondary and Primary-Secondary.

Section 2 deals with the Kalpa and Manvantra ages and their duration. It treats of geographical division of seven continents, their countries, towns and villages, oceans and rivers, lakes and mountains, inhabitants and other natural factors such as climate and vegetation which give personality to the region and make it identifiable,

Section 3 is an important contribution to the history of Ancient India. It states the genealogies of sages Bhrgu, Angiras, Daksa, Dharma and the rest as well as genealogies of solar, lunar and other dynasties of Ksatriyas, among which the accounts of Sagara, Yayati Jyamagha and Karttavirya figure conspicuously. It deals with the legends of Pitrs and their propitiation by means of Sraddha. It describes in detail the conflict betwesn Karttavirya, King of Haihayas and Bhargava Parasurama. It records subsidiary episodes too, as that of Sagara, the lineage of Vaivasvata Manu, etc.

Section 4 describes Pratisarga, the dissolution of the Universe, the ultimate annihilation.

The Purana concludes with episodes of Lalita, her slaying of Asuras: Bhanda, Kurantha, Visukra, Visanga and others, description of mysterious seven chambers and their presiding deities, the tantric way of worshipping Mahapadma, Kamakshi and meditation thereon.

Sanskrit Text with Introduction, Contents—both in English and Sanskrit and Index of verses.

ब्रह्मवैवर्तपुराणम्—पूर्व भाग : ब्रह्म खण्ड, प्रकृति खण्ड, गणपति खण्ड—सं० तारिनीश झा; अनु० बाबूराम उपाध्याय । प्रयाग, हिन्दी साहित्य सम्मेलन, १९८१ । ३२+८८८पृ० । रु० १०० ।

जिस पुराण में कृष्ण ने अपनी पूर्ण ब्रह्मरूपता को विवृत (प्रकट) कर दिया है अथवा जिसमें कृष्ण के ब्रह्म के विवर्तों (परिणामों) का पूर्णतया वर्णन है, उसको पुराणवेत्ताओं ने 'ब्रह्मवैवर्त' नाम से अभिहित किया है । प्रकृति के भिन्न-भिन्न परिणामों का जहाँ प्रतिपादन हो, वह पुराण ग्रंथ ब्रह्मवैवर्त्त है ।

ब्रह्मवैवर्तपुराण में चार खंड हैं (१) ब्रह्मखंड, (२) प्रकृतिखंड (३) गणपतिखंड और (४) कृष्ण-जन्म खंड ।

ब्रह्मखंड में ३० अध्याय हैं । इसमें परमात्मा श्रीकृष्ण के महान् उज्जवल, तेजपुञ्ज, गोलोक, वैकुण्ठलोक और शिवलोक की स्थिति का वर्णन करके गोलोक में श्यामसुन्दर भगवान् कृष्ण के परात्पर स्वरूप का निरूपण किया गया है । सावित्री, कामदेव, रति, अग्नि, जल, वायुदेव तथा मेदिनी के प्रकाट्य का वर्णन किया गया है । शूद्रयोनि में उत्पन्न बालक नारद की जीवनचर्या नाम की व्युत्पत्ति, उसके द्वारा संतों की सेवा, सनत्कुमार द्वारा उसे उपदेश की प्राप्ति, उसके द्वारा श्रीहरि के स्वरूप का ध्यान, आकाशवाणी और उस बालक के देहत्याग की कथा वर्णित है । ब्राह्मणों के आह्निक आचार तथा भगवान् के पूजन की विधि का वर्णन है ।

प्रकृतिखंड में ६७ अध्याय हैं । इसमें पंचदेवीरूपा प्रकृति का तथा उनके अंश कला एवं कलांश का विशद वर्णन करने के उपरांत परब्रह्म श्रीकृष्ण और श्रीराधा से प्रकट चिन्मय देवी और देवताओं के चरित्र चित्रित किये गये हैं । सावित्री देवी की पूजा-स्तुति की विधि बताई गई है । गोलोक एवं श्रीकृष्ण की उत्कृष्टता बताकर कालमान एवं विभिन्न प्रलयों का निरूपण किया गया है ।

गणपतिखंड में ४६ अध्याय हैं। इसमें गणेश जी के जन्म का विस्तार से वर्णन है। ब्रह्मवैवर्त पुराण का प्रधान लक्ष्य है, कृष्ण चरित्र का विस्तृत रूप से वर्णन करना। त्याग, तपस्या, वैराग्य, धर्म और सदाचार आदि सदुपदेश तो इसमें कूट-कूट कर भरे हैं।

आशा है पाठकगण इससे अवश्य लाभ ग्रहण करेंगे।

Bṛhad-Devatā attributed to Śaunaka : A Summary of the Deities and Myths of the Ṛgveda—Ed. by Ramkumar Rai. Chap. I-II. 2nd Edn. Varanasi, Chaukhambha Sanskrit Sansthan, 1983. ख+९२ पृ०। (Kasi Sanskrit Series-178). Rs. 10.

वैदिक साहित्य के अंतर्गत बृहद्देवता का पर्याप्त महत्व है। इसमें, अनेक श्लोकों में वैदिक प्रतीकों का व्यवहार किया गया है तथा यह प्रतीक कहीं तो किसी वैदिक ऋचा को, कहीं अर्ध ऋचा को, और कहीं सम्पूर्ण सूक्त अथवा समूह को व्यक्त करते हैं। ऐसी दशाओं में अनुवाद में प्रतीक को लिखने के बाद '...से आरंभ सूक्त, ऋचा, अर्ध ऋचा,' आदि भी लिखा गया है जिससे अर्थ स्पष्ट हो जाये। श्लोकों पर लिखी टिप्पणियाँ अधिकांशतः मैकडॉनेल के संस्करण से ली गई हैं। ग्रंथ के अंत में विभिन्न परिशिष्टों में बृहद्देवता के तुलनात्मक और विस्तृत अध्ययन के लिये प्रायः समस्त उपलब्ध सामग्री प्रस्तुत कर दी गई है।

चक्रपूजा के स्तोत्र—सं० रमादत्त शुक्ल। संशोधित संस्करण। प्रयाग, कल्याण मन्दिर प्रकाशन, १९८२। ४८ पृ०। रु० ४।

'चक्र-पूजा' का विशेष महत्व है। यह विशिष्ट पूजा 'निशार्चन', 'रहस्यपूजा' आदि नामों से भी साधकों में प्रसिद्ध है। इसके अनुसार इष्ट-देवता की उपस्थिति में साधक परस्पर पूजन कर तर्पण-चर्पण करते हैं। उस अवसर पर जिन स्तोत्रों का पाठ साधकों को करना होता है, उन्हें पहले-पहल इस पुस्तक के रूप में व्यवस्थित ढंग से संगृहीत किया गया है। इसमें तीन और उपयोगी विषयों—(१) इष्ट ध्यानावली (२) श्री गुरूदेव का ध्यान (३) आवश्यक निर्देश को इसमें बढ़ा दिया गया है।

आशा है साधक बंधु इस संस्करण से अवश्य लाभान्वित होंगे।

चण्डी–चरितावली—ले० रमादत्त शुक्ल; संशो० संकरण। प्रयाग, कल्याण मन्दिर प्रकाशन, १९८०। ४८ पृ०। रु० २।

प्रस्तुत पुस्तक में चंडिका देवी के महत्व पर प्रकाश डाला गया है। इसमें बताया गया है कि भगवती चंडिका के चरितों का नियमपूर्वक पाठ करने से सभी प्रकार की कामनायें पूरी होती हैं। चंडिका देवी धर्म, अर्थ, काम, मोक्ष इस चतुर्वर्ग के फलों की देने वाली हैं। यही नहीं, सामूहिक रूप से अधिक संख्या में विधिपूर्वक पाठ करने से समाज, देश और विश्व का सब प्रकार से कल्याण होता है।

आशा है भक्त जन इससे लाभ उठायेंगे।

चरित्र कोश—ले० चतुर्वेदी द्वारकाप्रसाद शर्मा; सं० श्रीनारायण चतुर्वेदी। नई दिल्ली, नेशनल पब्लिशिग हाऊस, १९८३। ८+५५५ पृ०, परिशिष्ट। रु० २००।

वेदों, उपनिषदों, पुराणों और इतिहासों में अनेक ऋषि-मुनियों, महात्माओं, राजाओं, महापुरुषों, कवियों, ग्रंथकर्त्ताओं, नदियों, पहाड़ों आदि के नाम आते हैं। सामान्य पाठकों को वे अपरिचित मालूम होते हैं। उन्हें उन महापुरुषों के बारे में जिज्ञासा होती है। वे उनके बारे में अधिक जानकारी चाहते हैं। प्राचीन पुस्तकों में आये हुये पर्वतों और नदियों के बारे में भी उनकी जिज्ञासा रहती है। किन्तु ऐसी जानकारी प्राप्त करने का साधारण पाठक के पास कोई उपाय नहीं होता। संस्कृत नाटकों और काव्यों के पात्रों के संदर्भ भी वे जानना चाहते हैं। इस कोश में लेखक ने बड़े परिश्रम से ऐसे नामों

का संक्षिप्त परिचय दिया है। यह हिन्दी का पहला कोश है जिसमें वैदिक काल से लेकर उन्नीसवीं सदी के अधिक महत्वपूर्ण महापुरुषों का संक्षिप्त परिचय दिया गया है। पर्वतों, नदियों, क्षेत्रों के बारे में भी जानकारी दी गई है। पुराने नामों के संदर्भ जानने में यह कोश जिज्ञासु पाठकों, अध्येताओं और विद्यार्थियों के लिये जानकारी का सचमुच एक महत्वपूर्ण कोश (खजाना) है।

चतुःश्लोकी—ले० वल्लभाचार्य। बम्बई, श्री गोकुल नाथ जी महाराज स्थापित मोटा मन्दिर, १९८०। ३८+२४ पृ०। रु० ३०।

प्रत्येक मनुष्य के जीवन में धर्म, अर्थ, काम, मोक्ष-रूप पुरुषार्थों का कोई न कोई विशिष्ट स्वरूप एवम् स्थान होता ही है। यह भिन्न बात है कि तत्तन्मार्गीय बीजभाव, रुचि, संग या देशकालादि की स्थिति के अनुरूप तत्तन्मार्गीय जीवों में पुरुषार्थ-संबंधी धारणायें भिन्न-भिन्न पाई जाती हैं। पुष्टिमार्गीय जीवों की धर्मार्थकाममोक्ष-संबंधी धारणाओं के आदर्श स्वरूप का विचार इस चतुःश्लोकी में किया गया है।

इस चतुःश्लोकी के अध्ययन से राना व्यास को अपने वास्तविक धर्म, अर्थ काम एवम् मोक्ष रूप पुरुषार्थों का ज्ञान हुआ और वे मिथ्या वैराग्य, धन तथा विद्वता के अहंकार से मुक्त हुये। साथ ही साथ इस अहंकार की विफलता से पैदा हुई कुंठा एवम् आत्मघात की भी क्षुद्र भावनाओं पर काबू पा सके।

Classical Hindu Mythology : A Reader in Sanskrit Purāṇas—Tr. & Ed. by Cornelia Dimmitt and J.A.B. Van Buitenen. New Delhi, Rupa & Co., 1983. xiii+373 pp. Rs. 30.

The Mahapuranas embody the received tradition of Hindu mythology. This anthology contains fresh translations of these myths, only a few of which have ever been available in English before.

The book is organised into six chapters. "Origins" contains myths relating to creation, time and space, 'Seers, Kings and Supernaturals' relates tales of animals, nature and men particularly heroes and sages. Myths about the gods are dealt with in 'Krishna', 'Vishnu' and 'Shiva'. 'The Goddess' presents stories of the wives and lovers of the gods, as well as of Kali.

In their introductions, the editors provide a historical setting in which to discuss Hindu mythology as well as a full analysis of its basic sources. The many names given to the gods and goddesses in the Sanskrit texts have been retained.

Comparative Religion—by Kedar Nath Tiwari. Delhi, Motilal Banarsidass, 1983. xii+225 pp. [ISBN 0-89581-634-2]. Rs. 60 (Cloth); Rs. 28 (Paper).

The book is primarily meant for the use of Honours and Post-graduate students of Philosophy and Religion of the Indian Universities. Most of the books that are available on the subject dwell more upon the history of the origin and growth of the different religions rather than upon the basic principles, beliefs and practices that these religions inculcate and emphasize. Instead of going into the history of religions the author deals with certain specific topics relating to the important beliefs and practices of the followers of these religions, making the approach topical rather than historical. To make the study really comparative a separate chapter has been added which compares the religions on the specific topics taken up in the book. Towards the end the author has attempted to assess the possibility of a Universal Religion. The book is written in a lucid style and contains much useful and interesting material for students as well as general readers.

Concept of Gods in Ancient World : A Comparative study of Gods according to Ancient Tradition and Mythology—by William Jones; Introduction & Index by Pushpendra Kumar. Delhi, Eastern Book Linkers, 1983. 79 pp. Rs. 40.

In the Study of Comparative religion, Iconography and Literary Records play a major part. Taking recourse to these sources this book presents a detailed analysis of ancient Religion, especially of the concept of gods among the primitive people in Asia and Europe. The author has traced a general affinity between the inhabitants of the ancient world in regard to the construction of idols

of deities and the observance of customs of their worship.

The book contains thirteen illustrations of gods and goddesses. Among these, the Indian Ganesa is a deity of auspiciousness. His resemblance in titles and attributes, in shape and dimension with the old Italian deity Ganus is with the traditional history derived from the Indian, Greek and Latin sources. The ten incarnations (avatāras) are traced to their origin and depicted along with their anecdotes. Then comes Manu, the ancient law-giver, the Saturn of Italy. Indra the lord of deities is identified with Jupiter.

The book describes trinity represented by Brahmā, Viṣṇu and Śiva; Lakṣmī the goddess of wealth and the consort of Viṣṇu; Kubera the lord of riches; Varuṇa the god comparable to the Olmpian Juno; Karttikeya the Orus of Egypt or the Mars of Italy; Kāma the god of generation; Nārada, the Hermes or Mercury. Scores of identifications present a full glimpse of the old-world divinities as sculputred in different lands or described in different literatures.

The book is very interesting and informative. It is designed to meet the immediate requirements of the research scholar and the general reader. For their benefit, it is accompanied by a critical Introduction and Glossorial Index.

Comparative Study of Hinduism, Buddhism and Christianity—by T. Isaac Tabyah. Delhi, Indian Book Gallery, 1983 (Reprinted). xxvii + 486 pp., Append. Rs. 180.

The present book deals specially with early Hinduism and Buddhism giving many quotations from the Ṛgveda, Upanisads, Code of Manu, the Gita and other Hindu sacred works. It helps us to understand how God prepared the way for His son Jesus Christ; and it is enriched throughout with the author's own personal observations of Hindu life and thought as well as of his experience of the power of Christ.

T. Isaac Tabyah, the author, a Tamil Christian layman, seems to have made a deep and sympathetic study of Hinduism not only in its classical Sanskrit forms, but also in its Dravidian forms as expressed in the life and literature of the Tamil people. The book is interesting to understand the meaning of Hinduism from a new angle. The author claims to have framed the theme of this book in the setting of solicitousness for all men, everywhere.

Rev. H.A. Popley, the wellknown Christian missionary in Madras, observes that the work attempts to form the point of view of religious experience and of the development of the revelation of God in Hinduism looking towards its final consummation in Jesus Christ.

देववाणी परिचय तंत्र धर्म-अध्यात्म-भक्ति-सदाचार-नीति-सन्दर्भात्मक—सं० रामेश्वर। वाराणसी, सोहं प्रकाशन, १९८३ । ८+६७+९+३६+२४ पृ० । (परमार्थी ग्रंथमाला-६) । रु० ७.५० ।

देववाणी परिचय के संग्रह का उद्देश्य इसके नाम से ही प्रकट है। पाठकों को 'देववाणी' संस्कृत का परिचय करा देना इसका प्रधान उद्देश्य है। परन्तु साथ ही साथ संकलनकर्ता का एक और भी उद्देश्य है, वह यह कि इस छोटी सी पुस्तक के द्वारा जब पाठकों का 'देववाणी' संस्कृत से परिचय हो जायेगा तो उससे यह भी लाभ होगा कि उन्हें संस्कृत वाङ्मय में रूचि उत्पन्न होगी।

प्रस्तुत संकलन में सात से दस वर्ष तक के बालकों को मात्र तीन वर्षों में संस्कृत बोलने, लिखने, पढ़ने और समझने की पूर्ण योग्यता करा देने वाली योजना के सहायक रूप में प्रस्तुत किया गया है।

देवयजन । लोनावाला, कैवल्यधाम, १९८१ । ८+९४ पृ० । रु० ५ ।

यजन के अन्दर पूजन और हवन इन दोनों का समावेश हो जाता है, और इनमें होने वाली सब क्रियायें देवताओं के लिये होने से उसे 'देवयजन' और जिस स्थान पर हो रही है, उसे भी देवयजन कहते हैं।

पूजन या हवन, यह तो सिर्फ बाहर होने वाली क्रियायें हैं, किन्तु उसके लिये जरूरी भाव तो अंदर की ओर रहता है।

ईश्वर प्रणिधान, यानि देवयजन से, सार्वभौम

सबसे परे, ऐसी महान् शक्ति का आधार मन को मिलता है, जिसका परिणाम है संतोश, शान्ति। जिज्ञासुओं के लिये यह पुस्तक बहुत ही उपयोगी तथा मार्गदर्शक होगी।

देवीभागवतम् सभाषाटीकं समाहात्म्यम्। बम्बई, श्रीवेंङ्कटेश्वर मुद्रणालय, १९८३ (Reprinted)। रु० २२०।

Devibhagavat which is also referred as Sribhagavat, Bhagavatipuran or Srimad Bhagavat, is a large book mainly devoted to Devi or goddess. On the basis of its order, style & theme it belongs to the genre of Mahapurana in spite of the dual opinions concerning its classification as Maha Purana or its supplementary. It contains twelve chapters which describe the glory of Śakti or goddess in its different aspects. Her special glorification is elaborated with most extravagant laudation and the most miraculous imagination. Apart from the other topics which are both of worldly as well as heavenly importance it introduces a threefold sublime path of karma, bhakti and knowledge which leads the reader to the path of ultimate mukti or liberation. The growth is in Sanskrit language which is followed by a Bengali translation. The important references relating to text have been described in foot notes. The book gives a notable account of mythical fact through its large form and content.

धन प्राप्ति के प्रयोग—सं० रमावत्त शुक्ल। तृतीय संस्करण। प्रयाग, कल्याण मन्दिर प्रकाशन, १९८३। ६४ पृ०। रु० ४।

प्रस्तुत पुस्तक में दरिद्रता दूर करने और धन-धान्य की संपन्नता प्राप्त करने के लिये प्रयोग दिये गये हैं। हिन्दू धर्म के अनुसार पुरुषार्थ के चार मुख्य अंग माने गये हैं (१) धर्म, (२) अर्थ, (३) काम और (४) मोक्ष। ये चारों एक दूसरे से घनिष्ठ रूप से संबंधित हैं। एक के बिना दूसरे की सिद्धि नहीं हो सकती। जो व्यक्ति धर्म-निष्ठ होगा, वही धन-धान्य से सम्पन्न रहने की आशा कर सकता है।

धन-प्राप्ति के प्रयोगों से लाभ उठाने के इच्छुक व्यक्ति जब तक दरिद्रता से अपने को मुक्त नहीं कर लेगें तब तक उन्हें प्रयोगों में अधिक शीघ्रता और सरलता से सिद्धि नहीं मिल सकेगी।

Dharma and Development : Religion as Resource in the Sarvodaya Self-Help Movement—by Soanna Macy. West Hartford, Conn., Kumarian Press, 1983. 102 pp., Gloss., Biblio. [ISBN 0-931816-74-2] (cloth). [ISBN 0-931816-51-3] $ 13.75 (cloth); $ 6.75 (Pbk).

Dharma and Development is unique in describing in concrete terms how a village movement in Sri Lanka draws on indigenous cultural and religious values to redefine the nature and purpose of development; mobilizes and motivates popular participation in development projects. In so doing, it illustrates the relevance of religious traditions for any alternative development efforts in the developing and industrialized worlds. No comparable study exists.

"This book should be read, then, for what it tells us of the potential movement that fuses religious and tradition with pragmatism and innovation, and also for what it suggests of the ability of the human species to respond to crises and evolve a new level of individual existence and social and cultural organization."

धर्म और समाज में क्रान्ति—ले० स्वामी राम। इलाहाबाद, साहित्य निकेतन, १९८२। vi+ १२४ पृ०। रु० ३५।

'धर्म और समाज में क्रांति' नामक पुस्तिका उन निबंधों का संग्रह है जिन्हें स्वामी राम के भाषणों से संकलित किया गया है। इसमें बताया गया है कि रूढ़िवाद ने अंधविश्वासों को जन्म देकर हमारे धन, बल और शक्ति का अत्यंत दुरूपयोग किया है। सभी धर्मों का मूल एक ही सत्य है और इस सत्य की साधना मन, कर्म, वचन से पालन करने पर सम्पूर्ण समाज का कल्याण हो सकता है।

स्वामी राम की भावना से यह ज्ञात होता है कि आज के समाज और धर्म को एक नवक्रांति की नितांत आवश्यकता है। उनके अनुसार क्रांति परिवार से प्रारंभ होनी चाहिये। क्रांति शिक्षा द्वारा

ही संभव है और वह शिक्षा आध्यात्मिक और भौतिक विज्ञान के सामन्जस्य पर आधारित होनी चाहिये।

आध्यात्मिक ज्ञान के आधार पर समाज की उन्नति संभव है। हर परिवार की माताओं के क्रांति की अगुआ बनने पर ही समाज समुन्नत हो सकेगा।

ध्यान की सरल साधनाएं : ध्यान साधना की सरल विधियों की व्यावहारिक मार्ग दर्शिका —ले० चमन लाल गौतम। द्वितीय संस्करण। बरेली, संस्कृति संस्थान, १६८१। १६४ पृ०। रु० ६.५०।

संसार के सभी महत्वपूर्ण कार्यों की सफलता के लिये मनोयोग अथवा ध्यान की एकाग्रता की आवश्यकता होती है। प्रस्तुत पुस्तक में ध्यान योग का स्पष्ट विवेचन किया गया है और हर स्तर के साधक के लिये ध्यान की साधनाओं का व्यावहारिक मार्ग दर्शन दिया गया है जिसे आरंभिक साधक भी सुविधापूर्वक कर सकते हैं।

ध्यान की उच्च साधनाएं—ध्यान के गहरे प्रयोगों की मार्गदर्शिका—ले० चमन लाल गौतम। बरेली संस्कृति संस्थान, १६८२। १७० पृ०। रु० ५.५०।

प्रस्तुत पुस्तक में ध्यान की उच्च साधनाओं पर प्रकाश डाला गया है। सभी धर्मों, शास्त्रों, साधनाओं, योगों और मनीषियों का सार सूत्र ध्यान है। इसमें बताया गया है कि ध्यान के बिना कोई साधना पूर्ण नहीं होती, सभी साधनायें अपूर्ण, अधूरी व निष्प्राण रहती हैं। ध्यान ही उत्थान की भूमिका है। यही जीवन के परम लक्ष्य का आरंभ और अंत है। जब ध्यान पूर्ण होता है तो चारों ओर आनन्द की अनुभूति होती है।

आशा है पाठकगण इससे अवश्य लाभ उठायेंगे।

दीपावली पूजन (नामकरण संस्कार, विवाह संस्कार मृत्यु संस्कर)—ले० मानसिंह वैद। बम्बई, भारत जैन महामंडल, n. d. ३२ पृ०। रु० १.५०।

भगवान महावीर का निर्वाण एवं गौगत स्वामी के केवल ज्ञान के उपलक्ष में दीपावली जैन-धर्म का एक धार्मिक एवं सांस्कृतिक महान पर्व है। केवल जैन ही नहीं बल्कि वैदिक, आर्य समाजी आदि लोग भी इस पर्व को अपने धार्मिक प्रसंगों के साथ अत्यंत श्रद्धा और आदर के साथ मनाते हैं। दीपावली का जैन संस्कृति से अनन्य सम्बन्ध है।

जैन समाज दिनों-दिन अपनी संस्कृति से अनजान और अभिज्ञ बनता गया और आध्यात्मिक पर्वों को भी अपनी संस्कृति के प्रतिकूल मनाने लगा है। अनेक प्रकार की कुरीतियां और रूढ़ियां जो समय-समय पर इसके वास्तविक स्वरूप को भुलाने लगी थीं, उन सबको मिटाकर जन्म-मरण और विवाह आदि की संस्कार विधियों में भी अभिनव क्रांति आई है और ये सारे संस्कार कर्म-कांडों की भूल-भुलैयों से हट कर, जैन विधि से सम्पन्न होने लगे हैं।

दीपावली शुद्ध आध्यात्मिक पावन पर्व है, पर जनसाधारण एक साथ ही इस पावन पर्व के पूर्व आध्यात्मिक स्वरूप को संभवत ग्रहण नहीं कर पायें, इसलिये पूजन-विधि में आध्यात्मिक और लौकिक दोनों दृष्टियों का सामंजस्य किया गया है।

इस संस्करण में नामकरण, विवाह एवं मृत्यु संस्कार विधियों का भी समावेश किया गया है। मूल स्त्रोत पृष्ट ४ से १२ में एवं अंत में ३२ से ३४ में वन्दना, मंगल पाठ एवं आरती है। ये सर्व अवसरों में उपयुक्त है। ये सारे स्त्रोत हर मांगलिक उत्सव पर एवं प्रतिदिन की उपासना में भी काम लिये जा सकते हैं।

Divine Light—by Maharaj Charan Singh, 4th Edn. Beas, Radha Soami Satsang, 1976. xiii+373pp. Biblio. Rs. 19

"Divine Light" deals with some of the important problems concerning human existence and suggests

their solution in a simple convincing manner. It covers a wide range of subjects : Action and its endless chain of consequences, the sensory world of delusion, the spiritual world of reality, the nature and role of mind and matter, attachment and detachment, pain and pleasure, and above all, the way to liberation from the bondage of births and rebirths through contact with Shabda (the Melody within) or what has been variously called WORD, LOGOS or KALMA.

The author has taken pains to illustrate every important point by quotations from the Scriptures of all great religions, and from the writings of saints and men of great spiritual attainment. The exposition is lucid and forceful. One could quote from every page and from every page one could find some beautiful and liberating thought.

The author examines the central theme of morality—what is good or bad, what is right and what is wrong—in terms of the supreme good of the inner world, which is "the unspoken word and the unwritten language" of Shabda. According to the author there is no escape from human bondage except through contact with this Melody within us.

Early Testamentary Document in Sanskrit—by Tarapada Mukherjee and J.C. Wright. Vrindaban, Vrindaban Research Institute, 1979. 298-320 pp. +iv pl. *Reprinted from* **Bulletin of the School of Oriental and African Studies, University of London, Vol. 42, No. 2, 1979). Rs. 10.**

Among manuscripts and documents collected for the Vrindaban Research Institute (VRI) from the Radhadamodara Temple in Vrindaban (Uttar Pradesh) are two (referred to below as documents A and B) which contains the text of testamentary depositions in the name of Jiva Gosvami. He is known to have founded the Radhadamodara Temple and to have been alive at the dates given in the text. It was Jiva who, consolidating the work of his uncles Sanstana and Rupa, definitively established Vrindaban as the headquarters of the Caitanyapanthi Gaudiya Vaisnava sect. The testament, which envisages both posthumous implementation and possible revocation, contains Jiva's provisions for succession to the custody of the temple, idols, and library. The principal parties involved are known from other documents in the collection, and most names recur in Bhaktamal and other related literary sources. Its over-riding importance lies, however, in the fact that no written will has hitherto come to light in India, except those that are clearly influenced by European practice.

The depositions are substantially in Sanskrit and in Nagari script; a small proportion of the texts is in Bengali script. The text recto is called samkalpapatri 'testamentary deposition' and is dated Samvat 1663 (A.D. 1606). Document A, the extant fragment of the original, is in the handwriting of the testator Jiva.

Experiencing Śiva : Encounters with a Hindu Deity—Ed. by Fred W. Clothey and J. Bruce Long. New Delhi, Manohar Publications, 1983. x+218 pp. Rs. 100.

Even though Śiva is one of the oldest continuing deities to have been worshipped in human history, large portions of Śaivism's philosophical and mythic tradition remain untranslated and unexplored. Its ritual life, poetry, symbol systems and mystical heritage have yet to be fully comprehended and so also the process by which Śaivism has changed in history, has adapted to cultural and societal factors and has in turn shaped society, the arts and history.

This book seeks to invite consideration of some of the less explored aspects of Śaivism. Essays in the collection are gathered round three themes. The first explores Śaiva motifs in literature and thought, especially as these motifs focus on the Śaiva religious experience. Practice and worship form the second theme and bring into light the ritual experience in Śaivism. The final sub-theme, a microcosm of the underlying concern of the book, looks at Śaivism "in process", influencing and interacting with agencies outside itself. More specifically the essays in this section study transitional 'moments' in the Śaiva tradition and seek to illustrate an historical process of adaptation and assimilation.

This volume has grown out of a workshop held at the University of Pennsylvania in 1973, sponsored by the Conference of Religions in South India. The contributors include eminent scholars such as V.A. Devasenapathy and Jean Filliozat. It is hoped that this book will make meaningful reading for students of religion, historians and other social scientists interested in acculturation, literature, philosophy, art and society.

Ganpatyatharva Shirsha (Text with Word-for-Word Meaning, Translation & Commentary)—Ed. & Tr. by S.B. Sukthakar. Bombay, The Editor, 1981. 44 pp. Biblio. Rs. 20

The 'Ganapatyatharvashirsha' as its name suggests, is a book of prayers of Ganesha. Vedic literature consisted chiefly of the four Vedas, the Rigveda, Samaveda, Yajurveda and the Atharvaveda. The oldest Veda, Rigveda, may be dated to 1000 B.C. or thereabout though some parts of it are of greater antiquity. The Samaveda and the Yajurveda were also ritual Vedas like the Rigveda; the Atharvaveda was, however, different and remained a prayer-book of the people, although efforts were made at a later date to absorb it within the fold of the first three Vedas. In common with all Vedas the 'Ganapatyatharvashirsha' adopts the practice of incorporating a Shanti Patha at the beginning and the end.

The title viz., 'Ganapatyatharvashirsha' is probably based on the precepts laid down by the Atharva Veda for Self Realisation. The word "tharva" means weak, vacillating or wavering. "Atharva", therefore, stands for the absence of those qualities viz., firmness, strength and oneness of purpose. "Shirsha" stands for the intellect. The Word "Atharvashirsha" suggests firmness or single-pointedness of the intellect as directed towards realisation of the Divine Spirit. The Ganapatyatharvashirsha suggests the Mantra, "Om Gam" for the purpose of knowing and meditating upon Ganesha and explains the importance of the Mantra and the fruits of its practice.

Although there is an abundance of literature on Ganesha in English, there is no known commentary on the Atharvashirsha for the benefit of English-knowing devotees.

गायत्री चित्रावली—ले० श्रीराम शर्मा । अष्टम् संस्करण। मथुरा, अखण्ड ज्योति संस्थान, १९८० । ५२ पृ०, २४ चित्र । रु० ४ ।

गायत्री की महिमा अपार है । संसार का कोई कष्ट ऐसा नहीं जो माता की कृपा से न कट सके और विश्व की कोई वस्तु ऐसी नहीं जो माता के अनुग्रह से प्राप्त न हो सके ।

किस प्रयोजन के लिये माता का किस स्वरूप, किस वर्ण, किस आकृति, किस मुद्रा, किस वाहन, किस स्थान में किस प्रकार ध्यान करना चाहिये यह सब रहस्य इन चित्रों में भली प्रकार प्रकट कर दिया है ।

हर चित्र के साथ में उसके संबंध में आवश्यक जानकारी देने वाला चित्र परिचय भी लगा दिया है जिससे पाठक तत्संबंधी आवश्यक जानकारी प्राप्त कर सकें ।

गायत्री का हर अक्षर शक्ति स्त्रोत—ले० श्रीराम शर्मा। मथुरा, युग निर्माण योजना, १९७९ । ५० पृ० । रु० १.५० ।

गायत्री मंत्र में २४ अक्षर हैं। इन्हें मिलाकर पढ़ने से ही इनका शब्दार्थ और भावार्थ समझ में आता है । पर शक्ति साधना के संदर्भ में इनमें से प्रत्येक अक्षर का अपना स्वतंत्र अस्तित्व और महत्व है । इन अक्षरों को परस्पर मिला देने से परम तेजस्वी सविता देवता से सद्बुद्धि को प्रेरित करने के लिये प्रार्थना की गई है और साधक को प्रेरणा दी गई है कि वह जीवन की सर्वोपरि सम्पदा 'सद्बुद्धि' ऋतम्भरा प्रज्ञा का महत्व समझे ।

शिक्षा की दृष्टि से गायत्री मंत्र के प्रत्येक अक्षर में प्रमुख सद्गुणों का उल्लेख किया गया है और बताया गया है कि उनको आत्मसात करने पर मनुष्य देवोपन विशेषताओं से भर जाता है।

गायत्री के प्रत्यक्ष चमत्कार—ले० श्रीराम शर्मा। मथुरा, युग निर्माण योजना, १९७९ । ५६ पृ० । रु० १.५० ।

गायत्री महामंत्र का प्रधान कार्य कुबुद्धि का निवारण है। इस महामंत्र में सद्बुद्धि के लिये ईश्वर से प्रार्थना की गई है । इसके २४ अक्षरों में २४ अमूल्य शिक्षा संदेश भरे हुये हैं । वे सद्बुद्धि के मूर्तिमान प्रतीक हैं। जो व्यक्ति कुबुद्धि से बचने और अग्रसर होने का व्रत लेता है वही गायत्री का उपासक है।

गायत्री उपासना मनुष्य जीवन को बहिरंग एवं

अंतरंग दोनों ही दृष्टियों में समृद्ध और समुन्नत बनाने का राजमार्ग है।

गायत्रीपुरश्चरण पद्धति। पूना, आनन्दाश्रम संस्थान, १९८०। १७२ पृ०। (आनन्दाश्रम संस्कृत ग्रंथावलि-७३)। रु० १२।

Gayatri Mantra or Prayer to sun is of utmost importance in the life of a Hindu Brahmin. The present book in Sanskrit gives a detailed analysis of the various facts of Sandhya Vandana namely the modus operandi of Upasana; the essential and the subordinate Angas of the ritual in the Tantric style.

The first portion contains the anusthanapaddhati of Gayatri in accordance with Vedas, Puranas, Tantras etc. and is supposed to be written by Adi Sankara.

The second portion contains the modus operandi of Gayatri and this is composed by Sankara Suri known by the nickname 'Ghare'. It is in accordance with the Kalpa Sutras of Viswamitra and Vasistha.

The book is copy-righted.

—Dr. L. Kuppuswamy

गायत्री साधना से कुण्डलिनी जागरण—ले० श्रीराम शर्मा। मथुरा, युग निर्माण योजना, १९७९। ६० पृ०। रु० १.५०।

योग विज्ञान के अंतर्गत कुंडलिनी साधना की चर्चा प्रायः होती है। कुण्डलिनी साधना वस्तुः चेतन प्रकृति द्वारा जड़ पदार्थों के नियंत्रण की ही विद्या है।

गायत्री की ज्ञान शक्ति का और कुंडलिनी की क्रिया शक्ति का परस्पर अन्योन्याश्रय संबंध है। दोनों के मिलने से ही परिपूर्ण एवं समग्र उत्कर्ष की संभावना मूर्तिमान होती है।

कुंडलिनी साधना के अंतर्गत षटचक्र वेधन प्रक्रिया मुख्य है। यही इस साधना का प्रधान आधार है। गायत्री शक्ति भी वही प्रयोजन पूरा करती है। इस प्रकार षट्चक्र जागरण में कुंडलिनी शक्ति को गायत्री का सहकार प्राप्त हो जाता है।

भौतिक क्षमतायें—समृद्धियां, कुंडलिनी में प्रादुर्भूत होती हैं और आध्यात्मिक दिव्यविभूतियां, ऋद्धियां गायत्री के द्वारा विकसित होती हैं। दोनों का सम्मिश्रण साधक समृद्धियों और विभूतियों से ऋद्धियों और सिद्धियों से—ज्ञान और क्रिया से सुसंपन्न बनता है।

इस प्रकार यह समन्वयात्मक साधना भक्ति और मुक्ति दोनों प्रयोजनों को पूरा करती है।

गायत्री यज्ञ विधान—ले० श्रीराम शर्मा। प्रथम भाग। संस्करण-८। मथुरा, अखण्ड ज्योति संस्थान, १९८१। १७६ पृ०। रु० ३।

प्राचीन काल से भारत के वेदज्ञान, अध्यात्म, धर्म, संस्कृति का यज्ञ ही प्रधान कारण रहा है।

यज्ञ का स्थूल रूप अग्निहोत्र का है और उसको किसी रूप में करते रहना प्रत्येक हिन्दू धर्मावलंबी का परम कर्त्तव्य माना जाता है। वेद और उपनिषदों से लेकर पुराणों और काव्यों तक में इस तथ्य का प्रतिपादन किया है और यज्ञों को मानव जन्म का सबसे बड़ा पुरुषार्थ बतलाया है।

इस पुस्तक में यज्ञ के इन सब पहलुओं पर प्रकाश डालते हुये भारतीय जनता को यज्ञ धर्म के पालन करने की प्रेरणा दी गई है जिससे आशा है, सब पाठक लाभान्वित होंगे।

Geography of the Puranas—by S.M. Ali : 3rd Edn. New Delhi, People's Publishing House, 1983. viii + 234 pp., Biblio., Append., Maps. Rs. 60.

While the Puranas occupy an important place in the corpus of traditional Hindu beliefs, their significance as a major source-book on the mores and ideas of the Puranics is rarely understood. The Puranas, particularly the Vayu, supply a fund of geographical ideas, some of which strikingly close to those of our own time, that it may seem a real pity that scholars of Ancient Indian Geography should have left this fruitful field of research nearly unexplored.

In this monograph Dr. S.M. Ali seeks to reconstruct the world of the Puranics, their notions about

the Earth and the Universe, on the basis of the geographical data and ideas given in the Puranas. The result is astonishing as it is fascinating. The interpretations, and the explanations are based an appropriate topographical maps and corresponding accounts in standard geographical works. The final chapter on the cosmology and cosmography of the Puranics places the entire work in perspective.

गोरक्षपद्धति—अनु० महीधर शर्मा । बम्बई, श्रीवेंकटेश्वर स्टीम प्रेस, १९८३ । ९६ पृ० । रु० ४ ।

समस्त साधनों का मूल योग है । तप-जप, संयास, उपनिषद ज्ञान आदि मोक्षहेतु अनेक हैं, किन्तु सर्वोत्कृष्ट योग ही है। प्रस्तुत ग्रंथ 'गोरक्ष-पद्धति' में लगभग २०० श्लोक हैं ।

इस ग्रंथ के प्रथम मंगलाचरण से (५) श्लोक में विषय-प्रयोजन संबंध अधिकारी कहें. (१) में योगाभ्यास का फल, (१) में षडंत्र के नाम, (५) में आसन, (१२) में षट्चक्रनिरूपण, (८) में दशनाड़ी स्थानों सहित (१४) में दशवायु (१०) में शक्तिचालन (२६) में महामुद्रा आदि, (७) में प्रणवाभ्यास, प्राणायामप्रशंसा, (४) में प्राणायाम का प्रकार, (८) में नाड़ीशोधन, इतने विषय पूर्वशतक में तथा (२१) में प्राणायाम का विस्तार, (३०) में प्रत्याहारविधि, (९) में धारणा, (२४) में ध्यान, (१३) में समाधि, (४) में मुक्ति सोपान, योगशास्त्राभ्यास का फल इतने विषय उत्तर शतक में कहे हैं।

ऐसी यह 'गोरक्षपद्धति' योग मार्ग जानने वालों के लिये अतिउत्तम तथा सुगम है ।

ग्रह शान्ति प्रयोग : ग्रह शान्ति कालः, प्रयोजनञ्ज, काम्यादिकर्मस ग्रहशान्तिः किंघिदवघेमित्यादि परिशिष्ठ सहित—सं० कैलाश चन्द्र दुबे । वाराणसी, चौखम्भा ओरियन्टालिया, १९८३ । १२+२८० पृ० (श्री गोकुलदास संस्कृत ग्रंथमाला-६९) रु० २० ।

इस ग्रंथ में समयानुकूल आवश्यक तंत्रों को यथाविधि प्रस्तुत किया गया है । ग्रन्थांत में ग्रह संबंधी आवश्यक बातों को परिशिष्ट में दिया गया है, जिनका ज्ञान ग्रह शांति करने या कराने वालों के लिये अत्यावश्यक है। आशा है इस ग्रह शांति प्रयोग से वैदिक एवं याज्ञिक कर्मकांडी विद्वानों को विशेष लाभ होगा ।

हरिवंश पुराण का सांस्कृतिक अध्ययन—ले० पी० सी० जैन । जयपुर, देवनागर प्रकाशन, १९८३। +२०२ पृ०, ग्रंथसूची । रु० ६० ।

यद्यपि 'हरिवंश पुराण' धार्मिक ग्रंथ है, जिसमें जनसामान्य के विविध रीति-रिवाजों एवं विश्वासों का तथा जैन धर्म के धर्म दर्शन और विश्वासों का वर्णन है, परसाथ ही इसमें अनेक लौकिक विषयों का भी समावेश है जिनसे तत्कालीन राजनीतिक, सामाजिक, आर्थिक, धार्मिक एवं दार्शनिक परिस्थितियों का बहुत कुछ ज्ञान प्राप्त होता है ।

प्रस्तुत शोध प्रबंध में विभिन्न विषयों का विवेचन ग्यारह अध्यायों में किया गया है । प्रथम अध्याय का विषय पुराण विवेचन है। इसमें पुराण शब्द की व्युत्पत्ति, लक्षण तथा पुराण संख्या का समावेश है। द्वितीय अध्याय 'जिन सेनाचार्य' व्यक्तित्व एवं कृतित्व से संबंधित है । इसमें प्रकृत जिनसेन आदिपुराणकार जिनसेन से भिन्न थे, रचना काल, रचना स्थान एवं पुराण का वर्ण्य विषय बताया गया है। तीसरे अध्याय में जैनपुराण साहित्य और उसमें प्रस्तुत पुराण का स्थान तथा इस विषयक अन्य रचनाओं का नामोल्लेख किया गया है। चौथा अध्याय संस्कृति से संबंधित है । पांचवें अध्याय में सामाजिक जीवन, छठे में राजनैतिक जीवन, सातवें में आर्थिक जीवन, आठवें में धार्मिक जीवन, नवें में पुराणागत पात्रों का चरित्र-चित्रण, दशवें में दार्शनिक तत्व तथा ग्यारहवें में भारतीय संस्कृति को हरिवंश पुराण का योगदान से संबंधित हैं। विषय का संक्षिप्त ज्ञान कराने के लिये अंत में निष्कर्ष भी दिया गया है ।

अतः प्रस्तुत रचना में 'हरिवंश पुराण' को मूल आधार बनाया गया है, तथा इसमें अनुस्यूत धर्म, दर्शन एवं समाज से संबंधित तत्त्वों का वर्णन किया गया है।

हिन्दू धर्म मानव धर्म—ले० गो० कृ० भुस्कुटे। दिल्ली, प्रभात प्रकाशन, १९८२। १९० पृ०। रु० ४०।

इस पुस्तक में हिन्दू धर्म के स्वरूप, उसके उज्जवल एवं अंधकार दोनों पक्षों पर विस्तृत विचार किया गया है। हिन्दू धर्म के शाश्वत सिद्धांतों पर बल डालकर लेखक ने उनकी प्राचीनता एवं दृढ़ता स्थापित की है। इसके लिए स्थान-स्थान पर संस्कृत श्लोक एवं उनके सहज हिन्दी अर्थ दिए गए हैं जिससे विषय अधिक वैज्ञानिक एवं गंभीर बन पड़ा है।

Hindu Fasts and Festivals—by Swami Sivananda. 4th Edn. Shivanandanagar, The Divine Life Society, 1983. v+176 pp. Rs. 15.

The Hindus are a profoundly religious people. Their goal of life is Self-Realisation or the attainment of God-consciousness. All Hindu festivals have a deep spiritual import or high religious significance. All great Hindu festivals have religious, social and hygeinic elements in them. In every festival there is bathing in the morning before sunrise in the river or tank or well. Man gets tired on account of hard work or monotonous actions. He wants something to cheer him up. These festivals make him cheerful and happy, and give him rest and peace.

In this present volume Gurudev Sivananda has explained the significance and the philosophy of many of our fasts and festivals. In two aspects of these observances, he has always allowed the greatest freedom (1) in the determination of the dates of the festivals, which, as he has explained on page 53, vary, and (2) in the traditional ways of celebrating them. For instance, in South India during the Durga Puja they have the Kolu when various idols and toys are arranged in colourful gallaries before which, every evening, girls sit and sing. Again in some places there is fire-walking without the Kavadi, held in honour of Draupadi Amman who was born of fire; or in Ceylon according to Yogi Satchidananda of Ceylon, in honour of Kannaki Amman. Gurudev never disturbs anyone's good beliefs and customs.

The way in which the most important festivals are observed at the Sivananda Ashram, Rishikesh in India, is also given in this volume. Gurudev observes in his Ashram not only the festivals of the Hindus but those of the Christians and the Muslims, too; an example for us to copy.

Hindu Vivaha Mimansa—by Priti Prabha Goyal. Jodhpur, Rajasthani Granthagar, 1981. viii+215 pp. Rs. 50.

प्रस्तुत पुस्तक में ऋग्वेद से लेकर स्मृतियों तक के संस्कृत साहित्य में प्राप्त सामग्री का ही विवेचन किया गया है। परिवार एवं विवाह, पति एवं पत्नी—यही इस पुस्तक का विषय हैं। इसमें वेद-वेदांग तथा स्मृति ग्रंथों के आधार पर सामाजिक तथा ऐतिहासिक परिवेश में हिन्दू-विवाह संस्कार का नये ढंग से सांगोपांग विवेचन प्रस्तुत किया गया है। आठ प्रकार के विवाहों की परंपरा के मूल तथा कालक्रम का विचार करते हुये स्वयंवर पद्धति, वर-वधू की आयु, विधि-निषेधात्मक चयन प्रणाली, वर-वधू के गुण-अवगुण की समीक्षा, वैदिक परंपरा से विवाह-पद्धति, विवाह-विच्छेद, पुनर्विवाह तथा नियोग आदि सभी विषयों का बहुत अच्छा विश्लेषण प्रस्तुत हुआ है। आशा है यह पुस्तक सभी प्रकार के पाठकों को संतोष दे सकेगी।

Hinduism and Symbol Worship—by B.C. Sinha. Delhi, Agam Kala Prakashan, 1983. xv+195pp., Biblio. Rs. 80.

The present work is a pioneering attempt to study Hinduism along with its symbol-worship. It is a well-known fact that symbols have played and still play an important part in our material and spiritual life. They may look simple and unimportant but they are very scientific and effective. The Hindus have innumerable symbols for worship. It is difficult to count them all. But an attempt has been made to discuss some of the most important symbols. Their utility and efficacy is wonderful.

In the words of E. Moor, "The Hindus are prone to fancying a type of something mysterious in almost every subject, that comes under their contemplation."

An important legacy received by Indian Art from Vedic sources of life and literature is the large number of symbols depicted from the earliest times. It includes divinities, ideas and concepts, animals and birds, articles and objects, as well as trees and flowers. The Punch-marked coins, which have been found all over India, show more than five hundred symbols. They depict the belief of the people and bring to our view a strange world.

The auspicious symbols as part of religious thought and ritualistic signs penetrated deep in the Hindu society, and took such strong roots as to have survived through the ages to our own times.

Historical Musings of an Unknown Indian or a Sermon to the Hindus—by Kavungal Narayanan. Calicut, The Author, 1977. 53 pp. Rs. 4.50.

This book contains seven chapters dealing with : the glory that was the Hindus, The Hindu-Muslim problem, A revitalized Hindu community; Defence of India; Why is the author not a communist; An economy in the interest of the nation; Conclusion. A study of the book will reveal that though the author is a staunch Hindu, yet he is not a fanatic and is very reasonable in his approach. He has faith in the good qualities of Hinduism, and wants other Hindus also to know that he has touched many points and has tried to give the sermon that India should be proved to have had a very brilliant past and that it should be strong, self-supporting, and alert. The author has written the book with patriotic zeal. It should be read by all Hindus, because it contains some pieces of advice to be followed by all.

Hymn of Creation (Nāsadīya Sūkta, Rigveda X. 129)—by Vasudeva S. Agrawala. 2nd Edn. Varanasi, Prithvi Prakashan, 1983. viii +72 pp. (Indian Civilisation Series-26). Rs. 30.

In this 'Hymn of Creation' we have the most sublime philosophical song in the history of the human race.

Presented here is a fresh study of its contents. Its seven mantras present a consistent formulation of the metaphysical doctrine about cosmogony as known to the Vedic seers. Many other hymns of the Rigveda present an elaboration of the theories embodied in this Sukta.

The hymn is planned in three portions as follows :—

1. Mantras 1 and 2. These enumerate the various philosophical doctrines as they prevailed in the time of the Rigveda, viz.

(1) Sad-Asad Vada, (2) Rajo-Vada, (3) Vyoma-Vada, (4) Paravara-Vada, (4) Avarana-Vada, (6) Ambho-Vada, (7) Amrita-Mrityu-Vada, (8) Ahoratra-Vada.

The Nasadiya Sukta is a blooming lotus comparable to a Padma-Kosha. The seed of knowledge lies somewhere in its heart. It is saturated with the fragrance of thought that was in the intuition of the Rishis. One may repeat the hymn and breathe its aroma even now. The words are merely symbols which explode as thought advances to more subtle sheaths of Truth. 'This hymn is the finest effort of the imagination of the Vedic poet, and nothing else equals it.'

Images of Man: Religion and Historical Process in South Asia—Ed. by Fred W. Clothey. Madras, New Era Publications, 1982. vii+262 pp. Ref. Notes. Rs. 100.

This thematic study by an international group of historians, anthropologists, folklorists and historians of religion provides an interdisciplinary examination of the dynamics of religious persistence and change in South Asia.

The book contains the results of recent research, focussing on case studies which explore religious syncretism and the Buddhist pantheon; the histories of deities like Sasta-Aiyanar-Aiyappan and the ways they are perceived in different communities; sexuality and sacrifice in the fire walking cult of Draupadi; the rise of the Katarangama cult and social change; Pir worship in folk Islam; the attitudes and mutual perceptions between Hindus and Muslims as expressed by a sixteenth century poet; some perceptions of deities and their change as reflected in the folk songs of some caste groups; the attitude and strategies of Hindu preaching and tract societies reacting to missionary activities late in the nineteenth century and disputes about caste in the Protestant Christian community in India.

Indian and Oriental Religions—by Samuel Johnson. New Delhi, Deep & Deep Publications, 1983 (Reprinted). 802 pp. Rs. 400.

This masterly book traces the origin and history of Indian and oriental religions and their relation to Universal Religion. The learned author critically discusses the Primitive Aryas, The Hindu Mind, The Hymns, Tradition, Laws, Women, Social Forms and Forces, Vedanta, Sankhya, Bhagavadgita, Piety and Morality of Pantheism, Incarnation, Transmigration, Religious Universality of Buddhism, Speculative Principles, Nirvana, Ethics, After-life in India, Buddhist Civilization, Ecclesiasticism, etc. This valuable book is a must for all those interested in Religion, Philosophy, History and Sociology.

ईशावास्योपनिषद् (मन्त्रार्थ एवं विस्तृत व्याख्या सहित)—ले० चमन लाल गौतम । बरेली, संस्कृति संस्थान, १९८१ । १९२ पृ० । रु० ६ ।

परमात्मा दर्शन पर हजारों ग्रंथों की रचना हो चुकी है, परन्तु यदि ईशावास्योपनिषद् से इनकी तुलना की जाये तो वे सारे ग्रंथ इसके सामने तुच्छ ही प्रतीत होते हैं । इस छोटे से उपनिषद् में केवल अनुभूतियाँ ही अनुभूतियाँ हैं। ऐसा प्रतीत होता है कि ऋषि को केवल अपने हृदय में ही नहीं, वरन् सृष्टि की हर वस्तु में परमात्मा के दर्शन हुये हैं, कण-कण में उसे देखा है, एक ही तत्त्व की अनुभूति की है । इतना ही नहीं, नर से नारायण होने की भूमिका भी प्रशस्त की है ऋषि ने । उनका कहना है कि परमात्मा से जो निःसृत होता है, वह सब पूर्ण है । अपूर्ण तो यहाँ पर कुछ है ही नहीं ।

ऋषि का अनुभूति पर आश्वासन है ।

ईशोपनिषद : एक वैज्ञानिक विवेचन—स्वामी राम । इलाहाबाद, साहित्य निकेतन, १९८२ । ९६ पृ० । रु० ३५ ।

वास्तव में ईश-साधना और मानव-साधना एक ही है । मानव ईश्वर तो है ही । वह अपने अन्दर ईश्वर को धारण किये हुये रहता है । जब उसको यह अनुभूति हो जाती है तब वह मानव इसी सत्य के यत्र-तत्र-सर्वत्र दर्शन करता है । मानव को केवल आवश्यकता है मानवता की अभिव्यक्ति की ।

यह पुस्तक श्री स्वामी राम के अनुभूतिमय भाषणों पर निबंधित की गई है । इसकी भाषा अति मधुर एवं सरल है । आशा है यह पुस्तक सुधीजनों के लिये उपयोगी सिद्ध होगी ।

कपिलपुराणम् (समीक्षात्मकं संस्करणम्) — Kapilpurāṇam—A Critical Edition; श्रीकृष्णमणि त्रिपाठी । वाराणसी, चौखम्बा सुरभारती प्रकाशन, १९८१ । २५+८८+११२+६० पृ० । (चौखम्बा सुरभारती ग्रंथ-माला-५७) । रु० ४० ।

It is Upa Purāṇa. The present critical edition has been prepared on the basis of only one manuscript which is available in Saraswatī Bhavan. In 21 chapters, the book describes the holy places like Jagannātha Purī, Vārāṇasī, Mahānadī, Maitreya Vana, Āmrakavana etc. the remembrance of which is supposed to cleanse one of one's sins. It also contains interesting stories like Sāmba being cured from leprosy and King Māndhāta shedding his Jackal-body by worshipping Śiva at Āmrakavana, etc.

The text in Sanskrit is given first. The second part contains a summary of the same in lucid Hindi. The book also carries a scholarly introduction on the subject in Sanskrit by Shri Vijayashankar Tiwari. Preface, notes on Tirthas and index of words are helpful.

A contrtibution to pauranic studies throwing light on their religious significance.

—Dr. L. Kuppuswamy

कठोपनिषद-मन्त्र, मन्त्रार्थ एवं उदाहरणयुक्त व्याख्या सहित—ले० चमन लाल गौतम । बरेली, संस्कृति संस्थान, १९८२ । रु० ७.५० ।

ब्राह्मण बालक नचिकेता का शिक्षाप्रद सुप्रसिद्ध उपख्यान इस ग्रंथ का विषय है । व्याख्याकार ने इसकी हिन्दी व्याख्या को शांकरभाष्य के अनुरूप बनाकर

सभाष्य कठोपनिषद की हिन्दी मौलिक रचना ही प्रस्तुत कर दी है। हिन्दी व्याख्या में मूल तथा शांकरभाष्य के एक-एक पद का विशद व्याख्यान किया गया है। इसकी पांडित्य पूर्ण समालोचनात्मक सुविस्तृत भूमिका परीक्षार्थी के लिये अधिक उपयोगी है।

Kātyāyana Srautasūtra and other Vedic Texts—by Lokesh Chandra. New Delhi, International Academy of Indian Culture; 1982; 340 pp. (Sata-Piṭaka Series : Indo-Asian Literatures-304). Rs. 150.

The Veda is the ancient monument of the Aryan race and the sacred book of the Hindus. It is the most valuable document not only for Indians but also for other nations of the world to understand Indian culture. The present edition which deals with the essential factors of the Vedas consists of three Vedic texts, Ṛk Pārāyaṇa, Kātyāyana Śrautasūtra and Vārāhī Gṛhyasūtra. It is published under the Satapiṭaka series, Vol. No. 304. No I is a small treatise, named Ṛk-Pārāyaṇa which numerically mentions mantras for recitation. The text II belongs to the white Yajurveda and elucidates rules for the performance of major sacrifices. It gives directions for laying the three sacrificial fires, for fire sacrifices, new and full moon sacrifices, seasonal sacrifices, animal sacrifices and specially for the 'Soma' sacrifice with its various variations. The text with the commentary of Kāsīdikṣita is more elucidative for covering the method of performing Vedic sacrifices than other texts, such as, Sāṅkhāyana, Āpastamba and Baudhāyana. The texts III and IV by Varāhī belong to the Maitrāyaṇīya school of the Black Yajurveda. It explains simple ceremonies and sacrificial acts of the Vedic sacrificer. The editor has taken pains to compile the texts dealing mainly with the Vedic sacrificial ritual.

—Bijanbandhu Samajdar.

केनोपनिषद् एवं वैदिक स्तवक (उषाः और अक्ष सूक्त)—अनु० सुमन शर्मा; सं० कृष्ण लाल। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८२। १२४ पृ०। रु० १२।

प्रस्तुत 'केनोपनिषद् एवं वैदिक स्तवक' पुस्तक में केनोपनिषद् के साथ-साथ दिल्ली विश्वविद्यालय तथा अन्य विश्वविद्यालयों के बी० ए० के पाठ्यक्रम में निर्धारित वैदिक उद्धरणों का भी समावेश किया गया है जिससे कि छात्रों को वेद-विषयक सम्पूर्ण सामग्री एक ही स्थान पर सुलभ हो। सर्वप्रथम केनोपनिषद् के महत्व, शिक्षायें तथा दर्शन के अतिरिक्त पात्रों का विश्लेषण प्रस्तुत किया गया है। तत्पश्चात् सब मंत्रों का मूल पाठ, शांकर भाष्य, अन्वयानुसारी हिन्दी पदार्थ व्याख्या व्याकरण विषयक तथा व्याख्यात्मक टिप्पणियाँ देकर इसे सब दृष्टियों से सुबोध बनाने का प्रयास किया गया है। इसी प्रकार वैदिक उद्धरण के ऋग्वेद, यजुर्वेद, शतपथ ब्राह्मण, ऐतरेय ब्राह्मण तथा तैत्तिरीयोपनिषद् के भाग में भी सायण-भाष्य, अन्वयार्थ तथा व्याख्या आदि प्रस्तुत किये गये हैं।

केषाञ्चित; श्री ब्रजभूषणानाम्। पोरबन्दर, श्री गोबिन्दराम जी महाराज, १९८१। ९९ पृ०। रु० ३०।

इस ग्रन्थ में सेवाफल के रूप में वर्णित 'अलौकिक सामर्थ्य'; 'सायुज्य' तथा वैकुण्ठादिषु, सेवोपयोगिदेह की अनेक व्याख्यायें विभिन्न टीकाकारों द्वारा दी गई हैं।

ये तीनों फल पुष्टिसर्ग के तीन अवान्तर वर्ग, पुष्टिपुष्टि, मर्यादापुष्टि तथा प्रवाहपुष्टि, की त्रिविध कक्षा के जीवों के फल हैं। अलौकिक सामर्थ्य पुष्टिभक्ति का फल है; तथा सायुज्य और सेवोपयोगिदेह मर्यादाभक्ति के फल हैं। अलौकिक सामर्थ्य सायुज्य और सेवोपयोगिदेह क्रमशः उत्तम, मध्यम तथा साधारण कोटि के फल हैं। संयोगानुभूति रूप सायुज्य परम फल है। वियोगानुभूतिरूप अलौकिकसामर्थ्य तथा सेवोपयोगिदेह अधिकारसिद्धि रूप अवान्तर फल है। अलौकिक सामर्थ्य और सायुज्य पुष्टिभक्ति के फल हैं तथा सेवोपयोगिदेह मर्यादाभक्ति फल हैं। अलौकिकसामर्थ्य अति-अन्तरंग सेवा का फल है। अन्तरंग सेवा के द्विविध

सायुज्यरूप फल होते हैं। केवल आत्मना अनुभूयमान सायुज्य और अलौकिक-देह-इन्द्रिय-अन्तःकरण आत्मना अनुभूयमान सायुज्य। सेवोपयोगिदेह बहिरग सेवा का फल है। सर्वेन्द्रियों की भगवत्परता अलौकिक सामर्थ्य है। देहनाशक विगाढ़ भाव से अन्य-स्फूर्तिरहित आन्तर संयोग सायुज्य है। मानसी सेवा की सिद्धि होने पर, वैकुण्ठादि भगवद्धामों में जैसे देह होते हैं, वैसे सेवोपयोगिदेह की सिद्धि तृतीय फल है।

भगवान् के द्वारा प्रदत्त भावों के अनुसार भगवदनुभूति के अनेक प्रकारों में भक्तों को फलरूपता प्रतीत होती है।

कृष्ण-यजुर्वेदीय तैत्तिरीय-संहिता--सं० दामोदर सातवलेकर। बहालगढ़, युधिष्ठिर मीमांसक, १९८२। १९+३९७ पृ०। रु० ४०।

Yajurveda is the Veda of Yajur or sacrificial formulae. The principal subject-matter of this Veda consists of various śrauta sacrifices. Of the many recensions of this Veda that appear to have originally existed, the following five are well-known : Kathaka, Kapisthala, Katha, Maitrayāni, Taittirīya and Vajasaneyi. The Taittirīya Saṁhitā is called Kṛṣṇa (Black) while Vajəsneyi is called Sukla (White). Taittirīya Saṁhitā is popular with the Pandits of Southern India.

The present book is a reprint edition of the earlier one published by Satvalekar. Divided into 7 Kandas, the book deals with various aspects of Śrauta sacrifices. The Taittirīya Saṁhitā contains mixture of Mantra and Brahmana portions i.e. the prose mixed with metrical forms. In seven chapters namely Prayapatya, Saumya, Agneya, Vaisvadeva, Svayambhuva and Aruna, the details of Darsa Purnamasa, Prajapatya sacrifice, Asvamedha sacrifice, Pitṛmedha, Purodasa, Yajamana, Hotṛ form the main subject matter.

The variations in different readings are given in the foot-notes. The index of Anuvakas in an alphabetical order is helpful. The book also carries a detailed chapterwise subject-index.

कृष्णं वन्दे जगत् गुरुम्—ले० महेन्द्र शंकर तिवारी। इटावा, तिवारी प्रेस, १९८१। १५०+७६ पृ०। रु० ७.५०।

भगवान् श्री कृष्ण का जीवन माधुर्य का श्रोत है। अधिकतर उनके जीवन के बालकाल तथा यौवनकाल का ही विषद् वर्णन कवियों ने किया है पर द्वारिकाधीश बनने के उपरांत उनके कर्त्तव्य-परायण, मर्यादा युक्त राजनीति के जीवन का दिग्दर्शन कराना ही इस पुस्तक का ध्येय है। बालकाल तथा गोपी उपालंब को संक्षेप में लिखकर उनकी राजनीति पर विशेष विचार किया गया है तथा रथ-यात्रा से महाभारत तक का समय ही दिखाना उनकी शक्ति, शील, सौंदर्य तथा साहस का प्रदर्शन करने की चेष्टा यहाँ है।

Lord of the World (Le Roi du Monde)—by Guenon; with a Biographical Note by Pietro Nutrizio; Tr. by Carolyn Shaffer etc. Northshire, Coombe Springs Press, 1983. vii+70pp. [ISBN 0-900306 92-0].

The 'Lord of the World' is the true Authority on earth and reference to Him can be found in every tradition. He is associated with the name Manu amongst the Hindus; Metatron among the Kabbalists; and Melchizedec in the Judaeo-Christian tradition. His abode is sometimes called "Agartthat' a place analogous to the "Siddhashram" of the Yogis or the "Shambhala" of the Tibetan Buddhists. The idea of Agarttha often gives rise to wild and imaginative accounts of secret underground cities and the like but in this book you can discover what this place really is and how it functions in the present time-phase.

The very real fact of The Lord of the World has been buried out of sight in the West or distorted by supposing that the "Lord" is an authority solely of the material domain. The true Lord of the World unifies both material and spiritual authority in Himself and is not a satanic or even demiurgic principle. He is the very action of God on this planet.

माधुर्य कादम्बिनी (विश्वोल्लासिनी टीका सहित)—ले० विश्वनाथ चक्रवर्ति; सं० श्यामदास। द्वितीय

संस्करण । वृन्दावन, व्रज गौरव प्रकाशन, १६८१ । viii+ २६५ पृ० । रू०१२ ।

प्रस्तुत रचना 'माधुर्य कादम्बिनी' संसार के तापत्रय को निरस्त करते हुये माधुर्य, कारूण्य तथा प्रेमरस वर्षणकारिणी मेघमाला के समान है।

इसमें श्रीकृष्ण-माधुर्य, भक्ति-साधनांग-माधुर्य, श्री भगवन्नाम-माधुर्य एवं भाव-प्रेम-माधुर्य का जितना असमोर्ध्व माधुर्यमंडित परिवेषण हुआ है, भक्ति पथिक की मनोवृतियों का उतना ही सूक्ष्म चित्रण करते हुये ग्रन्थकार ने प्रेम के विकास क्रमान्तर्गत हर स्तर का पुङ्खनुपुङ्ख गवेषणापूर्ण विवेचन प्रस्तुत किया है।

भगवद्भक्ति की परम स्वतंत्र एवं अहैतुकतामय चिन्मय स्वरूपता, श्री भगवत्-कृपा एवं भक्तकृपा की भक्त्युत्पादिक शक्ति, कर्म-योग-ज्ञानादि की भक्ति में अनपेक्षिता, भक्ति का क्लेश-आविद्यादि ध्वंसकत्व का सप्रमाण वर्णन दिया गया है।

भक्ति के अधिकारी, श्रद्धा, साधुसंग तथा भजन-क्रिया में प्रवेश तथा भजन क्रिया के प्रकार भेद, भगवत् प्राप्ति में विघ्न स्वरूप अनर्थों का वर्णन तथा उनकी पांच प्रकार की निवृत्ति, नामापराध, नामापराध खण्डन के उपाय, निष्ठा एवं उसके प्रकार भेदों का इसमें अद्भुत विवेचन किया गया है।

मूल अनुच्छेद के समस्त विषयों का अति सहज तथा सरस रूप हृदयंगम कराने का विश्वोल्लासिनी टीका में प्रयास किया है। इस ग्रन्थ के अध्ययन-भजन से साधक निःसंदेह अपने भजन की उन्नत्तर अवस्था को प्राप्त कर सकता है।

आशा है सुधी पाठकवृन्द इस ग्रन्थ-रत्न का अध्ययन कर पूर्ण लाभ उठायेंगे।

माधुर्य माला—ले० सनातन देव। इलाहाबाद, संकीर्तन भवन, १६८२। द+१४३+घ पृ० । (माधुर्य ग्रन्थ माला-१८)। रू० ३१।

प्रस्तुत ग्रंथ 'माधुर्य-माला' इस ग्रंथमाला का १९ वां पुष्प है। इसमें २५५ पद हैं। पदों में वर्णित भावों, संदर्भों, लीलानुकरणों का तारतम्य नहीं है। यहां तो स्वामी सनातन देव जी का वर्ण्य विषय हृदयगत भावों की भूमि पर समर्पण का वपन हुआ है, जो भूमिगत बीज की भाँति रस-पीयूष-वर्षा से अंकुरित हो उठा है।

संपूर्ण ग्रंथ सात माधुरियों में विभक्त है—मंगल-माधुरी, विनय-माधुरी विरह माधुरी, स्वरूप माधुरी, प्रीति माधुरी, विवेक-माधुरी और लीला माधुरी। सभी माधुरी मादकता से भरी हैं। माधुर्य-माला का एक-एक पद हृदय-स्पर्शी है, उसकी अनुभूति नित्य पाठ करने से ही प्राप्त हो सकती है।

Mahābhāgavata Purāṇa : An Ancient Treatise on Śakti Cult; Critically Ed. with Introduction and Index by Pushpendra Kumar. Delhi, Eastern Book Linkers, 1983. 400 pp. Rs. 140.

The present treatise is an Upa-purana designated as the Mahābhāgavata. It is altogether different from the Vaiśnava Mahābhāgavata known as Śrimad Bhāgavata or Bhāgavata Purāṇa. It consists of 81 adhyayas (chapters) devoted to the cult of Kali who is conceived as Para Prakrti or Parama Brahman. Being a Śākta Purāṇa it deals with the heroic exploits of the Goddess. She is represented as the source of all Śaktis including those exhibited in the glorious activities of incarnations such as Rāma and Kṛṣṇa or the illustrious deeds of the great personages such as the Pāṇḍavas, the heroes of the Mahābhārata war.

Śāktism has a long history. It originated and developed in India and established Pithas in the country from which it exercised its control. The Purāṇa describes Pīṭhas at length. During the course of popularity, Śāktism made its influence felt and was recognized by almost all the religious sects. A student of Comparative religion and of Śāktism in particular can not ignore this text which presents a clearcut conception of the Goddess Kāli and the ways of her worship. From the text of the Devi Gita (hymn to Śakti) incorporated in this Purāṇa we know the philosophical background of Śakti cult on the lines of Bhagavad Gita which is the basis of the entire Vaiṣnava faith.

Man, God, Tao with a Commentary on Tao Te Ching by Tao Tzu—by C.S. Pillai. Saidapet, Vedanta Publications. n.d. 129 pp. Rs. 25.

"Tao Te Ching" by Lao Tzu is one of the greatest

of world classics. It is a little Book of 5000 words, though it is the most translated Book in the world, next only to the Bible. Lin Yutang says: "If there is one book in the whole of oriental literature which one should read above all the others, it is, in my opinion, this book. The influence of Tao Te Ching has become virtually world-wide. No other Chinese work, not even any of the Confucian classics can match it in popularity and prestige.

The book is so profound in its mystical content that one does not come across any book that is so rich in brevity and at the same time for its incoherence. Paradoxical as it may seem, the gist of the whole book is the "glorification of simplicity and yet it contains passage after passage of the most baffling obscurity."

This book is a compendium of Vedantic truths condensed and presented in simple and lucid language for the common man. It was inspired by a series of talks given by the author, who is "his own mentor, his own architect, guru and shishya" at the Bharatiya Vidya Bhavan, Madras.

It deals with most of the aspects of Vedanta, with titles like "Who am I ?", "Meditation and Why"?, "Brahman the Unknown", "Thinker and Thought Process", "Proclivities of the Mind", "The Upanishads", "Patanjali Yoga Sutras" and Zen Buddhism.

Sri. C.S. Pillai has been talking about "Vedanta, Mind Control, Self-Realization & so forth... Some of his serial talks are brought out in Book form in the present volume."

Mandukya Upanisad (With Sanskrit Text) : A Condensed Verse Translation—Tr. by Umakant Padhi. Taluka Mohol (Solapur), Scriptures India, 1982. 22 pp. Rs. 2.50.

There are, in all, 108 Upanisads out of which 14 are said to have Vedic origin and the remaining of modern origin. The entire Scriptures, as said, contain forty-eight books.

Upanisads, being the crest-jewel of the Vedas, provide in many a way the highest knowledge meant for perfection of human entity.

This Upanisad belongs to Atharva-veda pinpointing and teaching the knowledge of Brahman. The name of this Upanisad is probably derived from its Seer, Manduka.

The twelve stanzas, the shortest of the major Upanisads, comprise the entire range of human consciousness from the beginning to the end. As said, this Upanisad forms the core of all the one hundred and eight Upanisads.

Māṇḍūkya Upanishad : Enlightenment without God—by Sri Swami Rama. Honesdale, Pa., Himalayan Publishers, 1982. xii+124 pp. [ISBN 0-89389-084-7]. $ 4.95.

This book has come into existence with the original idea of writing an extensive commentary on Gauḍapādācārya's work, called Māṇḍūkya Kārikā, which is highly philosophical, and more advanced psychologically and philosophically than the Western approaches. Very few people know this great scholar and sage in the West. His work is actually a synthesis of the Hindu way of Sādhanā and the Buddhist way of Sādhanā. His independent and highly provocative commentary is worth studying.

Swami Rama comes from the heritage of the great sage and scholar, Shankara, the architect of the Advaita—non-dual system. In this first volume, only the original Upanishad comprising twelve verses has been explained by him from an experiential standpoint. The second volume, which is in preparation, makes a detailed commentary on the Karika. This first volume will be useful for psychologists, therapists and philosophers, and especially for those who are aspiring to realize the Ultimate Truth.

मन्त्र प्रतिलोम—दुर्गासप्तशती—सं० शिवदत्त मिश्र। वाराणसी, शिव साहित्य संस्थान, १२८२। (शिव साहित्य ग्रन्थमाला-४)। रु० १५।

दुर्गासप्तशती के पाठ एवं नवार्ण मन्त्र के जप से साधकों को सभी सिद्धियां यथाशीघ्र प्राप्त होती हैं। यही कारण है कि आश्विन एवं चैत्र मास के दोनों नवरात्रों में और वैसे भी, प्रतिदिन असंख्य आस्तिक जनता दुर्गा सप्तशती का पाठ ब्राह्मणों द्वारा तथा स्वयं भी करती कराती है, क्योंकि परब्रह्म परमात्मा की एक यही शक्ति है, जो अपनी आवश्यकतानुसार व्यवहारकाल में चारों रूप में परिणत होती है।

दुर्गासप्तशती की ही परंपरा में प्रस्तुत 'मन्त्र-प्रतिलोम दुर्गासप्तशती' है। इसमें पाठविधि, दुर्गाकवच, अर्गलास्तोत्र, कीलक स्तोत्र, नवार्ण मन्त्र-जपविधि, रात्रिसूक्त, सप्तशती-न्यास और ध्यान एवं सप्तशती पाठ दिये गये हैं। अंत में उत्तर न्यास, देवीसूक्त का पाठ, नवार्ण मन्त्र, रहस्यत्रय एवं सर्वसिद्धि प्रदायक अपराजिता विद्या-प्रयोग, देव्यपराध, क्षमापनस्तोत्र, सप्तश्लोकी दुर्गा, दुर्गाचालीसा एवं आरती आदि अनेक विषय दिये गये हैं। आशा है दुर्गा उपासना प्रेमी तांत्रिक साधकों को इससे अवश्य लाभ होगा।

Mantram Handbook : Formulas for Transformation —by Eknath Easwaran. Petaluma, Ca., The Blue Mountain Center of Meditation, 1977. 260 pp. [ISBN 0-915132-10-9]. $ 5.00.

Repetition of a mantram—a short, powerful spiritual formula—is an age-old practice in the world's religious traditions. This book gives clear, precise instructions for its use in today's complex world.

What the mantram is, how to choose one, and how to use it to overcome depression, cultivate beneficial habits, transform negative emotions, and reduce friction in personal encounters—all these are practically explained.

"During the course of our day, we can repeat the mantram in the mind at almost any time—when we are walking, or brushing our teeth, or standing in line at the post office. This is no mere mechanical repetition; it drives the mantram deep into our consciousness, where it can begin a marvellous transformation by calling up what is best and deepest in us."

Manu-Smṛti of Kullūka Bhaṭṭa with the Sanskrit Commentary Manavārtha-Muktāvali; Ed. by J.L. Shastri. Delhi, Motilal Banarsidass, 1983. xv+29+415+25 pp. Rs. 90/- (Cloth); Rs. 60/- (Paper).

Manu is variously referred to as the father of human race, as one of the ancient sages, as having established fire, as a semi-divine being who received from God himself the laws and regulations, as a king in the Kṛta-Yuga, as the author of a work on Arthasastra. In the Manu Smṛti Manu is referred to as a King.

Manu's work has been held in high esteem. Such remark as "मन्वर्थविपरीता या सा स्मृतिर्न प्रशस्यते," "मनुर्वै यत् किञ्चाह तद् भेषजम्" testify to the importance traditionally attached to this Smṛti since early times. The work of Manu is an epitome of the ancient culture of India.

Comprising twelve chapters, the Manu Smṛti deals with the usual Smṛti topics which can be divided into four classes, viz. Acara, Prayascitta, Vyavahara and Rajadharma. The highlights of the contents under each head are as follows : (Ch. I) Creation of the world and various creatures, Duties of Castes and the Superiority of Brahmanas; (Ch. II) Characteristics and proofs of dharma, Divisions of the land of India, Samskaras, Vratyas, Position of parents, Service of the guru; (Ch III) Brahmacarya Vrata (8 forms), Sraddha, Tarpana; (Ch. IV) Means of livelihood, Rules of conduct, Efficacy of Acara; (Ch. V) Causes of Death, Eatables: food and drink, Asauca; (Ch. VI) Vanaprastha; (Ch. VII) Politics and Statecraft; (Ch. VIII) Administration of Justice. Asvamivikreya, Breach of Contract, Sahasa (violence) Vakparusya; (Ch. X) Duties of Brahmanas and mixed castes, Duties in emergency; (Ch. XI) Snataka-characteristics and duties, Sin and explanation; (Ch. XII) Results of good and bad deeds, Atman-nature and knowledge of Result of studying the Manu Smṛti.

Kullūka's commentary combines the merits of brevity and lucidity. It is by far the most well-known and most widely read.

Manusmṛti with the 'Manvartha-Muktāvali' Commentary; with the 'Maniprabhā' Hindi Commentary by Haragovinda Sāstri—by Kullūka Bhaṭṭa; Ed. with Introduciion, Interpolated Verses & Index by Gopāla Śāstrī Nene. 3rd Edn. Varanasi, Chaukhambha Sanskrit Sansthan, 1982. 40+766 pp. (Kashi Sanskrit Series-114). Rs. 100.

मनुस्मृति प्राचीन धर्म ग्रन्थ के संक्षिप्त तथा परिवर्द्धित रूप में प्रकट हुई है। यह ग्रन्थ आज भी हिन्दुओं के आचार-विचार का प्रामाणिक प्रतिनिधित्व कर रहा है। इसका प्रभाव भारत के बाहर भी पड़ा है। मनुस्मृति सनातन-परंपरा, लोकमत तथा अनुभव का मनोहारी धर्मग्रन्थ है

जिसमें समाज धर्म तथा राजधर्म को पर्याप्त पोषक तत्त्व मिला है।

संपूर्ण मनुस्मृति १२ अध्यायों में विभाजित है। इसमें धर्म, अर्थ, काम तथा मोक्ष का प्रतिपादन है। इसकी भाषा सरल, सुबोध, धाराप्रवाह शैली में है। इसमें प्रयुक्त रूप पाणिनि के व्याकरण से गठित हैं। इसमें उन्हीं बातों को स्थान मिला है, जो नीतिग्रन्थों में, पुराण, रामायण तथा महाभारत और लोकाचार परंपरा में भी स्थान पाये हुये थे।

पाठ्यक्रम को ध्यान में रखकर प्रस्तुत संस्करण में प्रथम, द्वितीय तथा सप्तम अध्याय ही संकलित हैं।

Melody of Bhakti and Enlightenment—by R.N. Vyas. New Delhi, Cosmo Publications, 1983. 215 pp. Rs. 115.

Bhakti (devotion) is the salt of spiritual life. The highest spiritual insight consists in realizing One Divine Presence in the entire universe. In the words of the celebrated Bhagavadgita, the real knowledge consists in seeing One Imperishable entity in all beings, undivided among the divided (avibhaktam vibhaktesu). But this insight does not emanate from speculative knowledge. This realization comes only through the grace of God (Isvaranugrahadeva pumsa advaita bhavana). Hence, Bhakti is the only way of God realization and liberation, the highest ideal according to the Indian tradition of religion and culture.

Bhakti enriches life too. Life is freed from worries and anxieties that decolour the brightness of life.

The present work tries to present the concept of Bhakti in an authentic way. It shows the relevance of Bhakti to spiritual growth, as well as human destiny. It presents the views and selections from the acknowledged authoritative works of India. It is unparalleled in the elucidation of the concept of Bhakti. To peruse it is to be convinced about the efficacy of Bhakti.

Myth, Faith and Hermeneutics : Cross-Cultural Studies—by R. Panikkar. Bangalore, Asian Trading Corporation, 1983 (Reprinted). xxiii + 500 pp., Biblio., Abbrev. (ATC Publications-65).

Ratimundo Panikkar has emerged as one of the leading religious thinkers of our time. At a juncture in history when the great cultures of the world —and their religious traditions—are converging, Panikkar has employed his talents to create new modes of consciousness required by a global environment. Now at the crest of his academic career, he has already broken new ground and made substantial contributions in the history of religions, interreligious dialogue, theology and hermeneutics. In recognition of his stature and achievement, a symposium was recently held in his honour by the Institute of Religious Studies of the University of California at Santa Barbara. This was the sixth in a series of symposia dealing with the thought of living "Catalytic figures" in the study of religion.

Like Paul Tillich, Ratimundo Panikkar has stood "on the boundary", not primarily between religion and secular culture, but between diverse cultures themselves in their religious depth. He has stood on the boundary between the East and the West, between Christianity, Hinduism, and Buddhism—plunging into their experiential ground and mediating across the boundaries that set them apart.

नन्दोत्सवः श्रीमद् भागवत पुराण पर आधारित शुकदेव जी, नन्द जी, वसुदेव-देवकी, रोहिणी जी, बलदेव जी की सम्पूर्ण व्याख्या सहित कृष्ण जन्म का सुन्दर संग्रह—ले० वासुदेव कृष्ण चतुर्वेदी। मथुरा, श्री वेंकटेश्वर पुस्तकालय, १९७८। छ+१३०+५ पृ०। रु० ५।

भागवत जी के पंचम अध्याय का प्रारंभ श्री शुकउवाच से प्रारंभ होता है। प्रस्तुत ग्रंथ में यहीं से शंका समाधान सहित विवेचन प्रारंभ किया है। नंदोत्सव का भी विवेचन किया है। शुक उवाच पाठ मानना युक्त था, तब 'श्री शुक उवाच' की आवश्यकता की ओर भागवतकार के अभिप्राय को व्यक्त करते हुये श्रीशब्द के अर्थ और शुक शब्द की व्याख्या दी गई है। यहाँ यह कथन कि भागवत में श्री शुक उवाच केवल तीन स्थलों पर ही है, उक्त श्लोकों द्वारा ही प्रमाणित किया गया है तथा व्रजमंडल के विद्वान इसे स्वीकृत करते रहे हैं।

श्री शुकदेव जी के जन्म का प्रसंग भी यहां

पौराणिकों की शैली के कारण प्रस्तुत किया गया है। वैसे यह व्याख्यान भागवत के प्रारंभ में 'अमर कथा' के नाम से कथा में कहा जाता है। इसमें संस्कृत भाषा के ज्ञाताओं के साथ ही केवल हिंदी जानने वालों के लिये भी टिप्पणियां योगित की गई हैं।

Naradiya Purana : A Philosophical Study—by S.S. Upadhyaya. Muzaffarpur, Jnananidhi Prakashan, 1983. ix + 195pp., Biblio. Rs. 80.

The present monograph is the philosophical exposition of the Naradiya Purana. The theme of cosmogony, the doctrine of devotion, the problem of emancipation and the fundamental conception of the Śaiva system of thought are the four veritable problems of this Purana. So the author has tried his best to give a comprehensive representation of these topics mentioned above. In order to place the view of the Naradiya Purana in a proper perspective, the findings advanced by the Vedic seers and philosophers of India have been analysed and critically examined by the author in the present work.

नवरात्र-कल्पतरु—सं० रमादत्त शुक्ल । प्रयाग कल्याण मन्दिर प्रकाशन, १९८० । ७२ पृ० । रु० २० ।

वर्तमान युग में पश्चिमी सभ्यता के आकर्षण में फंसकर भारतीय समाज शारीरिक, मानसिक और आध्यात्मिक दृष्टि से सर्वथा दयनीय अवस्था को प्राप्त हो रहा है। ऐसी विषम अवस्था में उसकी रक्षा बहुत कुछ उसके उपयोगी उद्बोधक पर्वों और त्यौहारों द्वारा ही हो रही है। इन पवित्र अवसरों में नवरात्र-महा-पर्व का अपना विशेष स्थान रहा है क्योंकि शारीरिक स्वास्थ्य और मानसिक शांति दोनों में ही सुधार लाकर आध्यात्मिक उच्च-लक्ष्य की ओर प्रत्येक मानव को अग्रसर करना ही इस महापर्व का उद्देश्य रहा है। यही कारण है कि नवरात्र वर्ष में कितनी ही बार लोगों द्वारा मनाया जाता है।

सबसे अधिक महात्म्य नवरात्र का इस कारण है कि इस पवित्र अवधि में साधना के इच्छुक आस्तिक जन अपने अभीष्ट के अनुसार यथाशक्ति, यथाविधि साधनातत्पर होकर मोक्ष से लेकर सांसारिक मनोकामनाओं तक की सिद्धि के लिये यत्नशील होकर सहज ही सफल मनोरथ हो सकते हैं।

नवरात्र महापर्व की इस महिमा को लोग अधिक से अधिक हृदयंगम कर सकें, इसी उद्देश्य से पुस्तक में उसके विविध पक्षों पर प्रकाश डालने वाले अनेक लेखों को संकलित किया गया है।

आशा है पाठकों का इससे सब प्रकार से कल्याण होगा।

New Age : A New Outlook—by Munishri Nagrajji; Tr. by S.L. Gandhi; Ed. by Ganesh Lalwani. Calcutta, Arhat Prakashan, 1981. ix + 176 pp., Biblio of books of the Author. Rs. 10.

It is the fittest moment for a reconciliation between science and religion. The former has already begun to realize that it has a gap that needs to be filled. Religion too on its part seems ready to conform itself to the mood of the age after having remained secluded for centuries. Neither science nor religion has ever asserted that it can answer all the questions. Both have realized their limitations as well as their competence. However we feel that we have still to do a lot for bringing about harmony between the two. This can be accomplished only by orienting spiritualism with a scientific bias and spiritualizing science.

निर्णय कौतुकम् : रत्नमञ्जरी टीका विभूषितम्—ले० विश्वेश्वर; सं० जय कृष्ण मिश्र। पुरी, दामोदर मिश्र, १९८२ । ३+२+४२ पृ०। रु० ७।

The work deals with the various Vratas and Parvans observed by the Hindus in a cycle of one year. Its attention is mainly fixed on determining as to which Parvan should be observed on which day (Tithi), in conjunction with what constellation (Nakshatra) and under what planetary conditions. After a general discussion of all the Tithis, it goes over to the various months of the year and discusses the important Tithis of each month mentioning in short the religious ritual to be observed on that day.

The Hindus are famous since ancient times for a close observation of the celestial planetary conditions as well as for calculation of various time-units in accordance with the celestial phenomena. The practice goes back to the Vedic times since the various rites of sacrifices were to be performed at a certain given moment. In fact, the development of astronomy and its recognition as a Vedanga owes its origin to the importance of the calculation of planetary movements for purpose of performing Vedic ritual.

The present treatise is very helpful in giving a description of the Hindu Vratas and festivals of a whole year in a most succinct and readable form. The author has consulted, as he himself mentions in the Mangalacharana, the works connected with the various schools of Dharma Shastras. He explicitly mentions the names of Chaturvarga-Chintamani, Kalamadhava, Samaya Mayukha, Smrti Kaustubha, Madana Parijata and Nirnaya Sindhu. The last of these works was composed towards the first half of the 17th century, which shows that our text is a comparatively recent work written most probably in the 18th century. The author seems to be a devotee of Lord Rama since he pays his obeisance to जानकी जाति in the first verse itself. The words महाशब्दोपनापकम् in the first verse show that he was probably Maharashtriyan since the family-name or title Mahashabde is common in Maharashtra. May be, he was a Maharashtriyan settled in Kashi like many hundred other Maharashtriyan Sanskrit scholars who migrated to Varanasi in the 15th and 16th centuries.

The edition of this work has been prepared on the basis of two manuscripts ; one written in Oriya script on palmleaf and procured from the Orissa State Museum, Bhuvaneshwar and the other preserved in the Manuscript Library of this Vidyapeetha which is written on paper in Devanagari script. Though no other manuscripts were available to the editor for preparing the text yet the reconstruction o. the text appears to be faultless. The language of the work is simple and the treatment of the subject is lucid which makes the work not only readable but also interesting even to a layman.

The Only True God: Works on Religion—by Rammohun Roy; Selected & Tr. from Bengali and Sanskrit by D. H. Killingley. New Castle Upon Tyne, Grevatt & Grevatt, 1982. 48 pp. Gloss. Abbrev. [ISBN 0-9507918-1-4] £ 3.20.

'The Only True God' is a translation of four of Rammohun Roy's works on religion, selected from those hitherto available only in the original Bengali and Sanskrit. The title, taken from one of Rammohun's English works, indicates the theme of all four pieces. The selection from his Bengali commentary on the Vedanta Sutras shows how far Rammohun followed his acknowledged master Sankara in the interpretation of this key text, and how far he used his own ingenuity and followed his own convictions. His Bengali prefact to the Mandukya Upanisad is an exposition of some of his most important religious ideas. The remaining two pieces are replies to Rammohun's Hindu opponents, one from Sanskrit and one from Bengali; each of them exemplifies the vigour and boldness of Rammohun's style of argument. Rammohun not only denounces polytheism and idolatry, but explains why such beliefs and practices find a place in the Sanskrit scriptures, questions the authenticity of some texts, and interprets traditional Vedantic teachings.

This book will provide specialists in Hinduism and in modern Indian thought with new material on Rammohun's religious ideas and his use of Sanskrit literature. Those whose interest in the history of religion in India is more general will also find much to interest them.

'पद्मपुराण' और 'रामचरितमानस'—ले० रमाकान्त शुक्ल। भाग १। नयी दिल्ली, सुधाकमल ग्रन्थालय, १२८२। २५० पृ०। रु० ५०।

प्रस्तुत पुस्तक 'पद्मपुराण और रामचरितमानस' का द्वितीय भाग है। यह पुस्तक कुल मिलाकर दो भागों में विभक्त है। पुस्तक के प्रथम भाग में एक से सात तक अध्याय वर्णित हैं; द्वितीय भाग अष्टम अध्याय से आरंभ है। इसमें ८-११ तक अध्याय हैं। अंत में 'परिशिष्ट' भी जोड़ा गया है।

इसमें पद्मपुराण की दार्शनिक और सांस्कृतिक दृष्टि से समीक्षा एवं रामचरितमानस के साथ उसकी विविधपक्षीय तुलना प्रस्तुत की गई है। आशा है यह ग्रंथ सुधीजनों के लिये उपयोगी होगा।

परमार्थ वचनिका प्रवचन—सं० हुकमचन्द भारिल्ल एवं राकेश जैन; अनु० गम्भीर चन्द जैन। जयपुर, अखिल भारतीय जैन युवा फेडरेशन, १९८३। ६६ पृ०। (सत्साहित्य प्रकाशन ब्यूरो-६)। रु० २।

प्रस्तुत कृति कवि की गंभीर एवं प्रौढ़ गद्य रचना है, जिसमें आगम और अध्यात्म-पद्धति से जीवद्रव्य की अवस्थाओं का विस्तृत वर्णन है। संसारी जीव की विभिन्न अवस्थाओं के परिप्रेक्ष्य में जीव के परमार्थ-स्वरूप का एवं स्वसत्तावलम्बनशीली ज्ञान का वर्णन इस कृति की महत्वपूर्ण विशेषता है।

आशा है यह कृति पाठक जनों के लिये लाभदायक सिद्ध होगी।

Paurānic Lore of Holy Water—Places with Special Reference to Skanda Purāṇa—by Savitri V. Kumar. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1983. x+406 pp., Biblio., Append., Abbrev. Rs. 180.

The present work is based on an extensive and critical study of the legends connected with holy water-places. Mythological, historical, geographical and scientific study of the legends is interesting and thought-provoking. The Skanda Purana (1000 AD to 700 BC) has been made the basis of this study as, amongst all, this work deals with this topic most elaborately and covers almost all the tirthas referred to in various texts. Most of the legends have been studied critically and a comparative study has been done from the Vedas, Brahmanas, Upanisads, Epics and other Puranas. Various other mythologies such as Egyptian, Iranian, Greek, North American, African, Babylonian, Roman, Mexican, etc. have also been compared. The imminent purpose of the talks has been studied under various motifs. The author's psycho-scientific method of analysis and interpretation makes the work extremely fascinating and informative. The author has also drawn attention to the medical analysis of various water-tirthas. The work is a valuable addition to the Pauranic and mythological literature.

पौराणिक राजर्षिवंश वर्णनसमीक्षा—लें० श्रीकृष्णमणि त्रिपाठी। वाराणसी, आशुतोष प्रकाशन संस्थानम्, १९८०। १२८ पृ०। रु० ३५।

Indian Puranic literature in Sanskrit is rich and vast, full of information about the past. The book is a rich harvest of the research labour by Dr. Krishnamani on Pauranic studies.

Divided into 21 chapters, it gives a historical account of the genealogies of kings and sages as scattered in different Puranas. The material written in chaste Sanskrit is amply documented with quotations from the sources. In the last chapter under the heading 'Pariśiṣta', it gives an analytic account of the genealogies of Raksasa, Vanara, Bear, etc. Historical significance of the Devāsura Sangrāma is dealt with. Divisions of time in Puranas are also described.

Subject-index and preface in Sanskrit enhance the merit of the work.

—Dr. L. Kuppuswamy

Paurāṇikavisayānukramikā—by Shrikrishnamani Tripathi, Ed. by Ram Nagina Tripathi. Part I. Varanasi, Chaukhamba Surbharati Prakashan, 1980. 236 pp. (Chaukhamba Surbharati Granthamala-50). Rs. 40.

The present book constitutes the first part containing the index of chapterwise subject-matter of six Purāṇās, namely Brahma, Viṣṇu, Śiva, Śrimad Bhāgavata, Matsya and Skanda in lucid Sanskrit. Besides, the book throws light on the contribution of Purāṇas, their characteristics, their importance, distinction, number and other peculiarities.

A valuable guide to the study of Purāṇas in Sanskrit.

Peep into Dharmasastra—by B.K. Swain. Delhi, Butala & Company, 1983. xv+70. pp. Rs. 40.

Dharma is formulated by the Vedas and Dharmasastras. Between these, the latter has given birth to Smartadharma. It has been divided into six parts. They are: Varṇa-dharma, āśrama-dharma, Varṇāśrama-dharma, guṇa-dharma, nimittadharma and sādhāraṇa-dharma. Pancamahāyajña is included in the list of duties prescribed for grhasth-āśrama.

Pitṛtarpaṇa is one of the five mahāyajñas. Oblation is dedicated to the manes in this stream. Its origin is found in Vedic saṁhitās. Śraddhā is developed form in Dharmaśāstra literature. But credit goes to Manu, because he constructed the pathway, through which Vedic pitṛtarpaṇa is developed upto Śraddhā form. Besides Hinduism, in other cultures also, the same has resemblance. In this volume a distilled matter in connection with evolution of Śraddhā has been treated.

Primal Myths : Creating the World—by Barbara C. Sproul. London, Rider & Company, 1980. 373 pp. [ISBN 0-09-14344-6].

The most profound human questions are the ones that give rise to creation myths: Who are we? Why are we here? What is the purpose of our lives and our deaths? How should we understand our place in the world, in time and space? Civilizations, from time immemorial, have been trying to answer such questions, often in what are known as creation myths. This book presents a fascinating and unique collection of these myths from areas throughout the world. Barbara C. Sproul has chosen the most powerful tales, offering examples from each religious tradition while avoiding the duplication of themes and attitudes. By its range the collection provides an introduction to the cosmological and theological thinking of the world's religions.

Falling into nine sections: Africa; the Near East; Europe; India; China and Japan; Siberian and Eskimo myths; North America; Central and South America; Australia and the Pacific, the book recounts the creation myths of each area.

Primer of Hinduism—by D.S. Sarma. Madras, Sri Ramakrishna Math, 1981. 170 pp. Rs. 6.50.

The "Primer of Hinduism" was first published by Prof. D.S. Sarma five decades back. It was written for his own children. It has now in its present form been printed for the guidance of a wider public. It is in the form of questions asked by a Daughter and answered by her Father. The elementary knowledge about Hinduism has been imparted by giving the essentials of this 'federation of religions.' It deals with (i) Hinduism, Brahmanism or Vedanta—which? (ii) The Theory of Samsara and Moksha *(iii)* The Personal-Impersonal Iswara (iv) The Jiva or the individual Spirit (v) Prakriti or Nature and (vi) Salvation to all. Though it is named as "Primer," yet it tries to provide a common platform for all classes and sects, and it tries to deal with religion not in a technical manner but in close cennection with life and conduct.

The addition of the new Introduction and the Appendix at the end has enhanced its value and it has become a book fit for advanced students of Hinduism. The representative selection of passages from the Hindu Scriptures has a bearing on the fundamental varieties of religion.

The title of the book is attractive, printing good and the paper supplied by the Govt. of India at a concessisonal price. That is why the book has been priced Rs. 6.50 only. Recommended for children and adults, Indians and foreigners, Hindus and Non-Hindus.

Principal Upanishads—by Swami Sivananda. Shivanandanagar, The Divine Life Society, 1983. xvi +528 pp. Rs. 60.

In the preparation of this book, Author Shri Swamiji has very closely followed the commentary of Bhagavan Sri Sankaracharya and has explained his view in regard to the usage of certain technical terms occurring in the Text. The views of the Dvaita School of philosophy and other commentators have also been included here and there to give the reader a comprehensive understanding of the philosophy dealt with herein.

The present volume contains the Text, Translation, important Notes and exhaustive commentary on Eight principal Upanishads. Originally these principal Texts appeared in two volumes, and sometime after the publication of the same these works of His Holiness Sri Swami Sivanandaji Maharaja went out of print for many years. For some reason or other, the reprinting of these famous scriptures with the Commentary of His Holiness Sri Swamiji could not become possible, though students of the Prasthanatraya—the triple foundation of Indian Philosophy viz., the Upanishads, the Brahmasutras and the Bhagavadgita—were eager to see the coming out of these treasures of writing and were actually communicating to us their requests in this regard incessantly.

The present publication should be an almost unexpected satisfaction and joy and a welcome to the heart of everyone who has found it possible to recognise the unavoidable necessity of living the Inner Life.

पुकार पशुओं की—ले० रामेश्वरदयाल गुप्त। दिल्ली, दयानन्द संस्थान, १९८०। ९९ पृ०। रु० १०।

प्रस्तुत पुस्तक पशुवध निषेध पर लिखी गई है। लेखक ने पशुओं को संवेदनशील प्राणी बताते हुए पशुवध की निन्दा की है एवं लोगों से यह अपील की है कि वे अपने स्वार्थों की पूर्ति के लिए निरीह पशुओं का वध न करें, वरन् किसी अन्य विकल्प पदार्थ का प्रयोग करें।

रमणकीर्तन मंजरी—ले० अलमेलू नरसिम्हा। नई दिल्ली, रमण केन्द्र, १९८०। ९० पृ०। रु० २.५०।

प्रस्तुत 'रमण-कीर्तन मंजरी' भाव और कला दोनों में ही अपूर्व है। राम तुम्हारा चरित स्वयं ही काव्य है, कोई भी कवि बन जाये सहज सम्भाव्य है—रमण महिमा, अपने में ही, किसी को कवि बना देने में समर्थ है। इस संग्रह के भाव रमण स्तोत्र के हैं। उनकी मधुरिमा और गहनता के लिये भगवान के श्रीचरण ही वन्दनीय परभाषा–सौष्ठव, पद-विन्यास और अनुप्रास के सहज प्रयोग तथा काव्य के प्रसाद गुण के लिये कवियित्री श्रीमती अलमेलु नरसिम्हा अभिनन्दनीय हैं। रमण अक्षर माला में ठ, ढ़, ण जैसे अक्षरों के सार्थक और श्री रमण के जीवन संदर्भ में सही प्रयोग उनकी साहित्यिक विदग्धता के द्योतक हैं। हमारी धार्मिक प्रणाली अपनी प्रामाणिकता के लिये वेदों की सदैव शरण लेती आई है—प्रामाण्य बुद्धिर्वेदिसु"—भजन कीर्तन मंजरी, ने मानों उसी क्रम में "रमण-गायत्री" का ज्ञान किया है।

गीत बहुत सरल भाषा में हैं और लोकप्रिय रागों में निबद्ध हैं। इनको समझने और अपनाने में भक्तों के लिये कोई कठिनाई नहीं होगी।

Rasādhyāya with Sanskrit Commentary by Champak—by Kankālayshishya; Ed. by Ram Krishna Sharma. 2nd Edn. Varanasi, Chaukhambha Sanskrit Sansthan, 1982. 102 pp. (Kashi Sanskrit Series-79). Rs. 12.

प्रस्तुत ग्रंथ रसाध्याय में इक्कीस अधिकार हैं। पहले अधिकार में श्रृखंला रस का उपदेश है। इसमें क्रमबद्ध पारद के अट्ठारह संस्कारों का विधिपूर्वक वर्णन है। अतः इसका नाम श्रृंखला रस भी है। इस प्रकार क्रमबद्ध पारद के क्रमबद्ध संस्कारों का निरूपण अन्यत्र नहीं मिलता। दूसरे अधिकार में हेमराजि, घोषराजि, माक्षिकराजि, नागराजि आदि का विवेचन है। तीसरे अधिकार में खापर सत्व पातन है। चौथे में मनःशिला सत्वपातन, पांचवें में षड़लोहमारणविधि, छठे में त्रिधा षड़लोहप्रतिकरणविधि, सातवें में त्रिधा अन्नपथ करणविधि, आठवें में पण्चधा, हरिकभस्मीकरण-विधि, नवें में द्विधा गन्धकशोधन विधि, दशवें में द्विधा गन्धकनिर्माणविधि तथा उसके कार्य, ग्यारहवें में गन्धकतैल निर्माणविधि, बारहवें में गंधकतैल द्वारा त्रिधा हेमकर्म विधि, तेरहवें में गन्धक तैल से ही सहस्त्रवेधारसविधि, चौदहवें में गंधक प्रति-पीठी निर्माणविधि, पन्द्रहवें में गंधकप्रति-पीठी कर्म, सोलहवें में तालकशोधनविधि, सतरहवें में तालकर्म निरूपण, अठारहवें में त्रिधा अभ्रकप्रति-करण-विधि, उन्नीसवें में अभ्रक-प्रतिकरण का कार्य, बीसवें में हेमवजभस्म, भूनागसत्वनिष्पन्न सोलह कर्म का निरुपण तथा एक्कीसवें अधिकार में किलवाल-वादिनी गुटिका निर्माणविधि का वर्णन है।

इसमें बालवादिनी गुटिका, सहस्त्रवेध रस आदि महत्वपूर्ण विषयों पर प्रकाश डाला गया है जो अनुसंधानकर्ताओं, स्नातक छात्रों एवं अध्यापकों के लिये निश्चित रुप से लाभकारी है।

Rediscovering Religion—by J.S. Guleria. New Delhi, Punjabi Writers Cooperative Industrial Society Ltd., 1983. 139 pp. Rs. 50.

Man has become a mammon worshipper. Money is the power that matters to him. He is devoted to money getting. He believes only in the god of riches. This is his religion. The true religion has been treated an object of ridicule, an opium for the ignorant masses. One result of the hold of science on the mind is the change in attitude towards religion displayed by intelligent people. Religious spirit has been discarded. There is no adjustment between the faith of our forefathers and the hold of science on the modern mind.

The true religion has to be discovered. The faith has to be reviewed. The traditional theology has to be explained and re-emphasised. The eternal values have to be restated. There is need to rediscover the religion for leading man into a better world of the future.

In his convincing style, the author analyses the great religions of the world. He stresses the dynamic nature of these religions and brings only their basic and underlying unity. He has an unusually good word for all religions. It is a timely book. The readers will find in it a source for the renewal of their religious faith. This book emphasises anew the spiritual factors essential for enabling man to live good and full life.

Religion in Society : Select Indian Press Index of Comparative Religion—Comp. by K.S. Durrany. New Delhi, Uppal Publishing House, 1983. xvii + 315 pp. Rs. 200.

This book is about the index of Comparative Religion of the select Indian press. It covers the year 1981 and contains about 5000 titles of reference on different religious themes. About 500 scholars, politicians and men of public opinion have participated in religious debate and contributed articles, editorials, letters, reports, special write-ups, etc. The year of the index is very crucial from religious point of view. It has given rise to the movements of religious revivalism and has set an open challenge to Indian secular democracy. The titles arranged in different categories themselves speak about the multi-dimensional living nature of religions in India. The index analyses religions in different aspects of their creed, mythology, relationships and attitudes, personalities, organisational setup, reform movements, socio-cultural patterns, accidents and happenings, economic assets and political aspirations. In short, this book is a valuable guide for the researchers in the field of comparative Religion and Social theology. It may also prove to be an important work of documentation which will help the future historians of Indian religions.

Religions of Asia—by John Y. Fenton and others. New York, St. Martin's Press, 1983. xvi + 374 pp., Biblio., Maps, Illus. [ISBN 0-312-67096-6] $ 10·95.

'Religions of Asia' offers a comprehensive introduction to the major religious traditions of Asia. To provide an understanding not only of philosophy and history but also of the social and political aspects of each religion, balanced attention has been given to theological issues with discussions of myth, ritual, and folk traditions.

'Religions of Asia' is adapted from a broader text, Religions of the World, which was prepared under the general editorship of Niels C. Nielsen, Jr., and published also by St. Martin's Press. Minor changes have been made within the chapters for the present volume, and a new introductory chapter on Asian religious symbol systems has been added. Like the larger volume this one is a collaborative effort, each religion having been treated by a scholar who specializes in its study.

The text comprises an introduction and four parts. Each part examines the historical, geographical, social and political settings in which the religion under study arose and developed—and which, in turn, it profoundly affected—and explains the basic teachings and rites, the rise of schisms and splinter groups, and the contributions of individuals. The introduction examines the concerns shared by all religions, then illustrates the general characteristics and underlying unity of Asian religious symbol systems. Parts I through IV explore Asia's major religions : Hinduism, Buddhism, the religions of China and Japan, and Jainism and Sikhism.

Perhaps it is useful to call attention to a few features that may not be evident at first glance. An annotated bibliography appears at the end of

the text. It suggests both primary and secondary sources for students who wish to do additional reading and research.

Religions of India : Hinduism, Jainism, Buddhism, Sikhism, Zaroastrianism, Christianity, Islam, Judaism. Delhi, Clarion Books, 1983. 308 pp. + 137 pl., Biblio. (India Library). Rs. 355.

India's amazing diversity is nowhere more apparent than in its religions. It seems that there is something in the rich and fertile soil of India that is conducive to the development of religious consciousness—and this is true not only of Hinduism, the great indigenous religion and its offshoots (Buddhism, Jainism and Sikhism), but also of the Semitic religions (Islam, Christianity and Judaism) as well as Zoroastrianism.

Religions of India deals with all these eight great religions. Written by eminent scholars, the volume provides insight into each one of these religions, how they evolved, what their basic tenets are, their sacred scriptures and their festivals. The select bibliography given at the end of each chapter provides aids to study the subject further. The volume is also an attempt to show the unity of India in its infinite diversity and how each religion has not only found a home in this country, but by interacting with each other, has grown richer.

Some readers will value the book for the many photographs, some rare, that graphically capture the religious spirit in action.

The special excellence of this volume is the presentation of the quitessence of each religion that has a general appeal to followers of other faiths. All this together projects the ethos of the soul of India, as it were.

Religions of the World—by Niels S. Nielsen Jr. and others. New York, St. Martin's Press, 1983. xxiii + 688 + 16 + 36 pp., Biblio. [ISBN 0-312-67121-0].

Religions of the World introduces students to the major living religions, as well as to a number of significant faiths of the past. The book has its origins in a meeting of most of the authors seven years ago. To try to make so vast and so rich a subject intelligible to beginning students is a big task, and we have needed all of the ensuing years for that effort.

The text comprises eight parts. Each examines the historical, geographical, social, and political settings in which the religion under study arose and developed—and which, in turn, it profoundly affected—and explains the basic teaching and rites, the rise of schisms and splinter groups, and the contributions of individuals. Part I opens with an examination of the concerns shared by all religions, then illustrates the general characteristics of religion through a case study of the Dogon and Yoruba peoples of West Africa. The final three chapters of Part I discuss ancient religions of the Middle East, Northern Europe—religions that are no longer practised but have had profound impact on the course of civilization. Parts II through VIII explore the world's major living religions; Hinduism; Buddhism; religions of China and Japan; Jainism, Zoroastrianism, and Sikhism; Judaism; Christianity; and Islam.

Religious Ferment in Modern India—by Hal W. French and Arvind Sharma. New Delhi, Heritage Publishers, 1981. x + 185 pp. Rs. 75.

'Religious Ferment in Modern India' is written in two parts by two scholars whose research has concentrated on the religious history of India. Dr. French's section traces developments from the beginning of the British presence in India till the end of the 19th century. This explores the impact of the British economic interests, Utililtarian philosophy and Christian missionaries, and the Indian response which began first to crystallize in Raja Rammohan Roy and the Brahma Samaj, and then in various other movements and personalities. Particular concerns of the nineteenth century such as women's rights and religion and nationalism are explored in detail. Part Two, by Dr. Sharma, continues the drama of the earlier movements, but focusses on issues such as Hindu Moslem rivalry and the growing drive for independence, as religion gave impetus to it in men such as Tilak, Gandhi, Jinnah, Ambedkar etc. This part consciously terminates at what is defined as a large measure of modernity, political independence, as India in 1947 crossed the threshold into all dimensions of the challenge of Swaraj.

Religious Sects of the Hindus—by D.A. Pai. New Delhi, Cosmo Publications, 1983. vi+104 pp. Rs. 95.

The author, a genuine scholar of Indian antiquities, has placed before the public his researches on the religious sects of Hindus. This book is an attempt to trace, as far as possible, the history of the origin, rise and progress of the different religious movements.

The growth of Hinduism is traced right from the earlier times when nature in its pure and simple form was worshipped, its subsequent development into a belief in higher spirits which manifested itself in the adoration of Earth and Sky and ultimately the beginning of a more intellectual development from whence sprang the Upanishads and a faith in the presence of that devout spirit more ennobling and popular than reflective, which finally expressed itself in the form of Bhakti.

The author explains how this latter phase saw the beginnings of the worship of Vishnu, Siva and other deities which later on in the time of the epics and the Puranas led to the formation of different sects, each elevating its chosen deity to something approaching to sole authority and having a faith that his power is sufficient to secure for man eternal bliss and happiness.

Religious System of the Mahanubhava Sect : The Mahanubhava Sutrapatha—Ed. & Tr. by A. Feldhaus. New Delhi, Manohar Publications, 1983. viii+286 pp. Biblio., Append., Gloss, Sutra Index. Rs. 150.

The Mahanubhava sect has been one of the least known and most misunderstood of the bhakti movements of medieval India. Its scriptures, transmitted in a code known only within the sect, were kept secret from outsiders until the early twentieth century, and recently have they been introduced to the English-speaking world. This volume is the first major study in English of the early teachings of the Mahanubhavas.

The Sutrapatha, the Mahanubhavas' primary doctrinal text, is the collection of the sayings of the Mahanubhava's thirteenth century founder, Cakradhara.

Professor Feldhaus presents a new edition of the Marathi text of the Sutrapatha, together with an annotated English translation, and provides an extensive analysis of the religious system found in the text.

Rhythm and Intent : Ritual Studies from South India—by Ered W. Clothey. Delhi, Blackie & Sons Publishers Pvt. Ltd., 1983. viii+200 pp. Rs. 50.

Ritual is one of the most persistent, profound and multifaceted forms of human behaviour. It is a microcosm of religion and a paradigm of life. In South India, rituals have for centuries been, and continue to be activities that reflect a great deal of the cultural history, the social configurations, the psychic needs, the aesthetic heritage, and religious aspirations of the people who partcipate in them.

In this volume, the author examines a number of colourful rituals from South India several of them set in the context of the Murukan culture, Tamil India's most popular religious movement. Analyzed here are two festivals, Skanda Sasti and Pankuni Uttiram, as well as a fire sacrifice with ancient roots. The pilgrimage centres of the culture and the chronometric significance of the festival calendar are explored. The final chapter describes the building of a Hindu temple by South Indian immigrants in an American city and examines how the ritual process can be understood as a paradigm of the acculturation process.

All these studies are set in a theoretical framework with interpretations that offer clues to the fundamental religious, social, cultural, aesthetic, psychic, and historical significance of ritual. It is a volume combining detail and analysis which invites the reader to engage in hours of reflection.

ऋगवेद का सुबोध-भाष्य—भाष्य० दामोदर सातवलेकर। चतुर्थ भाग (नवम मण्डल), विल्ला पारडी, स्वाध्याय-मण्डल, १९८०। २५६ पृ०। रु० ३०।

वेदों को ज्ञान का अथाह भंडार माना जाता है। परंतु संस्कृत में होने के कारण अनेक व्यक्ति इस अमूल्य ज्ञान के भंडार का रसपान करने से वंचित रह जाते हैं। प्रस्तुत ग्रंथ ऋगवेद का सुबोध-भाष्य

है; प्रत्येक शब्द एवं क्रमशः संपूर्ण वाक्य का अर्थ दिया गया है। संस्कृत न जानने वाले पाठक भी इस पुस्तक की श्लोकगत व्याख्या से वेदों के ज्ञान का लाभ उठा सकेंगे ।

ऋगवेद मण्डल–मणि-सूत्र—सूत्रकार बुद्धदेव विद्यालंकार । नई दिल्ली, समर्पण–शोधसंस्थान, १९६४ । ७४+५६४ पृ० । रु० ७५ ।

ऋग्वेद में दस हजार से ऊपर भंगों की संख्या है जिन्हें दो पद्धतियों में संहितीकृत किया गया है—मंडलों में और अष्टकों में । कुछ आचार्यों को दशमंडल वाला संहितीकरण सुविधाजनक प्रतीत होता है, और कुछ को अष्टकों वाला ।

ऋग्वेद-संबंधी अध्ययन की अनेक शैलियां हैं जिनकी अपनी-२ विशेषतायें हैं ।

स्वामी दयानन्द की गणना के अनुसार ऋग्वेद के दश मंडलों में १०२८ सूक्त और १०५२१ (अथवा १०५४२) मंत्र हैं। अष्टकों के वर्गीकरण में ऋग्वेद में ५१७ अष्टक हैं, जिनमें वर्गों की संख्या क्रमशः २६५, २२१, २२५, २३८, ३३१, २४८ और २४६ है—अर्थात समस्त ऋग्वेद में २०२४ वर्ग हैं । प्रत्येक अष्टक में ८ अध्याय हैं। इस प्रकार ऋग्वेद में ८ अष्टक, ६४ अध्याय, २०२४ वर्ग और १०५८९ (या १०५४२ या १०५२१) मंत्र हैं।

ऋगवेद में इन्द्र—ले० सुधा रस्तोगी । वाराणसी, कृष्णदास अकादमी, १९८१ । १६+२४६ पृ०, ग्रन्थसूची । (कृष्णदास संस्कृत सीरीज-१२) । रु० ३५।

इस शोध प्रवंध में इन्द्र जो कि देवताओं के राजा माने जाते हैं तथा जिनके साथ अनेक कल्पनाएं एवं किवंदन्तियां जुड़ी हैं अपनी पूर्ण समग्रता एवं संपन्नता के साथ प्रकट हुए हैं । इन्द्र के विकास एवं व्यक्तित्व निर्माण के माध्यम से ही लेखिका ने उसके युग में झांकने का प्रयास भी किया है। इसके लिए ऐतिहासिक एवं तुलनात्मक पद्धति का आश्रय लिया गया है । इन्द्र के चरित्र, व्यक्तित्व, व्यवहार, प्रकृति, तत्कालीन समाज में स्थान आदि बहुरंगी पक्षों के आकलन से युक्त यह पुस्तक सुधी पाठकों को अत्यंत रोचक एवं ज्ञानवर्धक लगेगी ।

ऋगवेदादि भाष्य भूमिका—ले० दयानन्द । नई दिल्ली, दयानन्द संस्थान वेद मन्दिर, १९८१ । ३९४पृ०। रु० ३० (उपहार संस्करण) ; रु० २० (साधारण संस्करण) ।

वेद हिन्दू धर्म एवं दर्शन के आधार स्तंम हैं । इनको पढ़े विना हिन्दू दर्शन का ज्ञान अपूर्ण ही रहता है। आज अनेक व्यक्ति भाषा के व्यवधान के कारण चाहते हुए भी वेदों के इस अमूल्य ज्ञान से वंचित रह जाते हैं। इसे देखते हुए प्रस्तुत ग्रंथ में आर्यसमाज के संस्थापक तथा महान विद्वान महर्षि दयानंद सरस्वती ने वेदों के समस्त ज्ञान को हिन्दी में व्याख्यायित किया है । वेदों कों समझने की दिशा में यह ग्रंथ मार्ग दर्शक सिद्ध होगा जिसे पढ़कर पाठक वेदों के मर्म को सहज ही ग्रहण कर सकेंगे।

Ṛg Vedic Studies, Series IV ; Life—by M. Sunder Raj; Ed. by N. Mahalingam. Madras, International Society for the Investigation of Ancient Civilizations, 1983. viii+125 pp. Rs. 15.

"It is to the Veda that Hindu theology turns for legitimising authority" says the author and adds further, in the course of a succinct and masterly survey of Hindu religious history that "when a Hindu talks of his tradition, he knows that the foundations lie in the Veda, though he cannot say what it is and how it came about". He deplores the fact that "we, Hindus, have to-day a kaleidoscopic view of our religion". It is with a view to remedy this situation to some extent at least that, as he claims, he has launched on these studies, whose object is to unravel the mysteries of the Rg Veda. The exercise involves a Series of studies, each centering round a specific role of Agni in the Rg Veda. He says; "the Rg Veda presents the

weltanscheung of the civilization in which the Rsis lived".

ऋग्वेदीय आप्रीसूक्त : अध्ययन और व्याख्या—ले० शशि तिवारी। दिल्ली, भारतीय विद्या प्रकाशन, १९८१। १२+२४४ पृ०, ग्रन्थसूची। रू० ७५।

'ऋग्वेदीय आप्रीसूक्त' ऋग्वेदसंहिता में प्राप्त दसों आप्रीसूक्तों के विस्तृत अध्ययन और विशद व्याख्या से संपन्न एक मौलिक कृति है। ऋग्वेदीय आप्रीसूक्त अपने स्वरूप, विषय, कर्मकांड और देवता आदि की दृष्टि से सदा से ही गवेषणीय रहे हैं। अनेक प्राचीन आचार्यों तथा आधुनिक भारतीय और पाश्चात्य वेदज्ञ विद्वानों ने इनसे संवद्ध अनेक पक्षों पर विचार किया है। इन सूक्तों के साङ्गोंपाङ्ग विश्लेषण की दिशा में प्रस्तुत पुस्तक एक महत्वपूर्ण प्रयास है। विभिन्न विद्वानों के मतों की समीक्षा करते हुये इसमें आप्रीसूक्तों के स्वरूप को समझने के लिये सर्वथा नवीन धरातल स्थिर किया गया है। पुस्तक के अध्ययन खंड में ऋग्वेदीय आप्रीसूक्तों के स्वरूप ऋषि, छंद, देवता और कर्मकांड की विवेचना की गई है। आप्रीसंबंधी अध्ययन की पूर्णता को लक्ष्य में रखकर व्याख्या खंड में आप्री ऋचाओं की हिंदी में अर्थप्रतिपादक व्याख्यायें प्रस्तुत की गई हैं। भंगों के व्याख्यान में आचार्य सायण, स्कन्दस्वामी और वेङ्कटमाधव के उपलब्ध भाष्य संकलित है। आप्री-भंगों में प्राप्त प्रमुख शब्दों के अर्थ-विवरण को व्युत्पत्ति, व्याकरण, प्रयोग और स्वर सम्बद्ध वर्णनों से पुष्ट करने का प्रयत्न भी किया गया है।

लगभग ३६४ पृष्ठों की यह पुस्तक वेद के विद्यार्थियों और समीक्षकों के लिये समान रूप से उपयोगी है।

ऋक-सूक्त समुच्चयः—ले० रामकृष्ण आचार्य। द्वितीय संस्करण। आगरा, विनोद पुस्तक मन्दिर, १९७६। ३६८ पृ०। रु० २०।

'ऋक्-सूक्त-समुच्चय' में संगृहीत सूक्तों के मंत्रों का सस्वर संहिता पाठ एवं पद पाठ देकर उनकी सर्वाङ्गपूर्ण व्याख्या प्रस्तुत की गई है जिसके अंग क्रमशः अन्वय, शब्दार्थ, हिन्दी अनुवाद, विशेष, सायण भाष्य-सार, संस्कृत टीका, व्याकरण, भाषा संबंधी टिप्पण एवं छंद संबंधी टिप्पण है। सूक्त के प्रारंभ में ही उसके आकार मंडल तथा ऋषि, देवता एवं छंद का निर्देश कर दिया गया है। मूल ग्रन्थ के पूर्व में विस्तृत 'प्रस्तावना' दी गई है जिसमें कतिपय वेदसंबंधी ज्ञातव्य विषयों का उनके स्वरूप के अनुसार कहीं विस्तृत और कहीं संक्षिप्त विवेचन किया गया है।

वेद व्याख्यान की प्राचीन परंपरागत पद्धति एवं आधुनिक पद्धति की ग्राह्य विशेषताओं को समन्वित रूप में अपनाकर भारतीय एवं विदेशीय वेदव्याख्याकारों की व्याख्याओं से साभार लाभ उठाते हुये अन्धानुकरण किसी का भी नहीं किया गया है और न किसी प्रकार के रूढ़िवाद को प्रजय देकर मंत्रों के ऊपर तदनुसारी अर्थ का आरोपण किया गया है, अपितु स्वयं मन्त्रों के पद जो कहते हुये प्रतीत हुये हैं, उसे ही निष्पक्ष रूप से प्रस्तुत करने का प्रयत्न किया गया है।

इस प्रकार संकलन को सब प्रकार से उपयोगी बनाने का प्रयास किया गया है।

Roots of World Religions—by Saral Jhingran. New Delhi, Books & Books, 1982. xii+247 pp. Biblio. Rs. 150.

Books on comparative religion by Indian writers are just a few. Even these are more devoted to defending Hinduism from Western criticism than providing a true picture of the same. The need of the hour is to get at the roots of the principal world religions for understanding them properly in the framework of the religious experiences in the lives of their founders. This is possible only by isolating universal moments of spiritual manifestations and religious experiences from the enveloping mist of theological traditions, rituals and dogmas. This is exactly what Dr. Saral Jhingran has done in this book. She has chosen the three great world religions, Hinduism, Christianity and Islam, to show how in their details they differ

vastly and how at the level of mystico-religious experience of mankind they all converge. The seven chapters of the book bring out vividly the author's exposition, supported by a mass of data on the religious experiences of a number of mystics belonging to these three religions.

All those interested in religion and philosophy shall find this an extremely valuable book because it has taken years of patient and painstaking research in picking out the actual references of such moments in the lives of those whose personal experiences alone provide the valid explanation of the religions which were formed around them.

Sacred Literature of the Hindus. 2 Parts in 1—by R. Wrightson. New Delhi, Milan Publication Services, 1983 (Reprinted). Part I : The Philosophy of the Hindus; Part II : The Veda and Purāṇas with Append & Notes. Rs. 80.

Hinduism consists of a very vast field of religious doctrines, full of complex philosophical ideas at every step. Apart from other important texts associated with the Hindus, the Vedas and the Puranas between them offer a field of study even to an outsider, that is hard to cover in a life time. The Rev. R. Wrightson's concise introduction to the sacred literature of the Hindus thus presents a welcome volume that covers the salient philosophies of the Vedas and the Puranas, apart from giving a very useful survey of the Hindu philosophy.

Books by devoted British missionaries of the last century on Indian religion and philosophy were written with the specific purpose of understanding the minds of the Indians to help the British government function effectively. At times they were prejudiced and tried to find faults with the religious doctrines and rituals of the Indian people. If one could ignore the biases and prejudices that were mostly too glaring, the hard work put in by the British scholars could be used very effectively for understanding the meaning of the religions of the east.

साधना और संस्कार (पूर्वार्द्ध)—ले० गोविन्द शास्त्री। दिल्ली, मेघ प्रकाशन, १९८३। १६० पृ०। रु० ४०।

साधना के पहले संस्कार आवश्यक है इसलिये इसका पूर्वार्द्ध संस्कार खंड है। इसमें जड़ता को उभारा गया है क्योंकि अज्ञान को पूरी तरह उफाने बिना ज्ञानदधि बनेगा कैसे ? और बिना ज्ञानदधि के आत्म-साक्षात् के नवनीत की प्राप्ति कैसे होगी ? हमारे जीवन के प्राकृत प्रयोजन और जड़ताग्रस्त मन की अतिरंजित कल्पनाओं का यथार्थ विश्लेषण किये बिना परम को कैसे पहचाना जा सकता है, यही परम सिद्धि साधना का प्रकर्ष है।

इसका उत्तरार्द्ध साधना खंड है। साधना एक विस्तृतपरिप्रेक्ष्य है जिसमें स्थूल और सूक्ष्म सभी आ जाते हैं। साधना की संपूर्ण तकनीक को सरल, सुगम भाषा एवं विधि के साथ-साथ आज के जीवन की सामान्य एवं गंभीर समस्याओं के समाधान के लिये उपयुक्त सभी प्रकार के प्रयोग इसमें संग्रहीत हैं।

सखाओं का कन्हैया (सचित्र)—ले० सुदर्शन सिंह 'चक्र'। मथुरा, श्री कृष्ण जन्मस्थान सेवा-संस्थान, १९७८। ग+१६५पृ०। रु० ६।

इस पुस्तक में भगवान श्री कृष्ण के बालरूप की झांकी एवं ब्रज की भूमि पर उनकी बाल-सुलभ क्रीड़ाओं का अत्यंत मनोहारी चित्रण हुआ है। प्रत्येक प्रसंग के साथ दिये गए चित्र पाठक की कल्पना का प्रसार तो करते ही हैं साथ ही घटना को उनके समक्ष मूर्त्त रुप में प्रकट कर देते हैं मानो वह उनके सामने ही घट रही हो। कृष्ण की लीला एवं भक्ति में अनुराग रखने वाले व्यक्तियों को यह पुस्तक अत्यंत रोचक लगेगी।

Sama-Veda—by S.V. Ganapati. Madras, The Author, 1982. xxxiv+491 pp. Rs. 75.

The Vedas, as it is claimed, are eternal and believed to be the revelation of divine wisdom to inspired rsis of old.

The present work contains the whole text of Sama-Veda in Nagari script with English translaation and some commentary with a new light. Apart from the text, the book contains an exhaustive and critical introduction which gives detailed

information useful for scholars and students in this field.

The first part of this book contains four chapters (Kandas), namely, (1) Agneya Kanda (2) Indra Kanda (3) Pavamanam Kanda, and (4) Aranyam Kanda. The second part of the book or the uttara archika contains the remaining mantras (hymns).

The sole means to be resorted to by man, according to Sama-Veda, is prayers. These prayers take the form of extolling the various universal devas for their varied activities in establishing the creatures, evolving and maintaining them all impartially. The devotee prays for an unimpaired life of a hundred years in welfare, keen in perceptions and sound of limbs and in understanding.

Sāmaveda Samhitā with the Commentary of Sāyana Āchārya—Ed. by Satyavrata Sāmaśrami Bhattacharyya. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1913 (Reprinted), Vol. I: श +936 pp, Vol. II : ढ + 547 pp. Vol. III : द + 688 pp. Vol. IV : द + 562 pp. Vol. V : ड़ + 673 pp. Rs. 800 per 5 Vols.

Samaveda is the veda of the Samans or melodies. It consists of hymns mostly taken from the Rig Veda. These hymns are sung at the time of performing Vedic sacrifices. The Veda is divided into two sections, Purvaricika and Uttararicika. Purvaricika has 6 chapters and Uttararicika contains 9 chapters.

The book under review is a reprint edition of the earlier one published in Calcutta, 1871-78. It has been collated on the basis of several manuscripts. Volume I comprises the first four chapters of the Purvaricika covering Agneya and Aindra Parvas. Volume II carries the chapter fifth and sixth of the Purvaricika. It also gives the supplement of Mahanamni Rcas. Volume III includes the chapters from one to three of Uttararicika. Volume IV constitutes the chapters fourth, fifth and sixth of Uttararicika. Volume V contains the chapters of Uttararicika from seventh to ninth.

The mantras in all the Volumes are accompanied with the standard commentary of Sayana in Sanskrit. Variations in different readings and notes are provided in foot-notes. The detailed subject-index of mantras and Chhandas and an informative introduction in Sanskrit about the text in the fifth Volume characterise this valuable book. The printing and get-up of the book are very good.

सनातन दर्पण—ले० देवदत्त शास्त्री। भाग १; सनातन धर्म सम्बधी १७ व्याख्यान तथा भारत प्रसिद्ध तीन विद्वानों के ग्रन्थों की समीक्षा एवं आर्य समाज से लेखबद्ध शास्त्रार्थ सहित एवं कुछ मन्त्रों के दयानन्द भाष्य खण्डन सहित। अम्बाला, लेखक, १९८० । ७५ पृ०; रु० ८०।

प्रस्तुत ग्रंथ 'सनातन-दर्पण' में तीन भाग हैं—व्याख्यान, समीक्षा तथा लेखबद्ध शास्त्रार्थ। संख्या में १७ व्याख्यान, तीन समीक्षा तथा कुछ लेखबद्ध शास्त्रार्थ हैं। लेखबद्ध शास्त्रार्थ अर्थात् कुछ मंत्रों के दयानंद भाष्य का खंडन है।

आशा है यह ग्रंथ सनातनधर्मी उपदेशकों तथा श्रद्धालु भक्तों तथा विद्वानों के लिए लाभदायक सिद्ध होगा।

Sankṣipta Aśuche Nirṇaya: An Abridged work on Removing Impurities—by Beṇirāma Śarmā Gauḍa 2nd Edn. Varanasi, Chaukhambha Orientalia, 1983. (Jadavkunwar Rastrabhasa Series-24). Rs. 5.

इस लघु-पुस्तिका में जननाशौच ग्रौर मरणाशौच संबंधी जो ग्राशौच दिये गये हैं, वे "कल्याण" मासिक पत्र के विशेषांक 'बालक-ग्रंक' ग्रौर 'मानवता-ग्रंक' तथा 'कल्याण' के ३३वें वर्ष के द्वितीय ग्रंक में प्रकाशित तीन लेखों का संग्रह है। इस संग्रह में जो ग्राशौच प्रकाशित है, उनमें कुछ ग्रावश्यक परिवर्तन ग्रौर परिवर्धन कर दिया गया है।

पुस्तिका के ग्रन्त में 'परिशिष्ट-भाग' भी दिया गया है जिसमें मरण-संबंधी कुछ ग्रावश्यक बातें १ से ३६ संख्या तक दी गई हैं; जिनके पालन करने से मृतक को तथा मृतक के परिवार वालों को ग्रौर मृतक के साथ शमशान जाने वाले समस्त इष्ट-मित्रों एवं प्रेमियों को क्या लाभ होता है, इन विषयों पर वैज्ञानिक ढंग से विवेचन किया गया है।

परिशिष्ट भाग में जननाशौच और मरणाशौच उपस्थित होने पर 'सन्ध्योपासन किस प्रकार किया जाये' इस विषय पर तथा जननाशौच और मरणाशौच संबंधी विषयों पर भी प्रकाश डाला गया है।

Satapatha-Brahmana in the Kanviya Recension—Ed. by W. Caland; Rev. by Raghu Vira. 3 Vols. in One. Delhi, Motilal Banarsidass, 1983 (Reprinted). 120 + 474 pp. (*Originally Published in* 1926 *under* **Punjab Sanskrit Series. X). [ISBN 0-89581-972-4]. Rs. 200 (Cloth); Rs. 150 (Paper).**

The Yajus Samhita, one of the four main divisions of the Samhita literature,consists of sacrificial formulas, chiefly in prose, and is designed for the use of the Adhvaryu priest and his assistants who perform the manual part of the sacrifice, muttering mantras during each act of the appropriate formula. The author of the Mahabhasya records that Yajus had one hundred and one recensions. Of the two main divisions of the Yajus into Sukla (White) and Kṛṣṇa (Black) the Sukla Yajurveda, known as the Vajasaneyi Samhita has two recensions : that of the Madhyandinas and that of the Kanvas. The Vajasaneyi Samhita possesses a single Brahmana (a theological treatise) named Satapatha which has come down to us in two recensions, one of the Madhyandinas and another of the Kanvas.

The present treatise contains in Nagari script the text of the first seven Kandas of the Satapatha Brahmana in the Kanva recension which run parallel to the first five Kandas of the Madhyandina recension and which differ considerably from each other. For the remaining Kandas of the Brahmana, there being no marked difference, the editor has given only a list of the distinctive readings of the Kanva text.

The text as presented here is divided into seven Kandas viz., (1) Ekapat, (2) Haviryajna (3) Uddhari, (4) Adhvara, (5) Graha, (6) Vajapeya and (7) Rajasuya. Apart from the Text, collated from the MSS, the book contains an exhaustive and critical Introduction which consists of 102 pages and is divided into five chapters. Ch.1 deals with the Vedic literature and the Kanviya Satapatha Brahmana. Ch. II describes the MSS of the Kaṇviya Saṭapatha Brahmana. Ch. III notices the Grammatical peculiarities including accentuation, phonology, morphology, lexicography and Syntax of the Kanva recension. Ch. IV observes the relation of the Kanva books 1-7 to the Madhyandina text 1-5 as well as to the Black Yajurveda and other texts. Ch. V. examines the remaining book which the Kanvas possess in common with the Madhyandinas. It is followed by a tabular concordance of the distinctive readings of the Kanva text.

Sātvata-Samhita with Commentary by Alaśinga Bhatta—Ed. by Vraja Vallabha Dwivedi, Varanasi, Sampurnananda Sanskrit University, 1982. 696 pp, (Library Rare Texts Publication Series-6). Rs. 120

सात्वतसंहिता की प्राचीनता और उसके स्वरूप के विषय में उठाये गये पाश्चात्य विद्वानों के आक्षेपों का उपोद्घात में सप्रमाण समाधान प्रस्तुत किया गया है और यह सिद्ध किया गया है कि पांचरात्र (वैष्णव) आगम की उपलब्ध संहिताओं में यही सबसे प्राचीन है। भाष्यकार अलशिंग भट्ट के देश, काल आदि पर विचार करने के साथ ही यहां भाष्य में उद्धृत ग्रंथों और ग्रंथकारों के विषय में खोजपूर्ण सामग्री दी गई है।

परब्रह्म का त्रिविध स्वरूप यहीं वर्णित है। उवविभव देवताओं का सर्वप्रथम यहीं विस्तार से वर्णन मिलता है।

प्रस्तुत संहिता के १-१० परिच्छेदों में २४ भवोपकरण देवताओं और सिद्धदशक का वर्णन मिलता है।

शब्दब्रह्म में निष्णात व्यक्ति कैसे परब्रह्म को प्राप्त कर लेता है, इस प्रक्रिया का यहां विशद विवेचन किया गया है।

श्री द्विवेदी ने अपने विद्वतापूर्ण उपोद्घात में इन सब विषयों पर प्रकाश डालते हुये अंत में अपना निष्कर्ष प्रस्तुत किया है।

सौभाग्यलक्ष्मी—टीका० कन्हैयालाल मिश्र। बम्बई, लक्ष्मीवेंकटेश्वर स्टीम प्रेस, १९८३। ८० पृ०। रु० ३।

इस पुस्तक में अत्यन्त सरल और ललित भाषा में

बताया गया है कि किस पुरुष, किस पदार्थ और किस स्थान में लक्ष्मी का निवास रहता है। किन लक्षणों से युक्त स्त्री और पुरुष, पुरुषार्थ द्वारा लक्ष्मी को प्राप्त कर सकते हैं तथा किन दुर्लक्षणों से और दुरुपयोगों से लक्ष्मी का विनाश होता है। इस ग्रंथ में यह भी बताया गया है कि किस कोटि के मनुष्यों के संसर्ग, किन व्यक्तियों की कुसंगति तथा किन दुर्वासनाओं से लक्ष्मी का प्राप्त होना असंभव होता है और प्राप्त की हुई लक्ष्मी भी कुपित होकर चली जाती है।

ग्रंत में लक्ष्मी देवी का स्वरूप, उसके प्रसन्न करने की विधि, स्तोत्र, कवच, महात्म्य और पूजा पर अनेक प्रकार से प्रकाश डाला गया है और तत्संबंधी मंत्रों को संगृहीत किया गया है। परमपिता जगदीश्वर सच्चिदानन्द स्वरूप ज्योतिरूप पुरुष का वर्णन और श्रीकृष्ण की सुन्दर स्तुति के साथ पुस्तक की समाप्ति की गई है।

ग्रंथ में वर्णित पद्धति के अनुसार साधना करने पर मनुष्य अवश्यमेव सिद्धि प्राप्त कर सकेगा, ऐसा विश्वास है।

सविधि बटुक भैरव-स्तोत्रं—सं० रमादत्त शुक्ल। संशो० संस्करण। प्रयाग, कल्याण मन्दिर प्रकाशन, १९८२। ४८ पृ०। रु० ३।

श्री बटुक-भैरव अष्टोत्तर-शत-नाम स्तोत्र का बहुत बड़ा महात्म्य है। यह स्तोत्र 'आपदुद्धारक' के नाम से भी प्रसिद्ध है।

यह स्तोत्र दो भागों में विभक्त है। प्रारंभ में बटुक-भैरव के बाइस अक्षर के मंत्र का महात्म्य वर्णन है। परन्तु इस मंत्र का उपयोग लोग गुरुदेव से दीक्षा लेकर ही कर सकते हैं। दूसरे अंश में विस्तार के साथ अष्टोत्तर शत-नाम का स्तोत्र दिया गया है। इसी स्तोत्र का लोक में प्रचार है।

यह वास्तव में एक सिद्ध स्तोत्र है और इसके प्रयोग से निस्संदेह अभीष्ट की सिद्धि होती है।

Science of Spirituality—by M.K. Kaw. Delhi, D.K. Publications, 1983. vi + 135 pp. Rs. 60.

The contemporary world presents a situation of chaos and confusion. Dogmas and superstitions reign supreme and moral values are in great danger. Religions have either vanished or assumed new dimensions. Philosophies lead to cynicism, and science has created monsters which it cannot control. Man seems to have entered a blind alley. This book attempts to define the contours of a synthesis which may appeal to the modern thinking man. Spirituality is conceived of as a new discipline which encompasses religion, philosophy and science and tries to harmonise the findings of all the three. It has been called the "Science" of Spirituality because it relies on hypothesis, experimentation, verification, and demonstration. Adopting the scientific method, it is revealed that truth is one and apparently disparate versions exist because different descriptions look at the same facts from varying viewpoints. If a systems approach is followed, the findings of each discipline are found to be complementary.

In the continuing process of finding the truth about himself and the universe, man adopts a working relationship between his individual self and the universal self. It is this which shapes his actions, emotions, thinking and attitudes. The 'Science of Spirituality' essays an indepth examination of the basic factors of consciousness, thought, emotion, energy and action and explores the laws governing these.

The 'Science of Spirituality' aspects no goal for life except the process of dynamic equilibrium. Happiness results when the movement of the unit is in harmony with the movement of the total. Can we create a better man and thereby a better society? The book attempts to answer this basic question.

शतपथ ब्राह्मण : एक सांस्कृतिक अध्ययन—ले० उर्मिला देवी शर्मा। नई दिल्ली, मेहरचन्द लछमनदास पब्लिकेशन्स, १९८२। २९६ पृ०। ग्रंथसूची। रु० ४०।

प्रस्तुत कृति में यज्ञों के शातपथिक स्वरूप को प्रथम बार शृंखलाबद्ध किया गया है। सृष्टिविद्या एवं संवत्सर-विज्ञान नामक अध्याय में तत्संबंधी जिज्ञासाओं के उपशमन हेतु पर्याप्त सामग्री है। पशु-पक्षी तथा वनस्पति जगत् नामक अध्याय में पाठक की ज्ञान-समृद्धि हेतु रोचक तथा उपयोगी सामग्री संकलित है। संस्कृति सामाजिक जीवन की ही अभिव्यंजना है, अतः शतपथ में वर्णित समाज तथा तत्संबंधी

विविध पक्षों का समावेश भी प्रस्तुत कृति में किया गया है। उपाख्यानों से संबंधित अध्याय इस कृति की प्रमुख विशेषता है। शतपथ में उपलब्ध एक सौ चालीस उपाख्यानों का वर्गीकरण कर, उन्हें क्रमशः प्रयोजनों, संदर्भों तथा उचित शीर्षकों सहित विवरण तालिका के माध्यम से प्रस्तुत कर प्रथम बार विवेचनात्मक अध्ययन प्रस्तुत किया गया है। आशा है यह ग्रंथ भारतीय संस्कृति में रूचि रखने वाले पाठकों के लिये उपयोगी सिद्ध होगा।

शिवमहिम्नः स्तोत्रः—सं० सौभाग्यवती नान्दल। नई दिल्ली, प्रिन्सीपल ख्यालीराम महलवाल कुतबी देहलवी, १९८१। ११० पृ०। रु० १०।

श्री महादेव के इस महिम्नस्त्रोत का वास्तविक नाम 'धूर्जटिरस्त्रोत' है। पर ग्रंथ के आदि में 'महिम्नः' पद का प्रयोग होने से लोक में महिम्न स्त्रोत ही नाम प्रचलित है।

इस स्त्रोत के बत्तीस ही श्लोक 'श्रीपुष्पदन्त-मुखपङ्कजनिर्गत' (४०) है। इनके आगे फलस्तुति-वाले श्लोक प्रायः शैवागम अथवा शिवरहस्य के हैं—क्योंकि उन श्लोकों में बहुत कुछ उलट फेर अथवा न्यूनता अतिरिक्तता (कमी बेशी) पाई जाती है, पर आजकल सर्वत्र ही महिम्न स्त्रोत के श्लोकों की संख्या चालीस ही मानी जाती है।

इन संस्कृत और भाषा टीकाओं में मूल श्लोकों के जो पद उद्धृत किये गयें हैं वे कोष्ठ में (महिम्नः) रखे गये हैं और जहां कहीं कोई पद ऊपर से लगाना पड़ा है वहां खडाकोष्ठ ( ) लगाया गया है। उक्त चालीस श्लोकों से भिन्न और भी जो स्फुट श्लोक मिले हैं वे भी पद्यानुवाद के साथ इसी लेख के अंत में लगा दिये गये हैं।

इस स्त्रोत के अंत में यद्यपि एक श्लोक हरिणी छंद एव दो पद्य मालिनी छंद के हैं, पर इसमें मुख्यतः शिखरिणी छंद की ही प्रधानता है। इस महिम्न स्त्रोत के अंत में तीन श्लोक अर्थात् ४१/४२/४३ भी लगा दिये गये हैं क्योंकि प्रायः उनमें किसी-किसी का कोई-कोई पाठ भी करते हैं। यह टीका बहुत उत्तम और विद्वतापूर्ण होने से विद्वान लोगों के देखने योग्य है। अतः यह टीका इस ग्रंथ से मूल श्लोकों के बाद रखी गई है।

शिवपुराण (सरल, सुबोध हिन्दी भाषा में)—सं चमनलाल गौतम। बरेली, संस्कृति संस्थान, १९८२। ५०४ पृ०। रु० ३०।

प्राचीन धार्मिक साहित्य में पुराणों का अपना विशेष स्थान है। इनमें भारतीय संस्कृति के मूल तत्त्वों का लोकोपयोगी रूप में संकलन हुआ है तथा इनके द्वारा सर्वसाधारण को नीति, धर्म, सदाचार, भक्ति, योग आदि की शिक्षा सुलभ रही है। वस्तुतः पुराणों की रचना का मूल उद्देश्य धर्म और अध्यात्म के गूढ़ तत्त्वों को जनसाधारण के लिये सरल भाषा और रोचक शैली में उपस्थित करना रहा है। इस कारण भी पुराणों की रचना का अपना विशेष महत्व है।

समस्त पुराणों में शास्त्रों में शिव का चरित्र परम् त्याग, तपस्या, परोपकार एवं भक्तवत्सलता आदि गुणों से ओतप्रोत है। जहां अन्य देवी-देवताओं के चरित्रांकन में वैभव का अधिक प्रदर्शन मिलता है, वहाँ शिवजी सर्वत्यागी, शमशानवासी, महाकाल स्वरूप होते हुये भी कल्याणकारी रूप में चित्रित हुये हैं। उन्होंने समुद्रमंथन के समय निकले हुये महाकालकूट विष का पान करके संसार को भयमुक्त कर दिया। अन्य देवता जहां भोग में पकवान और मिष्ठान ग्रहण करते हैं वहां शिवजी विल्व-पत्र, धतूरा, प्रभृति सामान्य पदार्थों से ही संतुष्ट हो जाते हैं।

इस प्रकार शिवजी का चरित्र अत्यंत उदार, परमार्थ परायण और अपरिग्रह युक्त है। इसी कारण देवता, दैत्य, मनुष्य आदि सभी समान रूप से उनकी उपासना करते हैं।

'शिवपुराण' के प्रति जनसाधारण सभी की आस्था है।

शिवस्वरोदय (शिवपार्वती संवाद) (भाषा टीका सहित)—टीका० मिहिरचन्द्र । बम्बई, श्रीवेंकटेश्वर प्रेस, १६८३ । ६४ पृ० । रु० ४ ।

यद्यपि यश, कीर्ति, धन, धाम, मोक्ष मिलने के अनेक साधन हैं और साधक लोग निज बल, बुद्धि, ज्ञान, ध्यान, धर्म, कर्म द्वारा भवसागर पार कर लेते हैं, पर किस गति को प्राप्त होते हैं यह अदेख भविष्यत् वाणी सदा संदेह मेघ को वर्षाती-सी रहती है जिससे प्रायः समयान्तर में अनेक धर्म कर्म पंथ चले हैं और नित्य नवीन चलते जाते हैं। वास्तव में सत्य और मानने के योग्य वही वस्तु है जिसमें प्रत्यक्ष गुण प्रगट हो; अत, यह जो पुस्तक "शिवस्वरोदय" उमा महेश्वर संवाद तत्त्व ज्ञान की है, इसके द्वारा अवश्य ही बहुतों ने जीवन सफल किया। तत्व, श्वास, नाड़ी, प्राणायाम कर सिद्ध बन साक्षात् परमेश्वर का उदाहरण कर दिखाया है ।

श्रद्धांजलि और संस्मरण—ले० कालूगणी; सं० मुनि दुलहराज। छापर, श्री कालूगणी जन्म-शताब्दी समारोह समिति, १६७७ । १४+१५६ पृ० । रु० ६ ।

प्रस्तुत पुस्तक में आचार्य श्री कालूगणी के प्रति वैसे श्रद्धोद्गारों तथा संस्मरणों का संकलन है जिनसे उन महातपा पावन पुरुष के जीवन की दिव्यता, महानता एवं प्रभावकता की झलक प्राप्त होती है।

साहित्य की सशक्त विधा है—संस्मरण-लेखन। अन्यान्य विधाओं से यह ज्यादा रूचिकर और प्रिय होती है। संस्मरण मीठे भी होते हैं और कुछ कड़वे भी। जीवन में मिठास औ कड़ुवाहट दोनों का योग होता है।

उस (पूज्य कालूगणी) महान व्यक्तित्त्व के संपर्क में जो भी आया वह अपने आपको कृतकृत्य अनुभव करने लगा।

संस्मरणों में भाषा वैविध्य है।

महापुरुषों के जीवन से जो लभ्य है, उपलब्ध हो सके, इस उद्देश्य से प्रस्तुत पुतस्क का प्रकाशन किया जा रहा है। आशा है पाठकगण इससे प्रेरणा लेंगे, जिससे उन्हें आलोक की ओर अग्रसर होने में एक स्फुरणा प्राप्त होगी।

श्री बटुक-भैरव-साधना—ले० रुद्रदेव त्रिपाठी। दिल्ली, मेघ प्रकाशन, १६८२। १६२ पृ० । रु० ४० ।

लौकिक और पारलौकिक शक्तियों के सहारे मानव जीवन में सफलतायें प्राप्त होती हैं। लौकिक शक्ति में स्थिरता का अभाव बना रहता है जबकि पारलौकिक शक्ति हर घड़ी हर पल साथ रहती हुई चिरकाल तक सहायता करती है।

पारलौकिक शक्ति उपलब्ध करने के स्त्रोत देवताओं की साधना से सम्बद्ध हैं। देवताओं की अनन्तता में भी एकता है और वह है इष्टदेव पर विश्वास।

'भैरव' भगवान शिव के अवतार हैं और भगवान भैरव की साधना के बिना किसी भी शक्ति की साधना पूर्ण नहीं होती।

उचित विधि-विधान का ज्ञान न होने से पथ अगम एवं दुर्गम ही नहीं होता, अपितु उसमें विघ्न भी बहुत आते हैं। अतः शास्त्र और गुरु के द्वारा बताये गये ज्ञान मार्ग को प्रशस्त करते हुये विद्वान लेखक ने अत्यंत प्रामाणिक रुप में शास्त्रीय गूढ़ रहस्यों को सरलता से उद्घाटित करने की विशिष्ट शैली द्वारा साधना के प्रत्येक पक्ष को समझाया है।

दैनिक जीवन की विषमताओं के समाधान, कामनाओं की पूर्ति हेतु सरल मार्ग के प्रस्तुतीकरण की दृष्टि से सर्वोत्तम ग्रंथ।

श्री भक्तिरसामृत सिन्धु-बिन्दु—ले० विश्वनाथ चक्रवर्ति; विश्वकृपादर्शिनी टीका-सहित। सं० श्यामदास। वृन्दावन, हरिनाम प्रेस, १६७७। ग+१६४ पृ० । रु० ६ ।

परम करुणामय श्री मद्भगवत् कृष्ण चैतन्यदेव के

मनोभीस्ट–संस्थापक, भक्तिरसप्रस्थानाचार्य श्रीरुप गोस्वामि पादद्वारा रचित 'श्री भक्तिरसामृत-सिन्धु' एक सुप्रसिद्ध अनवद्य ग्रन्थरत्न है जिसमें भक्तिरस-माधुरी का सूक्ष्मानुसूक्ष्म दार्शनिकतापूर्ण-अपूर्व विवेचन किया गया है। सर्वश्रेष्ठ साधन भजनोपाय के निदेशपूर्वक सच्चिदानन्दमयी-भक्ति के प्रादुर्भाव का क्रम विकास तथा परम परिपाक-स्वरूप जिस विषय विभाग-नैपुण्य, सरस-सरल-कवित्व से एवं सर्वशास्त्रीय रीतिविधान से श्री गोस्वामिपाद ने इस ग्रन्थ में परिवेषित किया है, उस प्रकार का भक्ति-साम्राज्य विचार-विश्लेषणादिपूर्ण सर्वांग सुन्दर स्वरुप भक्ति साहित्य जगत में आज तक कोई भी प्रदर्शित नहीं कर सका और न कर सकेगा।

श्री भक्ति रसामृत सिन्धुः श्रीपाद जीवगोस्वामि कृता 'दुर्गमसंगमनी', श्रीपाद विश्वनाथ चक्रवर्ती कृता–'भक्तिसार प्रदर्शिनी' तथा श्रीमन्नित्यानन्दवंशावतंस परमाराध्य श्रीप्रभुपाद श्री देवकीनन्दन गोस्वामि–पदाश्रितकृता–'हरिकृपा–बोधनी' हिंदी टीका समन्वित–ले० रुपगोस्वामी। वृन्दावन, व्रजगौरव प्रकाशन, १९८१। १०+ल+८४० पृ०। रु० ६०।

प्रस्तुत ग्रंथ भजन साधनों का सर्वोत्कृष्ट प्रदर्शक है। इसके मर्मानुसार भजन साधन करने से साधक श्री श्रीराधाकृष्ण के नित्यानन्दमय श्री गोलोकधाम के मधुर मङ्गलमय स्वराज्य में प्रवेश कर सकता है। भक्ति का उद्भव, क्रमिक-विकास और चरम परिणति का ऐसा सर्वांग सुन्दर वर्णन अन्यत्र देखने को उपलब्ध नहीं होता।

विषय-विभाव नैपुण्य, सरस कवित्व, सूक्ष्म दार्शनिकत्व, श्रेष्ठतम साधन-भजनोपाय प्रदर्शकत्व प्रभृति अनुपमगुण इस ग्रन्थरत्न की अपनी प्रतिस्विक विशेषता है। विशेषतः गौड़ीय वैष्णव-भजन साधन अतिशय सरस है तथा उसकी रस-सिद्धान्त की विशुद्धता एवं पवित्रता कितनी सुदृढ़तम् भित्ति पर सुप्रतिष्ठित है, यह तथ्य इस ग्रन्थ के परिशीलन से निखर कर सामने आ जाता है।

रागानुगा-भक्ति, भावभक्ति में तथा वह भाव गाढ़ता प्राप्त कर किस प्रकार प्रेम-भक्ति में परिणत हो जाता है तथा तदनन्तर किस प्रकार वह व्रजभाव को प्राप्त कर श्री व्रजेन्द्रनन्दन की सेवा प्राप्त करता है—इस रहस्य का उद्घाटन बहुत ही बोधगम्य रीति से इस ग्रंथ में किया गया है।

ग्रन्थकार ने भक्तिरसामृतसिन्धु को चतुर्दिक समुद्रों के रुप में चार भागों में विभक्त किया है—पूर्व विभाग, दक्षिण-विभाग, पश्चिम विभाग तथा उत्तर विभाग। प्रत्येक विभाग में अनेक लहरियां हैं। जिनका विस्तृत दर्शन विषय-सूची में किया जा सकता है। ग्रन्थकार की स्वरचित १०८५ कारिकायें हैं और १०५६ अन्यान्य श्लोक हैं। उनमें कुछ ग्रन्थकार के स्वरचित हैं तथा कुछ आकार ग्रन्थ श्रीमद् भागवत, श्रीमद्भगवद्गीता एवं विभिन्न पुराणों से संगृहीत हैं।

भक्तिरसामृतसिन्धु का जितना ही विलोडन किया जावे उतनी ही अधिक भाव-व्यंजना एवं रसमाधुर्य की अनुभूति इस ग्रन्थरत्न के विश्लेषण एवं सिद्धान्त-निरुपण से बढ़ती जाती है।

श्री भक्ति सन्दर्भ : गोपालतोषणी टीका सहित—ले० जीवगोस्वामि; टीका० श्यामदास। वृन्दावन, व्रजगौरव प्रकाशन, १९८२। ष+६७८ पृ०। रु० ६०।

प्रस्तुत ग्रंथ है पाँचवा खंड–"श्रीभक्ति-संदर्भ" सच्चिदानन्दघन परातपर परब्रह्म तत्त्व वस्तु श्रीभगवान की प्राप्ति के लिये एकमात्र भक्ति ही परम उपाय है। जीवमात्र का परम कर्त्तव्य है भगवद्भक्ति, जिसके द्वारा अनायास सहज और सुनिश्चित रुप में परतत्त्व वस्तु का साक्षात्कार सम्भव है। इस सिद्धान्त का वेद-वेदान्त प्रतिष्ठित शास्त्रीय विवेचन पूर्वक ८५ ग्रन्थों के आधार पर भक्ति का मुख्य एवं परमोत्कृष्ट अभिधेय-तत्त्व रूप में प्रतिपादविषय है। इसे 'साधननिर्णायक-दर्शनशास्त्र' भी कहा जा सकता है।

भक्ति किसकी की जाये, क्यों कि जाये, किसको करनी चाहिये तथा भक्ति किसे कहते हैं—इन समस्त विषयों का विश्लेषण करते हुये भक्ति के स्वरुपवर्णन प्रसंग में आरोपसिद्धा, सङ्गसिद्धा तथा स्वरुप सिद्धा-भक्ति के तीन भेद किये गये हैं।

नागरी भाषा में श्री भक्तिसंदर्भ का यह पहला संस्करण है जिसमें मूल, अनुवाद तथा गोपालतोषणी टीका का समावेश है। गोपालतोषणी टीका द्वारा विषय को यथामति सहज बोध बनाने की चेष्टा की गई है। विशेषतः मूल में श्रीग्रन्थकार महोदय ने जिन श्री भागवतीय श्लोकों के केवल एक पाद, कहीं आधा पाद उद्धृत कर विषय को पुष्ट किया है, उन अधूरे श्लोकों को टीका में पूर्ण रुप से प्रकाशित किया गया है। अनेक श्लोकों के अर्थ देकर मूलरूप में उन्हें फुट नोट (Footnote) में दे दिया गया है ताकि पाठकवृन्द को उन श्लोकों की एक ही ग्रन्थ में उपलब्धि हो सके।

ग्रंथ के आरंभ में तो प्रायः सब श्लोक उद्धृत किये गये हैं एवं व्याख्या भी विस्तारपूर्वक लिखी गई है, परन्तु आगे चलकर ग्रन्थ विस्तार-भय से कुछ एक सांकेतिक श्लोक छोड़ भी दिये गये हैं एवं व्याख्या में केवल अर्थ ही उद्धृत कर दिये गये हैं। आशा है विद्वज्जन इससे अवश्य लाभ ग्रहण करेंगे।

श्री ब्रह्मसंहिता—ले० जीवगोस्वामि; सं० हिन्दी टीका सहित हरिदास शास्त्री। वृंदावन, गदाधर गौरहरि प्रेस, १९८१। अ+१०२ पृ०। रु० २६।

भगवदीय मौलिक तत्त्व सिद्धांत की भित्ति ब्रह्मसंहिता के अभ्यंतर में निहित है, अतः यह ही तत्त्व शिक्षा का प्रकृष्टतम ग्रंथ है। श्रीकृष्ण कर्णामृत में अनुराग पूर्ण भजन शिक्षा का निदर्शन है। ब्रह्मसंहिता, शताध्यायी होने पर भी उसका साररूप पंचम अध्याय मात्र ही उपलब्ध है। इसमें प्रधानता सर्व-कारण तत्त्व (१) धामतत्त्व (२-५) शक्ति शक्तिमत्-तत्त्व (६-७) प्रजासृष्टि (९) महाविष्णु (१०) नारायण (११-१४) विष्णु प्रजापतिशंभु (१५) अहङ्कारात्मक विश्व (१६) योगनिद्रा (१७) सृजनेच्छा ब्रह्मोत्पत्ति (१८-२१) चतुर्मुख-ब्रह्मा (२२) सृजनेच्छा (२३) काम गायत्री प्राप्ति, कामबीज काम गायत्री का तात्पर्य्य (२४) तप (२५) माधुर्य मय श्री कृष्णतत्त्व (२६) गायत्री मंत्र से ब्रह्मा का द्विजत्व संस्कार (२७) वेदसार के द्वारा केशव की स्तुति (२८) गोलोकीयलीला (२९-३१) परम अचिन्त्य वैभव (३२) भक्तजनलभ्यत्व (३३-३४) अचिन्त्यशक्ति (३५) तद्भाव भावित हृदय प्राप्य (३६) स्वकीय परकीय विचार (३७) ध्यानयोग अवतारी तत्त्व (३९) ब्रह्मतत्त्व (४०) मायातत्व कामतत्व (४२) पञ्चदेवोपासना, श्री दुर्गा (४४) श्रीशिव (४५) विष्णु (५९) भक्ति का श्रेष्ठत्व (६०) शरणागति तथा आचरण (६१) सारसंक्षेप (६२) इत्यादि विषय-समूह इसमें अति सुन्दर, और सरल सहज भाव से लिपिवद्ध हैं।

श्री चैतन्य भागवत—ले० वृन्दावनदास ठाकुर; सं० हरिदास शास्त्री। वृन्दावन, श्री गदाधर गौरहरि प्रेस, १९८३, ४५३ पृ०। रु० १०१।

प्रेम की निगूढ़ महिमा भक्तितत्त्व के समग्र सद्सिद्धांत प्रस्तुत महाग्रंथ में सरल एवं अतिसुन्दर रुप से समालोचित हुये हैं। श्री चैतन्य भागवत ग्रंथ में स्वयं भगवान श्री चैतन्य देव का ऐश्वर्य्य प्रधान अवतार तत्त्व का निगूढ़ रहस्य वर्णित है। अर्थात् अनन्त शक्तिमान इच्छामय परमेश्वर की इच्छामात्र से ही जब कोटि-कोटि ब्रह्मांड की उत्पत्ति स्थिति प्रलय संघटित होते हैं तब वह परातपर प्रभु मनुष्य रुप में अवतीर्ण होकर मनुष्योचित कार्य्य में क्यों संलिप्त होते हैं? इस रहस्य का सम्यक् वर्णन इस ग्रंथ में है।

श्री दुर्गा सप्तशती (हिन्दी व्याख्या सहित)—व्याख्या० एवं सं० सत्यव्रत सिंह। सीतापुर, पौराणिक तथा वैदिक अध्ययन एवं अनुसन्धान-संस्थान, १९८४। १८+१७+ग+१७७ पृ०, परिशिष्ट।

(अध्ययन–माला-४) । रु० ४० (विशिष्ट संस्करण); रु० २५ (सामान्य संस्करण) ।

अन्य पुराणों की भांति मार्कण्डेयपुराण में भी सर्ग, प्रतिसर्ग, ऋषिवंश, राजवंश, मन्वन्तर, ऋषिचरित, रामचरित प्रभृति विविध विषय प्रतिपादित हुये हैं; किंतु मार्कण्डेयपुराण का प्रमुख प्रतिपाद्य 'देवी-महात्म्य' अथवा ,भगवती-महिमा' है । वस्तुतः यही मार्कण्डेयपुराण का तत्त्वामृत है।

देवी के स्वरुप का पूर्ण परिचय तथा प्रत्यभिज्ञापन मार्कण्डेयपुराण के निम्न निर्दिष्ट अध्यायों में दिया हुआ है।

(क) अध्याय ८१, श्लोक, ५४-६३ में ब्रह्मा प्रजापति का देवीस्तवन।

(ख) अध्याय ८४ श्लोक, २-२२ में इन्द्र प्रभृति देवाधिराजों का देवी स्तवन

(ग) अध्याय ८५ श्लोक ७-३४ में देवगण कृत-देवी स्तवन।

(घ) अध्याय ९१ श्लोक २-२४ में शुम्भवध के बाद देववृन्द-कृत देवी स्तवन।

उपर्युक्त अध्यायों के श्लोकों में अध्याय ८५ के देवी-स्तवन के श्लोक सर्वाधिक सुन्दर और हृदयग्राही हैं। इनमें "नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोः नमः" के २८ बार पुनरावर्तन की काव्यात्मक प्रक्रिया से मार्कण्डेयपुराण के रचयिता ने देवी में स्वात्मभावना और तन्मयीभावना की जो अभिव्यंजना की है, वह बड़ी मर्मस्पर्शी है।

श्री कमला कल्पतरु—सं रमादत्त शुक्ल। इलाहाबाद कल्याण मन्दिर प्रकाशन, १९८३। ४+९२ पृ० रु० १५ (अजिल्द); रु० २५ (सजिल्द) ।

धन, बैभव, समृद्धि, ऐश्वर्य की अधिष्ठातृ देवती भगवती कमला हैं। उन्ही का नाम लक्ष्मी प्रसिद्ध है। दशमहाविद्याओं में मां कमला का विशेष स्थान है।

प्रस्तुत पुस्तक 'श्री कमला कल्पतरू' में अनुभवी साधक लेखकों द्वारा लिखित विवरण प्रकाशित किये गये हैं। साथ ही श्री लक्ष्मी जी के कवच, हृदय शतनाम, सहस्त्रनाम और विविध स्तोत्र भी संगृहीत हैं। अन्त में एक प्रामाणिक 'पूजा पद्धति' भी दी गई है। इसमें भगवती कमला जी का ध्यान सम्मत तिरंगा चित्र व पूजन यंत्र भी है। इस प्रकार यह पुस्तक मां लक्ष्मी के भक्तों के लिये एक अत्यंत उपयोगी संग्रहणीय पुस्तक है।

Shiva and Dionysus—by Alain Danielov; Tr. by K. F. Hurry. London, East West Publication, 1982. 250 pp., Biblio., Chronological Tables. [ISBN 0-85692054-1]. £ 5.75.

"Alain Danielov, who spent more than twenty years in India, rediscovers behind the entire Hindu religion the enigmatic figure of the god Shiva, whose cult stretches way back before the Aryan invasions. Thanks to his unfailing scholarship and profound culture, the author brings to light, and even rehabilitates, religious practices which are at least six thousand years old, and which were observed from the Indus valley to the coasts of Portugal."—Jean-Michel Varenne.

Srimad Bhagavata : The Holy Book of God—by Swami Tapasyananda. Vol. IV : Skandhas XI-XII. Madras, Sri Ramakrishna Math, 1982. x + 250 pp., Append. Rs. 100.

Srimad Bhagavata, which comes under the category of scriptural texts called the Puranas, consists of eighteen thousand and odd verses, and is a veritable encyclopaedia of spiritual philosophy put in an epic form that is both devotional and poetic. It depicts pure devotion, expressed as unmotivated service of the Divine and of all living beings considered as the tabernacle of God.

To quote from the Text itself a declaration of its theme and the scope of its teaching : In this glorious Text the Bhagavata, which is a composition of the sage Vyasa, the topic discussed is the Dharma of holy ones who are free from the passions of the heart and who have abandoned all false values. The teaching it imparts is concerned with the Supreme Truth that brings about the

good of all and removes the manifold sufferings of man. When a scripture like this is available, what is the use of other Texts? For this Text is itself enough to fortify faith and devotion to God in the minds of men who hear and study it with attention.

Shrimad-Bhagvat Mahapuranam (Abridged)—by Dattatreya Krishna Mathure. Gwalior, Mandelia Parmarth Kosh, 1982. xvi + 267 pp. Rs. 10.

Shri Durga Prasad Mandelia, with his usual benevolence, entertained a keen desire for such an abridged edition for the benefit of those who are not well-versed with Sanskrit and, yet, have an urge to grasp the essential teachings of Bhagvat through the medium of English. Fortunately, he could lay his hands on a series of articles written by Sri D.K. Mathure about ten years ago, which were published in a magazine. Shri Mathure readily and gladly accorded his permission for republication of his articles in the form of a book. Undoubtedly this book will fulfil the long felt needs.

Remarkably, Shri Mathure has preferred to employ in his work, throughout, simple language rather than classic, so that even those with ordinary knowledge of English can grasp the substance and lay within themselves a substratum for the Bhagvat way of life.

श्रीमद्वल्लभ वेदान्त (अणु भाष्य)—ले० वल्लभाचार्य; प्रस्तोता ललित कृष्ण । प्रयाग, श्री निम्बार्कांचार्य पीठ, १९८० । ६२+६५१ पृ० । रु० ५१ ।

प्रस्तुत पुस्तक चार अध्यायों में विभक्त है। प्रत्येक अध्याय पादों तथा अधिकरणों में विभक्त है।

प्रथम अध्याय में स्वरुप बोधक वाक्यों पर विचार किया गया है; ऐसे वाक्य संदिग्ध और असंदिग्ध दो प्रकार के हैं। संदिग्ध वाक्यों का निर्णय अपेक्षित नहीं था अतः उन पर विचार नहीं किया गया।

द्वितीय अध्याय के प्रथम पाद में श्रुति स्मृति वाक्यों का अविरोध निर्णय तथा द्वितीय पाद में सांख्य, योग, न्याय, मायावाद, वाह्यार्थानुमेय आदि वादों का स्वतंत्र रूप से निराकरण किया गया है। तृतीय पाद में श्रुति वाक्यों के परस्पर विरोध का परिहार तथा चतुर्थ पाद में जीव शरीर के मध्यवर्ती प्राण आदि पर विचार किया गया है।

तृतीय अध्याय के प्रथम पाद में ब्रह्मज्ञानोपयोगी मानकर जीव के जन्म पर विचार किया है। द्वितीय-पाद में जीव को मुक्तियोग्यता और विरोध परिहार पूर्वक ब्रह्मस्वरूप निरूपण किया है। तृतीय एवं चतुर्थ पाद में गुवोपसंहार तथा कर्मांग विचार है।

चतुर्थ अध्याय के प्रथम पाद में भगवद्प्राप्ति के श्रवण आदि साधनों का कर्त्तव्य रूप से विचार किया गया है। द्वितीय पाद में म्रियामाण प्राणी के सर्वेन्द्रियलय आदि का विचार है। तृतीय पाद में क्रममुक्ति आदि मार्गों का तथा चतुर्थ पाद में पुष्टि मर्यादा भेद से फल एवं लीला नित्यता आदि का वर्णन किया गया है।

प्रत्येक पाद में विभिन्न अधिकारयों में विषय, संशय, पूर्वपक्ष सिद्धान्त और संगति के रूप से विचार किया गया है।

श्रीराम कथा । हरिद्वार, युगान्तर चेतना, १९८० । ३५६ पृ० । रु० १० ।

श्री राम एवं श्री कृष्ण का चरित्र-जीवन भारतवर्ष के लिये कोई नया विषय नहीं, किंतु उसके प्रति पठन, पाठन एवं अध्ययन श्रवण के लिये जन साधारण में सदैव उत्साह बना रहता है।

एक ओर जहां जन-जन में उनके प्रति इतनी अधिक श्रद्धा है, वहाँ दूसरी ओर उनके जीवनादर्शों के प्रकाश से जनजीवन अछूता ही दिखाई देता है।

यह पुस्तक श्रीराम कथा सप्ताह आयोजनों को लक्ष्य करके तैयार की गई है। इस पुस्तक में कथा को सात अध्यायों में ही सीमित कर दिया गया है ताकि नित्य प्रातः काल अध्याय पूरा करते हुये सप्ताह भर में कथा पूरी की जा सके। इसमें लगभग ९०० दोहे, चौपाइयों को लेकर, कथा प्रवाह को अक्षुण्ण रखते हुये, कथा के साथ-साथ उचित प्रेरणा का पुट देने की व्यवस्था है। कठिन शब्दों के अर्थ, भावार्थ तथा निष्कर्ष की टिप्पणियों की सहायता

से सामान्य योग्यता का व्यक्ति भी इसके आधार पर उपयोगी और प्रभावशाली कथा कह सकता है।

श्री श्रीगोविन्दलीलामृतम—सं हरिदास शास्त्री। वृन्दावन, श्री गदाधर गौरहरि प्रेस, १९७७। १५६ पृ०। रु० ५-५०।

प्रस्तुत महाकाव्य में श्री श्रीराधागोविन्द देव की अष्टकालीन लीला वर्णित है। इसमें २३ सर्ग हैं एवं २५-८८ श्लोक उक्त सर्ग में निबद्ध हैं। प्रथम सर्ग में निशान्तलीला, प्रातर्लीला (२-४ सर्ग में), पूर्वाह्न लीला (५-७ सर्ग में), मध्याह्न लीला (८-१८ सर्ग में), अपराह्न लीला (१९ सर्ग में), सायं लीला (२० सर्ग में), प्रदोष लीला (२१सर्ग में) एवं नैशलीला (२२-२३ सर्ग में) वर्णित है।

ग्रन्थकार के मत में प्रस्तुत ग्रन्थ की महिमा इस प्रकार है (१-५) जिसके पान करने पर श्रुति, मन और वाक्य की तृष्णा निरंतर बढ़ती रहती है, जो संसार रुपी रोग की शांति के लिये महाऔषध होते हुये भी श्रीकृष्ण जी के प्रेम से उत्पन्न हुई उन्मत्तता, अन्धता एवं मोह प्रभृति की वृद्धि करती है, जो बार-बार श्रवण करने पर भी सर्वदा अखण्ड रस प्रदान करती रहती है।

Shri Varāh Mahā Purānam—by Ved Vyāsa; Ed. by Shri Niwas Verma. Vol. I. Kasganj, Prāchya Vāṅmaya Prakāshan, 1981. 20 +283 pp. (Prāchya Vāṅmaya Series-1). Rs. 50.

सम्प्रति उपलब्ध वराह-पुराण के ११२वें अध्याय में गो, हेम, कुम्भदान महात्म्य का वर्णन है। इसमें पुराण की गुरुशिष्य परंपरा एवं फलश्रुति भी दी गई है। ११३ वें अध्याय का विषय भगवत्स्तुति है। अध्याय का आरंभ मंगलाचरण से किया गया है। इससे मंलगाचरण का श्लोक सं० १ तथा अध्याय सं० १ श्लोक सं० १ समान है। इससे यह प्रकट होता है कि उत्तरार्द्ध का आरंभ ११३ वें अध्याय से होगा किंतु नारदपुराण एवं वराहपुराण के प्रमाणों से ज्ञात होता है कि उत्तर भाग के प्रवक्ता पुलस्त्य एवं श्रोता कुरुराज थे। अतः ११३ वें अध्याय से उत्तर भाग मानने में कठिनाई उत्पन्न होती है।

शून्य सम्पादन—ले० एस० एम० वृषभेंद्रस्वामि; अनु० गायत्री वर्मा। भाग २। धारवाड, कन्नड अध्ययनपीठ, कर्नाटक विश्वविद्यालय, १९८२। ४८८ पृ०। रु० ५०।

कन्नड़ भाषा में लिखित शून्य संपादन वीरशैव धर्म का महत्वपूर्ण ग्रंथ है जिसने न केवल भारतीय दर्शन अपितु विश्व के सभी दर्शनों को अपने गंभीर विचारों से प्रभावित किया है।

प्रस्तुत कड़ी उसका हिंदी रुपांतर है।

शून्य संपादन के प्रथम भाग में अल्लमप्रभु, मुक्तायक्का और सिद्धराम के जीवन, व्यक्तित्व, और विचारों पर प्रकाश डाला गया था, परंतु इस द्वितीय भाग में बसवराज चेन्नवसवण्णा, प्रभुदेव, और मरुलशंकरदेव के व्यक्तित्व और दार्शनिक विचारों की विवेचना है।

दार्शनिक गूढ़ता के कारण अवश्य ही यह दुरुह ग्रंथ है, परंतु अर्थ का सरलीकरण टिप्पणियों के द्वारा करने का प्रयास किया गया है। आशा है पाठक इससे अवश्य लाभान्वित होगें।

Some Reflections from the Scriptures of the World Religions—by Swami Harshananda. Mysore, Sri Ramakrishna Ashrama, 1980 (Reprinted). 60 pp. Rs. 3.50.

The sublime Principles taught by the great religions of the world have always saved mankind from self-destruction whenever they have been understood properly and practised sincerely. If these religions—some of which belong to the pre-historic era—have survived to this day, it is mainly because of their great books in which are recorded these sublime principles revealed to their founders, messiahs, sages and saints.

In this book, the author, who belongs to the Ramakrishna Mission, has collected some great thoughts from the scriptures of the Hindus, the

Buddhists, the Jains, the Sikhs, Zoroastrians, Christians and the Muslims, which have a universal appeal. It is a very good collection and teaches that all men are members of one family and the Head of that family is *God* and that all religions ultimately lead to one and the same goal.

The aim with which this book has been compiled is very noble and it gives a chance to the readers to know what the various religions preach.

Recommended for all. This booklet must be kept on the stalk by every student so that its thoughts may continue to inspire. Must be read again and again by everybody.

Studies in Eastern Religions—by Alfred Geden. Delhi, Sri Satguru Publications, 1983 (Reprinted). xii+378 pp. (Sri Garib Das Oriental Series-9). Rs. 70.

In the *Studies in Eastern Religions*, Professor Geden has given us a very clear picture of the three important streams of thought in India and the Far East—The Vedic View—commonly called Brahmanical System—and the two Reformist Schools of Buddhism and Jainism.

He has given us clear proofs in these studies of the fact that it will be an incalculable enrichment to the life of the West to feel the touch and glamour of the Thought of the East.

His rapid survey of the Vedas, the Upanishads, the Philosophical Systems, the Monotheism and Polytheism with all their ramifications that pervade Hindu thought process throughout the fifty odd centuries of unbroken religious and philosophical fervour, the Schools of Shaiva and Vaishnava Theism, the Krishna Cult, the Catholicity in the Thought process depicted in the Gita, the Reformist Schools of Kabir, Nanak, etc. the Modern Reformers like Raja Ram Mohan Roy, Keshub Chander Sen, etc., etc. gives us views of everything that is important in Hinduism.

His Studies in Buddhism and Jainism are also very pertinent, succinct and all comprehensive. The Historical growth of these two streams of religious endeavour is masterly analysed by the author.

How Buddhism travelled to far off China and Japan, the missionary zeal of Ashoka, Kanishka and other kings, the work of Chinese Pilgrims Fa Hain, Hieuen Tsang, etc., etc have been presented to us in an exquisitely analytical manner. The author does not leave any topic of importance. He summarises the doctrines of Buddhism with relevant quotations from original sources.

The study of Jainism is also very good. He has shed adequte light on the Jain Doctrines, monastic order, common characteristics with other religious and philosophical systems.

सूक्ति–सरिता—सं० डा० नि० सनातन। दिल्ली, लखनपाल प्रकाशन, १९८१। ८८ पृ०। रु० १५।

डॉ० सनातन द्वारा प्रस्तुत सूक्ति-संग्रह अपने आप में सूक्ति-साहित्य में एक नया योगदान है। श्लोकों का दोहों में भावानुवाद कृति के साहित्यिक मूल्य को और बढ़ा देता है तथा सरल भाषा में उनका अनुवाद उसकी उपादेयता को। सूक्ति चयन की दृष्टि से संकलन श्लाघ्य है। नीति, धर्म, दर्शन, आचार-व्यवहार आदि विषयों से संबंधित मानवीय समस्याओं का समाधान इनमें निहित है। सिन्धु-से असीम महाभारत से मथित ये सूक्ति रत्न सहृदय पाठक के चिंतन जगत को आलोकित कर उसके जीवन-पथ को प्रशस्त करेंगें, ऐसी कामना है।

स्वकीयात्वनिरासविचार; तथा परकीयात्वनिरुपण–ले० विश्वनाथचक्रवर्ती। वृन्दावन, श्री गदाधर गौरहरि प्रेस, १९८०।७६+१०८ पृ०। रु० १४।

कृष्ण और राधा के प्रेम की पृष्ठभूमि में ब्रजीय परकीय भाव अति दृर्रोय, दुरुह, परमोपादेय एवं रहस्यमय है। इस पुस्तक में स्वकीया एवं परकीया-तत्व पर पर्याप्त प्रकाश डाला गया है। वैष्णव सम्प्रदाय का इतिहास, भागवत के स्वकीया-परकीया विषय सबंधी श्लोकों की व्याख्या आदि से लेखक ने अपने प्रतिपाद्य को मूर्त्त रुप दिया है। कृष्ण भक्ति के दर्शन पक्ष में रुचि रखने वाले पाठकों को इस पुस्तक में अपूर्ण पाठ्य सामग्री प्राप्त होगी।

तनाव नाश की ओंकार साधनाः चिन्ता मुक्त जीवन जीने का प्रभावशाली ओंकार साधना विधान—

लेo चमन लाल गौतम। बरेली, संस्कृति संस्थान, १९८२। १०० पृ०। रु० ३.५०।

इस पुस्तक में तनाव नाश की ओंकार साधना का दिग्दर्शन है। आध्यात्मिक साधनाओं में ओंकार परम सहायक है।

इस वैज्ञानिक युग में जहाँ भौतिक संपदा का अपूर्व विकास हुआ है, वहाँ उसी अनुपात से दुख, चिंता, भय और तनाव भी सुरसा की तरह सहस्त्र गुना बढ़े हैं। छान्दोग्य के ऋषि की अनुभूति है कि ओंकार साधना से सांसारिक तनाव ऐसे चकनाचूर हो जाते हैं जैसे कठोर पत्थर पर लगने से मिट्टी का ढेला विदीर्ण हो जाता है। ओंकार शान्ति और आनंद का प्रदाता है।

Tara-Bhakti—Sudharava—by Arthur Avalon; Ed. by Panchanan Bhattacharya. Delhi, Bharatiya Vidya Prakashan, 1983 (Reprinted). 26+432 pp. (Tantrik Texts). Rs. 200.

The Treatise is written in lucid verse with occasional explanations in prose. It is concerned with the worship of Tara, one of the ten great forms (Vidyas) of the eternal Sakti. It should be pointed out that this Tara is not the celebrated Goddess of the Bauddha Pantheon.

Thirteen Principal Upanishads with an Outline of the Philosophy of the Upanishads and Annotated Bibliography with a List of Recurrent and Parallel Passages by George C. D. Haes—Tr. by Robert Ernest Hume : 2nd Rev. Edn. Delhi, Oxford University Press, 1983 (Reprinied). xvi+ 588 pp. Rs. 80.

Hume's translation of the Thirteen Principal Upanishads was first published over sixty years ago with the aim of providing a faithful rendering of the original Sanskrit text which would show exactly what the reverred teachings say.

That it admirably succeeded is shown by the continuing esteem in which it is held and the fact that it has been regularly reprinted over the years.

Traditions in Contact and Change : Selected Proceedings of the XIVth Congress of the International Association for the History of Religions —Ed. by Peter Slater and Donald Wiebe. Ontario, Wilfrid Lourie University Press, 1983. ix + 754 pp. pl., Notes. $ 16.75.

'Traditions in Contact and Change' contains a selection of papers from the XIVth quinquennial Congress of the International Association for the History of Religions (IAHR) held in Winnipeg, Canada, August 15-20, 1980.

The theme of the Congress, which serves as the title of this volume, was reflected in the plenary addresses and in many of the papers as this selection bears witness, although scholars were given the freedom to discuss other topics of their own choosing. The programme of the Congress was carried in twenty sections covering the traditional disciplines and customary specialist areas of study. New among the sections were those for women's studies, religion and literature, and Amerindian religion. All these are established subjects of specialization in North America. The Canadian Society for the Study of Religion/La Societe Canadienne pour 1 'Etude de la Religion, (CSSR/ SCER), followed North American custom, when it hosted and organized the Congress.

The Congress attracted about 650 participants from more than thirty countries, 450 academic papers and reports of one sort or another were presented, supplemented by special symposia, films and exhibitions.

The essays included here represent less than a tenth of all the presentations made at the Congress. They were initially recommended by the steering committees for each section, then screened by the four editors, often in consultation with further apecialists.

विविधनामावली : विवृतिसंवलिता—लेo वल्लभाचार्य। बम्बई, श्री वरजाधीशजी, १९८०। ७८ पृ०। रु० ३०।

परमात्मा में अनन्त गुण-धर्म हैं तथा अपने अनन्त रूपों में परमात्मा अनन्त लीलायें करता है। इनमें कुछ गुण-धर्म-रुप तथा लीलायें महात्म्यज्ञान बढ़ाते

वाली होती हैं और कुछ स्नेह को सुदृढ़ करने वाली होती हैं।

उपनिषदों में जगत की उत्पत्ति, स्थिति एवं प्रलय के कारणरुप परमात्मा को 'ब्रह्म' कहा गया है। उक्त त्रिविध लीलाओं का वर्णन श्रीमद्भागवत में सर्ग-विसर्ग-स्थान, पोषण उन्ति-मन्वन्तर-ईशानुकथा निरोध-मुक्ति आश्रय के रुप में दशधा हुआ है। इनमें कुछ उत्पत्ति, कुछ स्थिति और कुछ प्रलय रुप श्रुति वर्णित ब्रह्म की लीलाओं का ही भागवत भगवान की दशविध लीलाओं के रुप में विवेचन करती है। उत्पत्ति एवम् प्रलय की लीलायें परब्रह्म परमात्मा भगवान श्री कृष्ण के वास्तविक महात्म्य का ज्ञान प्रदान करती हैं तथा स्थिति की लीलायें श्री कृष्ण के प्रति हमारे स्नेह को सुदृढ़ बनाती हैं।

स्नेहात्मिक भक्ति की भी श्री महाप्रभु तीन अवस्था स्वीकारते हैं: (१) प्रेम (२) आसक्ति और (३) व्यसन।

इस त्रिविधनामावली, जिसमें परमात्मा के भक्तों के बीच निरुद्ध होने की लीलाओं का वर्णन है, के चिन्तन पठन से जीवात्मा में प्रेमासक्तिव्यसन के क्रमिक सोपानों पर भक्ति आरूढ़ होती है और प्रपंच को भुलाकर भगवान् में आसक्त हो जाता है—निरुद्ध हो जाता है।

Unknown Christ of Hinduism : Towards an Ecumenial Christopathy—by Raimundo Panikkar. Rev. Edn. Bangalore, Asian Trading Corporation, 1982 (Reprinted). xii + 195 pp. Biblio. (ATC Publications-61).

The author's attempt in this and other writings to integrate Indian wisdom and Christianity has been compared with Aquinas's incorporation of Aristotle's philosophical method into Christianity. An analogy with Panikkar's work might also be seen in the way that Paul of Tarsus informed Jewish Christianity with the Hellenic mind. The author stresses that it is possible for a man to find Christ in any of the authentic religious traditions; the time has come to understand and to experience the mystery of Christ not only in Abrahamic religion but also in other spiritual and human traditions. The cross-cultural situation enables this fresh understanding and experience. The author maintains that Hindu philosophy in particular is closely congruent with Christianity.

Vallabhacharya on the Love Games of Kṛṣṇa—by James D. Redington. Delhi, Motilal Banarsidass, 1983. x + 491 pp. Biblio., Append. (ISBN 0-89581-650-4). Rs. 140.

Krsna's love-games with the Gopis—the divine dalliances of the Almighty in his childhood with the humble young girls and women of the cowherd-caste in Vraja—have constituted an inexhaustible source of wonder, of charm, and of inquiry for all who have read them with attention and concern, whether in India or elsewhere, and whether the person is inclined to the religious, the aesthetic, the ethical, the mythical, or what have you. In fact, right within the classical narrative of these games, in Chapters 29-35 of Book Ten of the Bhagavata Purana, we find the prototype of all the awestruck, charmed and inquisitive listeners in the form of King Pariksit, the first to hear the story and the first to ask, and have answered for him, the questions that occur to all of us about its contents. Even the inspired answers given to inspired questions, however, have never been known to stop both frivolous and sincere readers from asking further questions. Hence the need of an introduction even to a great Commentary on the account of Krsna's love-games.

Of the many possible viewpoints from which one might indeed needs to, explain Krsna's lovegames which are so uniquely beautiful in their constant joining of the vividly earthy with the genuinely divine, we might legitimately ask which was the main—the most explanatory—viewpoint for the learned founder/saint Vallabhacarya (c. 1479-c. 1531; hereafter called "Vallabha") in his Subodhini (Commentary) on the Bhagavata's account? Was it the purely devotional, or, we might say, theological, since anyone who makes the Bhagavata the prime scripture of the religious system he founds must centainly make these love-games central to his teachings, as they are central to the Bhagavata itself? Or was Vallabha's viewpoint chiefly philosophical seeking out answers to questions such as the nature and purpose of Krsna's descent to the earth? Or did he take a fundamentally ethical approach, since no one can dispute

that the ethical issues raised by these love-games are many and profound?

To put it briefly, Vallabha took all these viewpoints at different times in the account, as indeed he had to if he were going to comment faithfully on the story's major aspects, but none of these viewpoints formed, in my opinion, his overarching concern. The theological and philosophical problems are dealt with variously by Vallabha one by one as they occur in the text. He unifies the major problems by tying them in with special doctrines which became central teachings of his system, largely because they explained this story.

वेद और अवेस्ता (अनुसन्धानमाला) —ले० सिद्धनाथ शुक्ल। अलाहाबाद, किसलय प्रकाशन, १९८१। ix+१६४ पृ०, ग्रन्थसूची। रु० ३५।

वेद और अवेस्ता विश्व के दो प्रमुख धर्म सम्प्रदायों का प्रतिनिधित्व करते हैं। इस पुस्तक में ऋगवेद तथा अवेस्ता दोनों में वर्णित कुछ अवधारणाओं की तुलनात्मक चर्चा एवं पृथक मूल्यांकन किया गया है। पाद-टिप्पणियों में दिए गए सदंर्भ संकेतों से आलोच्य विषय अधिक वैज्ञानिक हो गया है। इस पुस्तक से वेद और अवेस्ता सबंधी अनेक गुत्थियों को सुलझाने में सहायता मिलेगी।

वेद और गौ—ले० कान्ति किशोर भरतिया। कानपुर, लेखक, १९७८। ५८ पृ०। रु० २।

गौ (रुद्राणां माता) दुष्टों को रुलाने वाले वीर पुरुषों या एकदश रूद्रों को दूध प्रदान करने वाली साक्षात् माता है। वह आदित्य के समान तेजस्वी और प्रतापी रक्षकों के लिये बहिन के समान अमृतमय दीर्घ जीवन प्रदात्री है।

इस मंत्र का देवता गौ है। इस मंत्र में गौ के महत्व की सम्यक् पुष्टि की गई है और उसे महती बताया गया है। वेद में गौ का किसी प्रकार का भी अनिष्ट करना महान् पाप बताया गया है। समस्त प्रकार के दानों में गोदान का विशेष महत्व है पश्चाद्वर्ती वैदिक साहित्य और लौकिक संस्कृत में भी गौ और गोदान की महिमा पर सम्यक् प्रकाश डाला गया है। किस प्रकार गौवें किस परिस्थिति में दान करने पर लाभ होता है, का भी सम्यक् विवेचन है।

वेदनित्यता तथा ऋषि दयानन्द—ले० श्रीनिवास शास्त्री। कुरुक्षेत्र, कुरुक्षेत्र विश्वविद्यालय, १९८२। १८२ पृ०। (दयानन्द पीठ-४)। रु० ३२।

प्रस्तुत ग्रंथ 'वेदनित्यता तथा ऋषि दयानंद' पाँच परिच्छेदों में विभक्त है। अन्त में प्रतिपाद्य विषय का उपसंहार तथा सहायक ग्रंथों की सूची है। इस ग्रंथ में संक्षेप से नित्यता तथा वेद नित्यता आदि का अर्थ स्पष्ट करते हुये वेद मंत्रों से आरंभ करके दर्शनेत्तर वाङ्मय के प्रमुख ग्रंथों में उपलब्ध वेद संज्ञा, वेदसंख्या, वेदोत्पत्ति तथा वेदनित्यता संबंधी संदर्भों पर विचार किया गया है। अवैदिक तथा वैदिक दार्शनिक प्रस्थानों के एतद्विषयक मन्तव्यों एवं पाश्चात्य विद्वानों के दृष्टिकोण का निरुपण किया गया है तथा दिखलाया गया है कि ऋषि दयानन्द ने विविध मतों की समीक्षा एवं समन्वय करते हुये किस प्रकार वेदनित्यता का प्रतिपादन किया है। यहां वेदसंज्ञा, वेदसंख्या, तथा वेदनित्यता आदि के विषय में विविध विचारों को संक्षिप्त किंतु स्पष्ट रुप में प्रस्तुत किया गया है।

वस्तुतः वर्तमान ग्रंथ न केवल स्वामि दयानंद के वेदनित्यता संबंधी मतव्यों पर एक मूल्यवान ग्रंथ है अपितु भारतीय वैदिक दर्शनों के विभिन्न प्रस्थानों के वेदविषयक विचारों की एक अमूल्य निधि है।

Vedic Religion or the Creed and Practice of the Indo-Aryans, Three Thousand years ago—by K.S. MacDonald. Calcutta, Sanskrit Pustak Bhandar, 1982 (Reprinted). iv+180 pp. Rs. 75 (Bound); Rs. 60 (Unbound).

This book is the reprint of the earlier book, which was first printed in 1880 and was written by a Missionary, on the request of the Calcutta Missionary Conference. As the author was a Christian, it is very interesting to get the interpretation of

the Vedic Religion through him. He has not spoken very high about this religion, because he was influenced by his own background and profession. Secondly he was in touch with the Swamis of the Arya Samaj, who were themselves studying other religions very critically and giving new interpretations to the Vedas. The author took the help of several other books before writing this book. Its title was originally "The Vedic Religion or the Creed and Practice of the Indo-Aryans Three Thousand Years Ago".

Vedic Samdhyā : Our Prayer Book—Ed. & Tr. by Satya Prakash Sarasvati. Allahabad, Dr. Ratna Kumari Svadhyaya Sansthana, 1983. 56 pp. Rs. 4.

The 'Vedic Samdhya' is a conventional prayer of the higher order. Philosophically, it is based on the ethical concept of the Supreme God (pure monotheism), real and purposeful creation, and the concept of bonded souls yearning for emancipation and bliss. It is only the soul in human body which is expected to pray and offer thankfulness to God, the Supreme Impeller and the source of Divine Bliss.

विराग-सरिता : श्रीमद् रामचन्द्र के पत्रों आदि से उद्धृत वैराग्य-प्रेरक वाक्यों का संकलन--सं० राजकुमार शास्त्री । मौ (भिण्ड), श्री दि० जैन मुमुक्षु-मंडल एवं अ० भा० जैन युवा फेडरेशन शाखा, १९८३ । ८२ पृ० । रु० ३ ।

प्रस्तुत 'विराग-सरिता' में अध्यात्म-रस रसिक जैनाकाश के चमकते नक्षत्र श्रीमद्रामचन्द्र जी के असाधारण स्वानुभुतिमूलक वीतराग मार्ग प्रदर्शक गुजराती वचनामृतों को सरल सुगम्य जन भाषा में पं० श्री राजकुमार जी शास्त्री ने अनुवादित कर अध्यात्म रस धारा के इस पुनीत प्रवाह को अपनी अध्यात्म रसिकता से प्रवाहित किया है एवं भौतिक उत्पीड़ा से उत्पीड़ित प्राणियों को शांत रस पान कराकर सांसारिक संतप्तता दूर करने का मार्ग प्रशस्त किया है।

वैराग्योत्पादक एवं निर्विकल्प स्वानुभवपरक आत्मस्पर्शी चर्चा से परिपूर्ण यह संकलन सम्यक्त्व पिपासुओं को उल्लसित करने वाला है।

Viṣṇu Purāṇa : Social, Economic & Religious Aspects—by Thakur Harendra Dayal, Delhi, Sundeep Prakashan, 1983. 294 pp. + 18 pl. Abbrev. Rs. 250.

Viṣṇu Purāṇa is another extant Purāṇa. The work commences with the date and the place of the compilation of the Viṣṇu Purāṇa. This is followed by a thorough discussion of the social life prevailing at that time. Economic life is discussed in detail including Agriculture, Animal Husbandry, Labour, Professions, Transport, Coinage, Trade, Flora and Fauna. The work concludes with the study of Religious life of the time in its various aspects. In the Appendix, lists of rivers, mountains, tribes, towns and countries of Bharata Varsa as found in the Visnu Purana are given. The importance of this work by a veteran scholar is further enhanced by the addition of photographs and line drawing.

Yājñavalkyasmṛti with the Mitākṣarā Commentary of Vijñāneśwara—by Yogiśwara Yājñavalkya; Ed. with the 'Prakash' Hindi Commentary by Umesh Chandra Pandey. Vol. I. Varanasi, Chaukhambha Sanskrit Sansthan, 1982. 50 + 774 pp. (Kashi Sanskrit Series-178). Rs. 35.

स्मृति साहित्य में मनुस्मृति के बाद दूसरी महत्वपूर्ण स्मृति है याज्ञवल्क्यस्मृति । याज्ञवल्क्यस्मृति मनुस्मृति के बाद की रचना है, यह बात विषयवस्तु के कारण तो स्पष्ट है और भी अनेक विशिष्ट तथ्यों के कारण भी स्पष्ट है। इसमें विषयवस्तु का विधिवत विभाजन किया गया है। गणेश और ग्रहों की पूजा भी इस स्मृति की विशेषता है, दान से संबद्ध कर्मों का ताम्रपत्र पर लेख और मठों के संगठन का वर्णन भी इस स्मृति में पाया जाता है। इसमें बौद्धमत का खंडन किया गया है।

याज्ञवल्क्यस्मृति मनुस्मृति की अपेक्षा छोटी है। मनुस्मृति में २७०० श्लोक हैं जबकि याज्ञवल्क्यस्मृति में लगभग एक हजार श्लोक हैं। शैली की दृष्टि से याज्ञवल्क्यस्मृति संक्षिप्त है और प्रवाहमय है।

प्रस्तुत संस्करण में आधुनिक युग के नियोग को ध्यान में रखकर मूल स्मृति का हिंदी अनुवाद समन्वित कर दिया गया है साथ ही विज्ञानेश्वर की मिताक्षरा, जिसका महत्व प्राच्य तथा पाश्चात्य दोनों ही दृष्टियों से अनुपम है का समावेश कर दिया गया है जिससे प्राचीन तथा नवीन का सहस्त्रोत प्रवाहित होता रहे।

योग फिलास्फी और नवीन साधना—ले० चतुर्भुज सहाय। मथुरा, साधन प्रकाशन, १९८३ (Re-printed)। २+१५६ पृ०। रु० ५।

प्रस्तुत पुस्तक तीन खंडों में विभक्त है। प्रथम खंड में योग शब्द की विस्तृत व्याख्या है जो अनेक प्रमाणों द्वारा बताई गई है। मनोमय व विज्ञानमय कोशों में साधकों को क्या अवस्थायें आती हैं, समाधि के कितने भेद हैं और उनमें क्या-क्या अनुभव होते हैं, यह सब खोल-खोल के बताया गया है। द्वितीय खंड योग की नवीन साधना और योग के इतिहास पर प्रकाश डालता है। तृतीय खंड में योग और मिस्मेरेज़म का भेद दिखाया है। इस खंड में उन सब गुप्त रहस्यों को खोल-२ के वर्णन किया गया है जिनकी बिरले ही योगियों को खबर होगी।

SANSKRIT LITERATURE

अद्भुत रामायण (हिन्दी टीका सहितम्)—टीका० ज्वाला प्रसाद मिश्र। बम्बई, श्री वेंकटेश्वर स्टीम प्रेस, १९८३। १६२ पृ०। रु० १०।

रामकथा का संसार में शतकरोड़ विस्तार है। जिस प्रकार वाल्मीकि जी ने अपनी २४००० (चौबीस सहस्त्र) रामायण में पुरुष की प्रधानता कही है, उसी प्रकार इसमें प्रकृति (शक्ति) का प्रभाव वर्णन किया है। जिस प्रकार प्रकृति पुरुष से जगत् होता है उसी प्रकार राम-सीता से पृथ्वी का भार उतारना इस ग्रंथ में वर्णित है। यह संपूर्ण कथा अध्यात्म पर है। इसमें राम की ब्रह्म और जानकी की शक्ति प्रगट रुप में वर्णित है।

इस ग्रंथ के संस्कृत में होने से सर्वसाधारण को इसका आशय विदित नहीं होता था इसलिए इसकी भाषा टीका कर इसे सर्वजन सुलभ बना दिया गया है।

आकाशवाणी : संस्कृत दूतकाव्य परम्परा में नवीन शैली का प्रतिमान—ले० रामप्रसाद हटवाल। वाराणसी, लेखक, १९८१। ६८ पृ०। रु० ५।

'आकाशवाणी' के द्वारा लेखक ने अपने काव्य में विरह की वेदना, स्वर-भंगिमा, भावविह्वलवाणी और उच्छवासों तक के प्रत्यज्ञानुभव को सुनने वाली नायिका की कर्णशष्कुली में पहुंचाते हुये उसके हृदय में पीड़ा, उत्कण्ठा, आकुलता और सान्त्वना को जगाकर काव्य की शैली में एक नवीनता प्रस्तुत की है।

इसमें मालिनी, इन्द्रवज्रा, उपजाति और वसन्ततिलका छंदों में रचना की गई है। शाङ्काङ्कर-विमर्दिनी टीका द्वारा शब्दों का अर्थानुसारी क्रम दिखाया गया है। टीका से शीघ्रबोधाय सन्धि-विच्छेद का पालन किया गया है। कुछ व्यावहारिक शब्दों का भी यथास्थ प्रयोग किया गया है।

Aphorism and Proverbs in the Kathā-Sarit-Sāgar—by L. Sternbach. Vol. I. Lucknow, Akhila Bharatiya Sanskrit Parishad, 1980. xii+312pp. Rs. 85 (Lib. Edn.); Rs. 65(Soft-Edn.).

This book contains the nectar which the learned author has churned out of the Katha-Sarit-Sagara after a great deal of labour, perseverance, study and judgement. The Connoisseurs of wise and witty sayings in Sanskrit will, no doubt, get a sumptuous food for thought in this collection. The learned author has done great service to popularise the sayings contained in Sanskrit by presenting them to the non-Sanskrit knowing public through English translation. It is hoped that the work will arouse great interest in the minds of the readers to read more books of this

kind containing the wisdom of the ancient rishis who wrote beautiful books in Sanskrit. The printing, binding and the get-up of the book is good. A soft bound edition of this book is also available and is priced Rs. 65 only.

आर्ष-काव्य एवं प्रकृति—ले० कान्तिकिशोर भरतिया। कानपुर, शिक्षक–प्रकाशन, १९८१। ४११ पृ० परिशिष्ट। रु० ५०।

इस देव भूमि आर्यावर्त या भारतवर्ष के देवसाहित्य की सकल विश्व के साहित्य में प्रतिनिधित्व करने की सबसे अधिक क्षमता रामायण और महाभारत में ही है। यह ही कारण है कि इसे आर्ष-काव्य की संज्ञा दी गई है। इन दोनों महाकाव्यों में प्रकृति के विभिन्न रुपों और अवस्थाओं का जैसा वर्णन है वैसा अन्यत्र मिलना कठिन है। ये दोनों ग्रंथ ही हमारी संस्कृति के मूलाधार रहे हैं।

रामायण और महाभारत के इस वर्णन का पश्चाद्वर्ती संस्कृत और हिन्दी के प्रमुख कवियों पर प्रभाव का भी उल्लेख है। जब हम अंग्रेजी के प्रकृति वर्णन के आदर्श प्रतीक विलयम वर्डसवर्थ और महर्षि वाल्मीकि के वर्णन की तुलना करते हैं तो आश्चर्यजनक समता प्रकट होती है जिसका कि पुस्तक के अंत में वर्णन है। पुस्तक के अंत में परिशिष्ट जोड़कर इसे और उपयोगी बनाने का प्रयास किया गया है।

Asian Variations in Ramayana : Papers presented at the International Seminar on 'Variations in Ramayana in Asia : their Cultural, Social and Anthropological significance,' New Delhi, January, 1981. New Delhi, Sahitya Akademi 1983. xii+358 pp. Rs. 75.

Sahitya Akademi's Second International Ramayana Seminar that was held in New Delhi from 8 to 10 January 1981 was, as it were, another significant step in the unique work in progress to gather, assess nnd conserve the many-limbed diverse-splendoured Ramayana heritage and to stimulate further purposeful diffusion of the glory of the Ramayana in its varied forms, facets and formulations. The theme of the Seminar—Variations in Ramayana in Asia: Their Cultural, Social and Anthropological Significance—was an invitation to probe the wide-spread Ramayana phenomenon in its racial origins, its susceptibility to local religious beleifs and social mores, and its deeper filiations with geography and circumambient Nature. The Seminar-participants numbered about twenty-five, and there were six sessions (besides the Inaugural) when over 20 papers were presented.

This collection of the Seminar papers is presented here by Prof. K.R. Srinivasa Iyengar with his comprehensive Introduction.

Asoka : A Historical Play—by Tarlochan Singh Gill. Jalandhar, Gaurav Publishing House, 1983. 71 pp. Rs. 35.

The theme of the play deals with Asoka, the king of the Mauryan Empire from C 274-237 B.C. His ambition in attaining the throne of Magadh, the capital, involved ruthlessness and treachery; but his repentance over the Kalinga War and its toll on human lives led to his radical metamorphosis into a man of deep compassion. This event forms one of the most touching episodes of Indian history. For Asoka, it was the turning point in his life. He turned to Buddhism, and its tenets influenced the administration of his empire. His compassion for lifeforms was so intense that he banned the slaughter of animals. He is one of the few kings to have set up hospitals for sick animals.

The historical background to the play will enable the reader to comprehend Asoka in a fuller light and T.S. Gill's master craftmanship in dealing with a difficult theme.

भोजपुरी मेघदूत (मूल के साथ)—ले० हवलदार त्रिपाठी। पटना, आमोद–प्रमोद प्रकाशन, १९८३। ३६+७३ पृ०। रु० ५०।

मेघदूत में मनुष्य की आत्मा के मौलिक मूल्य, श्रद्धा, भक्ति तथा उसके उपकरण—अर्चा-पूजा, आचार, विचार, समाज, नीति एवं मानसिक स्थिति का भी उसी कमनीयता के साथ विश्लेषण है। फिर संभोग का

रसानंद, संचारी भावों के विभिन्न उपकरण, अग्नि समान विरह की धधकती वेदना तथा हृदय को पिघला देने वाली करुणा, अर्थात मानवजीवन के समस्त पक्ष इसमें समाविष्ट हैं।

'भोजपुरी मेघदूत' तन्द्रालस मन को नई स्फूर्ति अनुभव कराता है। गीतिमयता, भंगित्वपूर्ण ठेठपन और प्रामाणिकता के लिहाज से यह कृति अनूठी बन पड़ी है।

बृहत्त्रयी: एक तुलनात्मक अध्ययन (A Comparative Study of Bṛhattrayī with reference to Kathāvastu, Nāyaka and Rasa)—ले० सुषमा कुलश्रेष्ठ। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८३। xxiv+४४४ पृ०। ग्रन्थसूची। रु० १५०।

इस ग्रंथ में संस्कृत के तीन प्रसिद्ध महाकाव्यों—भारविप्रणीत किरातार्जुनीय, माघप्रणीत शिशुपालवध और श्रीहर्षप्रणीत नैषधीयचरित की कथावस्तु नायक एवं रस की दृष्टि से नौ अध्यायों में तुलनात्मक समीक्षा प्रस्तुत है।

बृहत्त्रयी का सामान्य परिचय, उनके कवियों का समय एवं तत्कालीन काव्यधाराओं का विषय-प्रवेश के रुप में चित्रण कर इसमें तीनों महाकाव्यों के कथावस्तु विधान का साङ्गोपाङ्ग विवेचन किया गया है। कथावस्तु विवेचन में कवियों द्वारा उपजीव्य महाभारतीय कथा में किये गये संकोच, विस्तार और परिवर्तन का वैदुष्यपूर्ण विवेचन इसमें है। कविकृत परिवर्तनों के औचित्य एवं तज्जन्य सौन्दर्य को भी यथावसर प्रदर्शित किया गया है। तीनों महाकाव्यों के कथावस्तु-विधान की परस्पर तुलना भी यहाँ उपन्यस्त है।

यह कृति संस्कृत रुपकों के लिये प्रतिपादित तथा बहुचर्चित पञ्चसंधियों एवं ६४ सन्ध्यङ्गों, अर्थप्रकृतियों तथा कार्यावस्थाओं की दृष्टि से बृहत्त्रयी का जो विश्लेषण प्रस्तुत करती है, वह काव्य समीक्षा क्षेत्रमें सर्वथा नवीन एवं प्रतिभासाध्य प्रयास है।

विभिन्न आचार्यों द्वारा प्रतिपादित वस्तुवर्णनों (सरिता, पर्वत, प्रभातादि) की दृष्टि से तीनों महाकाव्यों के तुलनात्मक समीक्षण के अनंतर उनके नायकों का वैशिष्ट्य, चरित्र-चित्रणों का तुलनात्मक विश्लेषण इसमें प्रस्तुत है। इस पर प्रकाश डालते हुये रसाभास, भाव, भावाभास, तथा भावोदयादि ध्वनियों का गंभीर विश्लेषण किया गया है। समस्त विवेचन पठनीय तथा रोचक है। सम्बद्ध उद्धरणों, कथावस्तु की विशेषता, नायकों के मनोहारि-स्वरुपों द्वारा विशदीकृत विविधता और अंत में मूलग्राही रस निरूपण से व्यक्त आंतरिक काव्य-सौंदर्य-विषयक निर्मल शास्त्रीय दृष्टि के कारण यह समीक्षा सराहनीय बन पड़ी है।

Concept of Dharma in Valmiki Ramayana—by Benjamin Khan. 2nd Edn. New Delhi. Munshiram Manoharlal Publishers Pvt. Ltd., 1983. xiv + 273 pp. Biblio., Epl. Rs. 110.

The Ramayana of Valmiki is the first and the most ancient epic of India. If seers of the past wished that it should live as long as hills and dales, it is because the epic, on the main, concerns with Man and his life in this world. Its emphasis is on Dharma or righteousness in its varied forms as bind man-to-man in day-to-day social relationships. It contains precepts for the regulation of our conduct in all actions and conditions. It makes us alive to what we owe to others—to our parents, wife and children, to our friends, to mankind and our country at large. It also teaches us to love and practise virtues and how, that way, the good ultimately becomes victorious over evil and peace reigns on earth.

This study is calculated to show to the present generation how in this age of seething doubts we may still draw inspiration from that ancient epic and how most of the problems that are baffling modern society can be solved by understanding and following the precepts held out by it. It also shows how the western ethics compare with the ancient ethical notion of the Ramayana.

Eternal Ramayana : The Ramayana of Tulsi Das —Tr. by F.S. Growse. Rev. Edn. New Delhi, Interprint, 1983. xx + 572 pp. Rs. 95.

Ramayana of Tulsidas—Ramacharitamanas—ranks

amongst the greatest and most popular classics of the world.

One may wonder how the story of Sri Rama, which is based on local episodes, succeeded in creating such worldwide interest and gaining universal popularity, and why it continues to cast its spell for centuries on end. The answer is that the story is based an certain moral and spiritual values which have eternal appeal. The main theme of the epic, the victory of Sri Rama over Ravana which symbolises the victory of good over evil force, is of continuing relevance. The depiction of the life of Sri Rama, the behaviour towards young and old friends and foes, his unique qualities to face adversities, his struggle against them and his ultimate victory, all go to establish and uphold certain universal ideals and values of life.

गीतगोविन्द : काव्य तथा विवेचन—सं० कपिला वात्स्यायन । कलकत्ता, भारतीय भाषा परिषद्, १९८१ । १३६पृ० । रु० २० ।

गीतगोविन्द संस्कृत-साहित्य के काव्य माधुर्य का रसावतार है। प्रस्तुत रचना गीत गोविंद के कुछ महत्वपूर्ण पक्षों पर हुई परिचर्चा का संकलन, गीत गोविंद के मूल संस्कृत रूप तथा हिन्दी अनुवाद का पुस्तक रूप है। विज्ञ निबंधकारों की लेखनी से निःसृत विचार जयदेव की गीतगोविन्द को एक नवीन आयाम के साथ इस पुस्तक में प्रकाश में ला रहे हैं जिनका परिचय पाठकों को गीत गोविंद को पढ़ने और समझने की एक मौलिक दृष्टि प्रदान करेगा।

Haravijaya—by Rājānaka Ratnākara, with the Commentary of Rājānaka Alaka; Ed. by Durgāprasāda and Kasinath Pāṇdurang Parab. Varanasi, Chaukhambha Sanskrit Sansthan, 1982 (Reprinted). 708+4 pp. (Kashi Sanskrit Series-223) (Kāvyamālā (Reprint)-22). Rs. 100.

It is a Sanskrit Mahakavya, in 40 Cantos written by Ratnākara. It deals with the story of the destruction of the demon Andhaka at the hands of Siva. The demon was born blind, but obtained light by hard penance. Then he proved to be a source of constant trouble to gods whereupon Lord Siva slew him.

Published in Kashi Sanskrit Granthamala series, the present book is a reprint edition of the earlier one published in 1890 at Nirnaya Sagar Press, Bombay. It contains the classic Sanskrit commentary of Rājānakālaka called Viṣamapadodyota. The variant readings of the text are furnished in foot-notes. Subject-index and errata are helpful.

The get-up of the book is fine. A welcome addition to Sanskrit literature.

—Dr. L. Kuppuswamy

History of Indian Literature—by Maurice Winternitz; Tr. by V. Srinivāsa Sarma. Vol. II: Buddhist Literature and Jaina Literature. Rev. Edn. Delhi, Motilal Banarsidass. 1983. xix+640 pp. Abbrev. [ISBN 0-89581-561-3] Rs. 125. (Vol. 1. Introduction, Veda, Epics, Puranas and Tantras published in 1981. Rs. 100).

Nearly seven decades ago Maurice Winternitz, the famous Austrian Scholar and Professor of Indology and Ethnology at the German University of Prague (Czechoslovakia), wrote Section III (Buddhist Literature) of his 'History of Indian Literature' in German. Eight years later, in 1930, this was followed by Section IV (Jaina Literature). These two sections constitute Volume II of his masterpiece. About two decades after the publication of Section III, the author revised the Second volume and this revised version was translated into English by Mrs. Ketkar.

The present English Translation is based on the original German work written by Professor Winternitz and has been revised in the light of further researches on the subject by different scholars in India and elsewhere.

History of Vedic Literature—by Gaurinath Sastri. Calcutta, Sanskrit Pustak Bhandar, 1982. vi+202 pp. Abbrev. Rs. 60.

The Vedic age is the dawn of Indian History and Vedic-literature is the oldest Indo-European literary monument in which the culture and civilization of the ancient Indian people are reflected. According to Indian traditions, Vedic literature, which is of enormous size, comprises two parts,

Saṁhitā (also called Mantra) and Brāhmaṇa. Indian scholars have found it difficult to define them. It is worthy of notice that the author of the Mīmāṁsā-sūtras gives the following definitions: Mantra is what reminds us of objects enjoined to be performed; the rest (of Vedic literature) is called Brāhmaṇa. For obvious reasons the aforesaid definition of Mantra is inconclusive and, that being so, the definition of Brāhmaṇa also has no legs to stand upon. It is for this reason that attempts have been made to frame precise descriptions of both so that they may be distinguished. But, unfortunately these descriptions, too, are found to be inexhaustive. Finally, it is held that Mantras are those Vedic texts which are called so in Indian traditions. In the same way Brāhmaṇas are those Vedic texts which Vedic scholars designate as such. For all practical purposes, however, prayers, Saṁhitās or Mantras may be described as collections of hymns, prayers, incantations, benedictions, sacrificial formulas and litanies. And, Brāhmaṇas are dissertations on Brahman, that is, Mantra; they are voluminous prose texts containing theological matter, specially observations on sacrifices and mystical significance of different sacrificial rites and ceremonies. The Brāhmaṇa literature is divided into three parts, Pure Brāhmaṇas, Araṇyakas and Upaniṣads. It may be noted that though Araṇyakas and Upaniṣads form parts of Brāhmaṇa literature, yet some of them are independent texts.

Indian Kavya Literature—by A.K. Warder. Vol. IV: The Ways of Originality (Bana to Damodaragupta). Delhi Motilal Banarsidass, 1983. xiv+641 pp. Biblio. [ISBN 0-89581-653-9]. Rs. 175. (Vols. I-III already published].

'Indian Kavya Literature' is planned in seven volumes as a comprehensive study of the literature (Kavya) of India, the poetry, drama and fiction, in the light of classical Indian literary criticism. The first three volumes having outlined the main ideas of Indian criticism on aesthetics, structure, style and genre and illustrated them from the literature form the origins of Kavya, in about the 5th century B.C., to 6th century A.D., this fourth volume describes in more detail the extensive literature preserved from the 7th and 8th centuries. These centuries are relatively rich in extant novels, including those of Bana, Dandin, Kutuhala, Haribhadra and Uddyotana, from which we at last get a fairly full view of the scope of this genre in medieval India. The greatest Indian critics, writing in the 11th century, found the literature of these two centuries, and especially the plays of Harsa, Narayana, Matraraja and Bhavabhuti, of exceptional interest for such theories as those of the aesthetic development of emotions, and consequently provide us with very detailed analyses, here brought together for the first time. Some of the authors and critics saw a new movement in Kavya, characterised by boldness in style and originality in content, begun by Bana and continued by Bhavabhuti, Vakpatiraja and others in various genres. This suggests a distinctive character for the period here presented and a subtitle for the present volume. Historically it matches the rise of a new political system after the collapse of the Gupta Empire. Additional spice is to be found in the minor genres during this period, for example, Mahendravikrama's comedy, Bhartrihari's ironical lyrics and the bitter ones of Dharmakirti, the satires of Haribhadra and Damodaragupta. The masterpieces of Matraraja, Kutuhala and Uddyotana, recently recovered from neglected manuscripts, are described in this volume, also the restored epic of Kumaradasa and the partly restored novel of Dandin. As far as possible the numerous 'lost' authors of the period, including Sita, Dharmakirti, Yasovarman, Kamalayudha, Kesata, Vijjika, Bhejjala, Ravigupta and Prabhanjana, have been restored to their places from quotations and other references.

Kādambarī—by Bāṇabhaṭṭa; Ed. with the 'Chandrakala' Sanskrit & Hindi Commentaries by Shesharaja Sharma 'Regmi'. 2nd Edn. Varansi, Chaukhamba Surbharati Prakashan, 1982. 9+705 pp. (Chaukhamba Surbharati Granthamala-41). Rs. 60.

'कादम्बरी' में कथानक की दृष्टि से, अलंकारों की दृष्टि से, वर्णनीय विषयों की व्यापकता की दृष्टि से, शास्त्रीय पांडित्य की दृष्टि से और भी अन्य किसी भी दृष्टि से निरीक्षण करने पर उसकी लोकोत्तरता सर्वजनसम्मत है। उसका स्थान विश्व के गद्यकाव्यों में असाधारण है। क्या भावपक्ष, क्या

कलापक्ष, क्या लोकचरित्र, क्या शास्त्रीय तत्त्व क्या अन्तर्जगत और क्या बाह्यजगत्, कवि ने अपनी सूक्ष्म दृष्टि से समस्त विषयों का आकलन कर अपनी लेखनी से कादम्बरी को उद्भासित किया है। इसमें उपमा, श्लेष, परिसंख्या, उत्प्रेक्षा, रूपक, विरोधाभास और समासोक्ति आदि अलंकार यथास्थान सन्निविष्ट होकर इसकी सुषमा बढ़ा रहे हैं। इसमें राजा शूद्रक, उनकी सभा, चाण्डालकन्या, शुक, विन्ध्याटवी अगस्त्याश्रम, हारीत, जाबालिका आश्रम, प्रभात, मृगया, उज्जयिनी, राजा तारापीड़, उनकी महारानी विलासवती, राजा के मंत्री शुकनास, राजा और रानी को संतान न होने से दुःख, राजा की विलासवती को सान्त्वना, शुकनास को पुण्डरीकनामक पुत्र की प्राप्ति अनेकानेक वृतान्त भरे गये हैं। इसमें वर्णन की ऐसी झड़ी है पन्ने के पन्ने कहीं पर्वत, कहीं वन, कहीं मुन्याश्रम, कहीं अच्छोदसरोवर आदि अगणित विषय नेत्रों के सम्मुख नाचते से प्रतीत होते हैं।

हर्षचरित और कादम्बरी ये दोनों ग्रंथ भारतवर्ष की सातवीं शताब्दी के राष्ट्रीय और सामाजिक चरित्र को सजीव रुप से चित्रित करते हैं।

कर्पूर-मञ्जरी 'सुधा' संस्कृत हिन्दी व्याख्या सहित —ले० राजशेखर; व्या० परमेश्वरदीन पाण्डेय वारानसी, कृष्णदास अकादमी, १९८३। २०+ २२६ पृ० (कृष्णदास संस्कृत सीरीज-४६)। रु० १०।

प्रस्तुत सट्टक केवल प्राकृत भाषा में लिखा होने पर भी दृश्य काव्यों में अपना विशिष्ट स्थान रखता है।

यद्यपि 'कर्पूर-मंजरी' पर इससे पूर्व भी कतिपय संस्कृत व्याख्यायें की गई हैं परंतु प्रस्तुत 'सुधा-व्याख्या' में इन समस्त कठिनाइयों को दूर करने का पूर्ण प्रयास किया गया है।

इसमें वैदर्भी, मागधी तथा पांचाली तीनों रीतियों का मिश्रण है; शार्दूलविक्रीडित, वसन्ततिलका तथा स्रग्धरा जैसे विशाल छंदों के प्रयोग से त्रोटक में कोमलता एवं ओजोगुण और भी निखर जाता है। इसके वास्तुविधान में कालिदास के 'मालविकाग्निमित्र' तथा हर्ष की 'रत्नावली' की छाप स्पष्ट परिलक्षित होती है। श्रृंगाररस-प्रधान इस त्रोटक में अभिनव-अर्थ दर्शन, रमणीय-शब्द-योजना, उक्ति वैचित्र्य तथा रसनिष्पन्दता वर्णनीय है।

कवि कर्णपूर और उनके महाकाव्य: एक अध्ययन (कवि कर्णपूर और उनके माहाकाव्यों का साहित्यिक एवं आलोचनात्मक अध्ययन) —ले० कृष्ण लता सिंह। वारानसी, चौखम्भा ओरियन्टालिया, १९८३। १५+४२४ पृ०। ग्रन्थावली। परिशिष्ट। (जादवकुँवर राष्ट्रभाषा ग्रन्थमाला-२६)। रु० ५०।

डॉ० (श्रीमती) कृष्णलता सिंह द्वारा लिखित 'कवि कर्णपूर और उनके महाकाव्य—एक अध्ययन' नामक ग्रंथ एक मौलिक कृति है। विदुषी लेखिका ने विस्मृति के अंधकार में विलीन कवि कर्णपूर एवं उनके महाकाव्यों को अपने ग्रंथ का विषय बनाकर उससे सम्बद्ध समस्त विपुलकाय सामग्री को क्रमबद्ध एवं सुसंगठित रुप में बड़े ही आत्मविश्वास के साथ प्रस्तुत किया है। नवीन विषय के चयन एवं विषय सामग्री के यथोचित विभाजन में उनकी दक्षता, गहन मनीषा एवं अध्यवसाय की स्पष्ट झलक मिलती है। ग्रंथ के पूर्वार्ध में कवि की समसामयिक परिस्थितियों, जीवनवृत, रचनाकाल, कृतियों एवं दार्शनिक विचारधारा का उल्लेख है। उत्तरार्द्ध में महाकाव्यों के कथानक के मूलस्त्रोत, पूर्ववर्ती व समसामयिक कवियों के प्रभाव, वस्तुवर्णन, छन्द-योजना तथा रसयोजना का प्रतिपादन परिमार्जित शैली में किया गया है। ग्रंथ में कवि के दार्शनिक विचार चैतन्य दर्शन की पृष्टभूमि में क्रमबद्ध रुप में प्रस्तुत किये गये हैं जिससे वृन्दावन और नवद्वीप शाखाओं की विचारधाराओं का अन्तर स्पष्ट हो जाता है। चैतन्य के पश्चात् उनके संप्रदाय में होने वाले परिवर्तनों और संशोधनों तथा उनके वैज्ञानिक

कारणों की ओर लेखिका की दूरान्वेषिणी दृष्टि गई है। साथ ही भक्ति रस का सूक्ष्म विश्लेषण करते समय लेखिका ने गौड़ीय वैष्णव संप्रदाय द्वारा प्रवर्तित भक्ति रस प्रक्रिया का साङ्गोपाङ्ग निरूपण किया है जो उनके विशद अध्ययन को द्योतित करता है। ग्रंथ में आदि से अंत तक प्रत्येक स्थल एवं संदर्भ में लेखिका की विलक्षण सूझ, तत्त्वग्राहिणी दृष्टि, परिपक्व शैलि एवं तटस्थ आलोचनात्मक शक्ति दृष्टिगोचर होती है। प्रस्तुत ग्रंथ संस्कृत साहित्यालोचन के क्षेत्र में एक नई दिशा का उन्मेष करेगा ऐसा विश्वास है।

Mahabharata—A Criticism—by C.V. Vaidya. New Delhi Cosmo Publications, 1983. vi+222 pp. Rs. 75.

The Mahabharata by far the longest epic poem that the world has ever produced ranks among the finest works ever attempted. The Mahabharata can easily be called the Index to the intellectual peculiarities of the Indian character of literature. This epic poem has been regarded in its nature as the most noble of all poetic performances. It has a subject which is complex and in fact raises up in our mind the idea of something which is vast and extremely diversified. The scenes of incidents in the Mahabharata suitable for poetic treatment are so numerous and diverse that scarcely any interesting scene has ever been conceived by modern Sanskrit poets which has not its parent in the Mahabharata.

The author, who is an authority on indology, has given in seventeen chapters a critical study of the Mahabharata considered from the literary and historical stand-point. The author has very ably explored critically the various aspects of this great epic poem which has long intrigued the scholars. The outhor also interprets the possibilities as to why the Mahabharata was recast and how it attained its present bulk.

The present work deals with all the important issues of this poem. This book fulfils a real need for a reliable and most lucid rendering in a simple and forceful style of a subject so complicated, diverse and great. It is indeed a pleasure for the publishers to present this masterpiece to the scholars, readers, intellectuals in particular and the educated laymen in general.

महाभारतवचनामृतम्—सं० चारुदेव शास्त्री। दिल्ली, परिमल पब्लिकेशन्स, १६८३। iv+१५५ पृ०। (परिमल संस्कृत ग्रन्थमाला-८)। रु० ५५।

महाभारत-वचनामृत अथवा उपदेश-साहस्त्री-यह एक अनुठा संग्रह है। इसका प्रणयन "लोक-संग्रहार्थ" हुआ है। इसके प्रणेता संस्कृत व्याकरण के प्रसिद्ध विद्वान् प्रो० डा० चारुदेव शास्त्री हैं। भगवान व्यास की अमर कृति महाभारत के एक लाख श्लोकों में से १००० वाक्य मुक्ताओं का यहां चयन किया गया है। महाभारत के इतिहास, काव्य, स्मृति ये तीनों रुप हैं। प्रकृत में हमें इतिहास से प्रयोजन नहीं है; काव्य और स्मृति से है। अतः जहां उत्तम काव्य छटा के साथ-साथ उत्तम उपदेश मिलता है इन वाक्यों को यहां संग्रहीत किया गया है। धर्म, आचार, व्यवहार, नीति, राजनीति, दण्डनीति, दान, त्याग, तपश्चर्या, विद्या, हिंसा, अहिंसा, बन्धन, मोक्ष आदि नाना विषयों का यहां मूल श्लोक के आधार पर सरल हिन्दी में स्पष्टीकरण किया गया है। विषयों का आकारादि क्रम से निर्देश किया गया है। अक्षरार्थ को अधिक स्पष्ट करने के लिये स्थान-स्थान पर टिप्पण दिये गऐ हैं। आज लोकयात्रा-निर्वाहार्थ अत्यंत आसक्त तथा व्यस्त नर-नारियों को लक्ष-श्लोकात्मक महाभारत पढ़ने का अवकाश नहीं और सामर्थ्य भी नहीं। परिणामस्वरुप लोग इस समय सत्पथ से परे जा रहे हैं। उनके प्रबोध के लिये इस संग्रह की प्रवृत्ति हुई है। यह एक सच्चे हितैषी आचार शिक्षक का काम करेगा।

नैषधीयचरित का अभिनव समीक्षात्मक एवं व्याख्यानात्मक अध्ययन—ले० शिवबालक द्विवेदी एवं प्रकाश मित्र शास्त्री। कानपुर, शिक्षक प्रकाशन, १६८१। २८२ पृ०। (अंशुमद्ग्रन्थमाला-५)। रु० ३५.६०।

संस्कृत साहित्य की वृहत्रयी या महाकाव्यपञ्चकों

में महाकवि श्री हर्ष प्रणीत "नैषधीयचरितम्" महाकाव्य अपने अप्रतिम सौन्दर्य के लिए विशिष्टतम गौरवप्राप्त ग्रन्थरत्न है। भारत देश में ही नहीं अपितु विदेशों में भी इसकी सुरभि से साहित्याकाश सुरभित हो रहा है। अनेकानेक विश्वविद्यालयों की विद्वत्समिति ने भी अपने परीक्षा पाठ्य-क्रम में इसे स्थान प्रदान किया गया है।

"आज के समीक्षा-प्रधान युग में केवल शब्दार्थ-परक व्याख्या का कोई महत्व नहीं होता और नहीं स्वाध्याय-रत विद्यार्थी के लिए ही ऐसी व्याख्या की कोई उपादेयता होती है कि जिसके द्वारा काव्य में अन्तर्निहित कवि के भाव जगत का वास्तविक स्वरुप स्पष्टत: प्रतिभासित न हो सके।"

इस भावना से प्रेरित होकर परम मनीषी लेखकों ने अभिनव समीक्षा प्रधान व्याख्यात्मक रुप प्रस्तुत किया है जो अत्यन्त अभिनन्दनीय है।

पीयूषम: अन्योक्ति–अनुरक्ति–शक्तिसंवलितम्—लेo श्री कृष्ण सेमवाल। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८२। xvi+९४ पृ०। रु० ५०।

The book contains hymns of devotion to the Mother Goddess Kali. As a mystic of feeling, the poet observes the presence of Divinity everywhere. To him a rose is not merely a rose but something more. It is infused with the presence of Divine Spirit.

The book is divided into 3 Sections. Section I is Anyoktipiyuṣam. As an illustration of it the poet employs imagery from various sources. The tree though hit with stone gives fruit in return. The sun shines equally over the wicked and the righteous. Lord Siva drank poison to save people from its bad effect.

Section 2 is Anuraktipiyuṣam. It presents a lovely portrait of emotional heart devoted to the feet of supreme lord, no matter if there be no response. The concept is highly idealistic. It offers, but it needs no return for the gift.

Section 3 is Saktipiyuṣam. Invigorated with the drink of Divine power, the poet sings in praise of Mother Goddess Kali. Placed in a fiery situation conditioned by turmoils of the world he prays to the Goddess for favour of her blessing and grace.

This masterpiece of poetry couched in spontaneous expression of feeling has no parallel in any devotional literature.

Text in Sanskrit verse with Englislh Introduction.

Pratāprudrīya—by Vidyānāth; with Ratnapana Sanskrit Commentary by Kumār Swāmy Somapathi; Ed. with 'Balakrida' Hindi Commentary by Madhusudan Shāstrī. Varanasi, Krishnadas Academy, 1981. 20+590 pp. (Krishnadas Sanskrit Series-11). Rs. 40.

प्रतापरुद्र आन्ध्रप्रदेश के राजा थे। उनकी प्रंशसा में यह ग्रन्थ रचा है। इसमें ९ प्रकरण हैं। अलंकार सर्वस्व एवं काव्य प्रकाशादि का आश्रय है, इनसे बाहर कोई भी बात नहीं लिखी है।

साहित्य-शास्त्रमें ९ बातें आचार्यों ने बतलाई हैं। उनका एवं उनके अनुयायी समस्त मनीषियों का यही अभिप्राय है कि कीट पतंग से लेकर ब्रह्मा पर्यंत समस्त प्राणी चेतनवर्ग सुख आनन्द रस को प्राप्त करना चाहता है। विद्यानन्द जी ने भी प्रताप-रुद्रीय नामक अपने ग्रंथ में इन्हीं बातों को लिखा है। रचना बहुत ही विद्वतापूर्ण है।

अलंकार प्रकरण का निवन्धन बहुत ही बुद्धि ग्राह्य है। हर पहलू से यह ग्रंथ उपादेय है।

Pratijñāyaugandharāyaṇa—by Bhāsa; Ed. with the 'Indukala' Sanskrit and Hindi Commentaries by Vaidyanath Jha. Varanasi, Chowkhamba Saraswatibhawan, 1981. 136 pp. (Krishnadas Sanskrit Series-7). Rs. 5.

महाकवि भास की यह कृति 'प्रतिज्ञायौगन्धरायण' जो अपनी चमत्कारपूर्ण शैली के माध्यम से सहृदयों को ब्रह्मानन्द स्वाद सहोदर की अनुभूति कराने में समर्थ हैं, विद्वानों के समक्ष छात्रों के उपकार की दृष्टि से प्रकाशित हुआ है। आशा है यह नवीन संस्करण अपने लक्ष्य की पूर्ति में सफल होगा।

राजप्रशस्ति : महाकाव्यम्—लें० रणछोड़ भट्ट; सं० मोतीलाल मेनारिया। उदयपुर, साहित्य संस्थान, १९७३.। ४४+२८६ पृ०। रु० ४०।

राजप्रशस्ति एक ऐतिहासिक काव्य है। इसका मुख्य विषय महाराजा राजसिंह का जीवन चरित्र है। महाराजा राजसिंह के चरित्रसे संबद्ध जिन घटनाओं का वर्णन कवि ने इसमें किया है, वे उसकी आंखों देखी हैं और वास्तविकता पर आधारित हैं। विशेषकर राजसमुद्र के निर्माण कार्य की दुष्करता का, उस पर हुये खर्च का, उसकी प्रतिष्ठा आदि का इसमें यथातथ्य वर्णन हुआ है। इसके साथसाथ तत्कालीन मेवाड़ की संस्कृति, वेश-भूषा, शिल्पकला, मुद्रा, दानप्रणाली, युद्ध-नीति, धर्म-कर्म इत्यादि अनेकानेक अन्य वृत्तों पर भी इससे अच्छा प्रकाश पड़ता है।

ग्रंथ के अंत में तीन परिशिष्ट भी दिये गये हैं, जिनमें इस ग्रंथ से संबंधित विशिष्ट सामग्री का समावेश हुआ है।

कुल मिलाकर राजप्रशस्ति की भाषा प्रवाहयुक्त, व्यवस्थित तथा विषयानुकूल है।

रामायण (संजीवनी टीका सहित)—लें० तुलसीदास; टीकाकार ज्वाला प्रसाद मिश्र। बम्बई, खेमराज श्रीकृष्णदास, १९८२। १४१२ पृ०। रु० ४५।

हिन्दी, हिन्दू–हिन्दूस्तान में कौन ऐसा व्यक्ति होगा जिसने गोस्वामी श्रीतुलसीदास जी का नाम न सुना हो। उन्हीं के काव्य की मुकुट मणि यह रामायण है।

रामायण हिन्दू जाति का हृदय, भारत का महान गौरव एवं भविष्यकालिका प्रकाश का प्रधान स्तम्भ है।

यह हिंदू जाति ही एक ऐसी जाति है जिसका भूत और भविष्य उज्ज्वल दिखाई पड़ता है। क्योंकि अन्य जातियों का निर्माण प्रायः तीन हजार वर्ष के भीतर का ही है। हिन्दू जाति के आदर्श साहित्य में, इस प्रसंग में यदि कोई प्रथम नाम लेने योग्य ग्रंथ है तो वह तुलसीदास जी की रामायण ही है।

आज हिंदू जाति के हिन्दुत्व भाव की उतनी रक्षा वैदिक मंत्रों, दर्शनों की गंभीर पंक्तियों एवं अन्य शास्त्रों की विकट फक्किकाओं ने भी नहीं की जितनी महात्मा तुलसीदास जी की इस रस भरी रामायण की चौपाइयों ने कर रखी है।

राजाओं के नाम व उनके चरित्रों के संकेत जो रामायण में आये हैं, उनके इतिहास भी इस ग्रंथ में लिखे है, और उचित क्षेपक कथा लिखकर उनका अर्थ भी कर दिया है, तथा क्षेपक कथा मिलजुल न जाय इस कारण टीका में बरावर यह लिख दिया गया है कि यह चौपाई क्षेपक है, तथा क्षेपक कथा भी वह लिखी जो दूसरे संस्कृत ग्रंथों में विद्यमान हैं।

इस नवीन संस्करण में पूर्व से भी अधिक प्रसंगानुसार स्थान-२ पर टिप्पणियां क्षेपक कथायें और चौपाइयों का अर्थ विशेष रुप से विस्तार पूर्वक लिखा-गया है। इसीलिये इस नवीन संस्करण में ४-५ फार्म अधिक बढ़ गयें है।

यह संस्करण सर्वांग सुंदर और चित्ताकर्षक हुआ है। स्थान-स्थान पर ऐसें सुहावने मनभावने चित्र खींचे हैं कि जिन्हें देखकर चित्त आनन्दसागर में डूब जाता है।

Ramayana in Eastern India—Ed. by Asit K. Banerjee. Calcutta, Prajna, 1983. 171 pp. Rs. 70.

This volume is an outcome of the seminar, 'The Ramayana in Eastern India', held at the Modern Indian Languages Department of the University of Calcutta in 1980. The great Sanskrit epic, the Ramayana as composed by Valmiki, the Kaviguru of the classical Indian poetry, is unquestionably one of the greatest books of the world. Now we are having modern scholars of the Ramayana studies, on the influence and impact of the great work, seeking to find out and establish how and when the Ramayana began and took its modern

shape in different regional languages in Eastern India. Here our combined offort, all working together, from different angles, will undoubtedly indicate some pathways through this volume.

Ramayana Tradition in Asia : Papers Presented at the International Seminar on the Tradition in Asia, New Delhi, December 1975—Ed. by V. Raghavan. New Delhi, Sahitya Akademi. 1980. Rs. 75.

The Ramayana is one of the germinal sources linking the different cultures of the Indian subcontinent and also the various nations of Asia. The story of Rama has pervaded deep into almost all regions, faiths and languages of Asia, influencing not only the literature but also the social customs and cultural development of many nationalities of Asia. Sahitya Akademi therefore considered it befitting to organise an International Ramayana Seminar in 1975 at New Delhi, which proved to be culturally and intellectually rewarding exercise with the participation of over forty scholars from 11 countries, each an authority on the Ramayana lore in his language and region.

The late Dr V. Raghavan, who was the moving spirit behind this Seminar ever since it was envisaged as a joint venture of the Government of India and Sahitya Akademi (National Academy of Letters), also helped in putting these Seminar papers together for publication.

साहित्य कौतुकम् (संस्कृत काव्यम्)—ले० टी० वी० परमेश्वर अय्यर। नयी दिल्ली, देववाणी परिषद, दिल्ली, १९८३। ४० पृ०। रु० ४०।

The preface to the volume notes that 'Devavani Parishad' Delhi has undertaken an ambitious project of publishing standard works in Sanskrit. The present work is a fruit of this project. It is a collection of Sanskrit poems written by Pt. Paramesvara Aiyyar, an erudite scholar of the present century. 34 astakas (group of eight verses) on various themes have been classified into 8 chapters called Stabakas. They are (i) Prarthana, giving an auspicious starting with beautiful verses on Lord Rudra and Krishna (ii) Desiya, topics connected with country and comprising astakas on Bharata, Rasthtra Neta, Sainika, Vidwan, Bhiksna (iii) Preraka containing verses on Dravin (money) Vastra (Cloth), Bhojana (food) and vesma (house), (iv) Mahapurusa is devoted to the delineation of great men like Lord Christ, Kalidasa the poet, Sri Ramakrisna, Gandhiji, Sri Dayananda and Sri Vinoba (v) Manoranjana dealing with cinema, magazine, sleep, love and woman (vi) Upaskrti consisting of verses on village and city (vii) Pranabhrt describing astakas on animate things like Lion, Swan, Donkey, Elephant and Crow. (viii) Dharmopadesa containing verses on charity, righteousness, devotion and freedom.

Many of these verses have been recited by the poet in All India Sanskrit poet conferences organised by Devavani Parisad. The verses are set to Shikharini metre in chaste Sanskrit. The subject matter and stylistics of the pieces are commendable.

This book by itself is sufficient testimony to the author's mastery over Sanskrit, the sweep of his studies, his respect towards our great heritage and our great men, his sense of patriotism, religious fervour, love of our culture and spiritual values.

A scholary preface in Sanskrit about the Parisad, author and his works by the Secretary of the Parisad Dr. R.K. Sukla enhances the interest of the work.

No lover of Sanskrit can afford to miss the book.

—Dr. Lalita Kuppuswamy

Sameekshā-Shāstra—by Seetaram Chaturvedi : 2nd Edn. Varanasi, Krishnadas Academy, 1983. 22+773 pp. (Krishnadas Rashtrabhasha Series-2). Rs. 100.

प्रत्येक वस्तु या रचना की परीक्षा के लिये शास्त्र का होना आवश्यक है। अतः मनुष्य की जिस वाणी से संपूर्ण विश्व का व्यवहार चल रहा है और जिस वाणी के आश्रय से संपूर्ण ज्ञान-विज्ञान का प्रसार हो रहा है, उस वाणी में मनुष्य ने अभिनव कौशल का प्रयोग करके उसे आकर्षक बनाने के जो प्रयास किये हैं अर्थात् उसने जो साहित्य नाम से वाक्सृष्टि की है उसके उचित परीक्षण के लिये भी एक शास्त्र की आवश्यकता है। इसीलिये इस समीक्षा शास्त्र की रचना की गई है।

समीक्षा या समीकरण वह साधु तात्विक प्रक्रिया है जिसके अनुसार मनुष्य कुछ दर्शनीय पदार्थ (वस्तु, व्यक्ति या विषय) देखने की इच्छा करे, देखे और देख चुकने पर उसमें जो प्रष्टव्य हो, उसे दूसरे को भी दिखाने की इच्छा करे और सप्रमाण दिखावे।

जहां संसार में इतनी ज्ञातव्य वस्तुयें हैं, वहां मनुष्य ने अपनी बुद्धि और अपने अनुभव से उन वस्तुओं की परीक्षा करने के मानदंड या परीक्षण शास्त्र भी बना लिये हैं, जिनके अध्ययन और व्यवहार से कोई भी व्यक्ति किसी शास्त्र या विद्या से सम्बद्ध वस्तु या रचना की परीक्षा कर लेता है। इस शास्त्र या विद्या में उसकी परिभाषा उसके विषय, भेद, लक्षण, प्रभाव, व्याप्ति आदि सभी पक्षों का विशद विवेचन होता है जिसके सहारे कुशल परीक्षक लोग सरलता से उस शास्त्र से संबद्ध वस्तु, रचना या विषय को उसी प्रकार व्यापक परीक्षा या मीमांसा कर लेते हैं जैसे रत्न परीक्षक किसी रत्न की प्ररीक्षा करता है।

संसार में बहुत सी ऐसी वस्तुये हैं जो बाहर से सहसा सबका ध्यान आकर्षित नहीं करती और यदि आकृष्ट करती भी हैं तो उनका वास्तविक महत्व बहुत कम लोग समझ पाते हैं, जिससे वे प्राय: उपेक्षित रह जाती हैं। इसलिये किसी भी वस्तु या रचना की उचित परीक्षा के लिये ऐसा शास्त्र अवश्य होना चाहिये जिसके आश्रय से प्रत्येक व्यक्ति स्थिर सिद्धान्त समझ सके और किसी वस्तु या रचना के संबंध में निश्चित ज्ञान प्राप्त कर सके।

प्रथम संस्करण में कुछ विषय जो छूट गये थे इस संस्करण में उनकी पूर्ति कर दी गई है। आशा है पाठक इससे अवश्य लाभान्वित होंगे।

संस्कृत काव्यशास्त्रे भक्तिरस विवेचनम—ले० कृष्ण बिहारी मिश्र। वृन्दावन, लेखक, १९७९। २२४ पृ०। रु० २५।

Though 'Bhakti' or devotion to Lord is a matter of experience yet it did not enjoy the status of Rasas in the field of Sanskrit Poetics in the earlier period. Thus there arose two lines of thinking in Sanskrit poetics : One, supported by Anandavardhana, Abhinava Gupta, Mammata and others that Bhakti can only be a bhava (feeling) but never a rasa; The other that Bhakti is the Rasa and the latter view is upheld by Rupa Goswami, Madhu Sudana, Narayanabhatta and others. The author, inclining to the second view, fixes Bhakti as rasa into the structure of Sanskrit poetics.

In a short compass of 7 chapters, the author gives a comprehensive coverage of Bhakti of a technical type. The first two chapters on the soul of poetry and theories of Rasa offer the necessary background. In the next three chapters, the various features of Bhakti are lucidly presented. The last two chapters deal with Bhakti in all its phases.

The bibliography and foot-notes indicate that the author has utilized every possible source that was available to him.

Well-documented, the work is an excellent piece of research throwing fresh light on Bhaktirasa in the field of poetics.

संस्कृत नाट्य साहित्य और गोस्वामी तुलसीदास—ले० कृष्णदेव प्रसाद। पटना, वाल्मीकि प्रकाशन, १९८१। v+२०० पृ०। रु० ३० (सजिल्द); रु० २५ (अजिल्द)।

प्रस्तुत पुस्तक 'संस्कृत-नाटक-साहित्य : विवेचनात्मक अध्ययन' (विस्मृति पटल) नामक इस ग्रंथ की रचना इसी उद्देश्य से की गई है कि उन महत्वपूर्ण दृश्य काव्यों की ओर—जिनसे अधिकांश लोग अपरिचित हैं—उनका ध्यान आकृष्ट हो सके।

वेद और नाटक — साहित्य के उद्गम अध्याय में ऋग्वेद के उन संवाद-सूत्रों का वेदमंत्रों की विवेचना के साथ समावेश किया है जो नाटक-साहित्य के प्राचीनतम रूप माने जा सकते हैं। यहां केवल १६ कवियों की रचनाओं पर प्रकाश डाला गया है। पाठकों को इस पुस्तक में वह ही विस्तृत सामग्री मिल सके जो अन्यत्र दुर्लभ हो, इसका भी विशेष ध्यान रखा गया है और इस दृष्टि से अश्वघोष, हर्षवर्धन एवं विशाखदत्त सदृश सुप्रसिद्ध कवियों तक का समावेशनहीं किया गया है। कालिदास के औषध-विद्या, प्रकृति-चित्रण एवं उसके मानवी-

करण के विशिष्ट प्रसंग परिशिष्ट में ही समाविष्ट हो सके हैं।

Sanskrit Poetry from Vidyakara's "Treasury"—Tr. by Daniel H.H. Ingalls. Cambridge, Mass., Harvard University Press, 1979 (Reprinted). x + 346 pp.. Biblio., Append. [ISBN 0-674-78865-6]. $ 7.95.

"These flowing—seemingly easy—translations are delightful to read..'Blossoming of Love', 'Love in Enjoyment' and a few others, celebrate sex play that is sensuous and ecstatic, yet not lacking artistry and taste....'Characterizations', 'Old Age', 'the Hero', various gods—on and on, there is an inexhaustible variety of subject, style and tone... One is particularly grateful to Professor Ingall for proving that it is delightful poetry even in translation. [He] carefully introduces Sanskrit poetry, as to form, metrics, imagery, poetics in general, so that one guesses the power and elegance possible in a tradition so subtly analyzed by its critics."

—"Poetry"

Sanskrit Prosody : Its Evolution by Amulyadhan Mukherji, Calcutta, Saraswati Library, 1976. xii + 261 pp. Rs. 60.

In tracing the evolution of Sanskrit prosody from the post-Vedic age to the close of the 12th Century A.D. the author of the book makes an altogether new approach to the study of Sanskrit metres. Unlike the metricians of the traditional school who noted only superficial features of the metres, he studies here the rhythmic features of the principal Sanskrit metres, their interrelation, and the principles of their structure. He points out the close parallelism, at times even identicalness, between some Sanskrit metres and certain old Greek and Latin metres, and comes to the conclusion that they all belong to the same family and were moulded in the same matrix. He indicates the processes operative in the emergence of newer metres in Sanskrit and shows that many of these processes were involved in the development of old Greek and Latin metres as well. The work is probably the first attempt towards a scientific and systematic study of Sanskrit metres, and marks an epoch in the history of studies in Sanskrit metrics. Competent scholars both in India and abroad have already received with appreciation and praise the author's discoveries and suggestions.

संस्कृत साहित्य में कुरुक्षेत्र—ले० अमर सिंह। कुरुक्षेत्र, संजीव प्रकाशन, १६८३। xiv+१७८ पृ०, ग्रन्थसूची। रु० ७५।

प्रस्तुत पुस्तक पांच अध्यायों में विभाजित है। प्रथम अध्याय में कुरुक्षेत्र भूमि की पवित्रता का वर्णन है। द्वितीय अध्याय के चार भाग हैं। प्रथम भाग में कुरूकी उत्पत्ति तथा वंशपरपरा वर्णित है। द्वितीय भाग में दो कुरु प्रदेशों, उत्तर कुरू एवं दक्षिण कुरू, पर विचार किया गय। है। तृतीय भाग में कुरुक्षेत्र नामकरण संबंधी सामग्री एकत्र है अर्थात समय-समय पर कुरुक्षेत्र के क्या नाम रहे तथा कुरुक्षेत्र नाम किस प्रकार पड़ा। चतुर्थ भाग में कुरुक्षेत्र की सीमा बताई गई है। तृतीय अध्याय कुरुक्षेत्र के तीर्थों से संबंधित है। इसमें कुरुक्षेत्र की सीमा में विद्यमान सभी तीर्थों का विस्तृत विवेचन है। तदनन्तर चतुर्थ अध्याय में यहां की नदियों, सर एवं वनों का वर्णन है। अंतिम पंचम अध्याय में इस क्षेत्र की सामाजिक, आर्थिक एवं धार्मिक मान्यताओं का परिचय दिया है। इसके पश्चात् परिशिष्ट में हस्तलिखित रुप में प्राप्त कुरूक्षेत्र महात्म्यों का विवरण है।

Setubandha—by Pravarasena. Ed. by Śivadatta and Kāśinath Paṇdurang Parb. Delhi, Bharatiya Vidya Prakashan, 1982 (Reprinted). v + 497 pp. (Kavyamala-47). Rs. 50 (Lib. Edn.); Rs. 35 (Student Edn.).

Published in the 'Kavyamala series', the book is a reprint edition of the earlier one published at Nirnaya Sagar Press, Bombay.

Setubandham is a Mahakavya in Maharastri Prakrt ascribed to Pravarasena. It is also known as Ravanavadha or Dasamukha Vadha. Its date is uncertain as there are four kings by that name and the scholars have not been able to decide as to which Pravarasena is the author of this book. Some ascribe the authorship of the book to Kalidasa also. There are three Sanskrit commentaries

on this poem. One by Kulanatha, the second by Ramadasa and the third by Sri Krsna.

The book contains the scholarly Sanskrit commentary of Ramadasa known as Rama Setu Pradipa. Divided into 15 Chapters called Asvasakas, the book based on the story of Ramayana records Rama's march to Lanka, his killing of Ravana and return to Ayodhya. It conforms to all characteristics of a Sanskrit Mahakavya.

The text in Prakrt is followed by Sanskrit version. The commentary in Sanskrit is elaborate and elegant. Difficult words are explained in footnotes. The book includes a detailed Sanskrit preface about the work, commentary and the present edition.

—Dr. L. Kuppuswamy

अभिज्ञानशाकुन्तलम् 'विमला'–'चन्द्रिकला'–संस्कृत–हिन्दी व्याख्योपेतम्—व्याख्या० श्री कृष्णमणि त्रिपाठी। वारानसी, चौखम्बा सुरभारती प्रकाशन, १६८०। (चौखम्बा सुरभारती ग्रन्थमाला-५३)। रु० २५।

इस पुस्तक में संस्कृत के महान कवि कालिदास की अमर कृति 'अभिज्ञानशाकुन्तलम्' की व्याख्या, प्रमुख पात्रों एवं कथानक के कलात्मक तथा भावात्मक पक्ष की आलोचनात्मक चर्चा की गई है। पदों में आने वाले विशिष्ट संदर्भों को पाद टिप्पणियों एवं संकेतों के माध्यम से स्पष्ट कर दिया गया है। काव्य में रुचि रखने वाले पाठकों एवं साहित्य के अध्येताओं के लिए यह पुस्तक इस अमर कृति के नवीन आयामों का उद्घाटन करेगी।

श्री गोविन्द लीलामृतम्—लै० कृष्णदास कविराज; सं० हरिदास शास्त्री। सर्ग १२–१३। वृन्दावन, सम्पादक, १६८१। ग+३८७ पृ०। रु० ३०।

साहित्य जगत् में अनुपम ग्रंथ श्री गोविन्द लीलामृतम है, इसमें समस्त अलंकार, रस, छंद, व्याकरण, कोषादि का सर्वोत्तम प्रयोग, सूपविद्या, संगीत विद्या का वर्णन निर्दिष्ट रुप से हुआ है। यह ग्रंथ रसाचार्य श्री भरतमुनि भतानुमृत है, काव्यप्रकाश साहित्य दर्पणादि ग्रंथों में जिसका वर्णन है, वह प्राकृत रस वर्णनात्मक हैं, गौड़ीय आचार्यों के मत में प्राकृत रस शब्द का प्रयोग नहीं हो सकता है, केवल ब्रजीय कृष्ण में ही रस शब्द की चरम पराकाष्ठा है, उनका नाम रस है।

इसके पंचम सर्ग में पूर्वाह्नलीला, पूर्वाह्नलीला का सूत्र, गोष्ठ का वर्णन, गोचारण हेतु प्रस्तुतीकरण, ब्रजजनों का आगमन, प्रेयसि वर्ग के द्वारा श्री कृष्ण दर्शनादि, प्रियावर्ग का दृष्टांत, जटिया के द्वारा सूर्यपूजा के निमित्त श्री राधिका को आदेश प्रदान, श्री राधा के द्वारा श्री कृष्ण के निमित्त विभिन्न प्रकार पक्वान का निर्माण तथा श्री कृष्ण प्राप्ति के लिये चरम उत्कंठित होने का विवरण है।

षष्ट सर्ग में गोष्ठगमन के पश्चात सखागणों के नृत्यगीत, हास्य परिहासादि, वनस्थ वृक्ष, लता, पशुपक्षी के प्रति श्री वृंदा का कथन, घनिष्ठा के साथ पिता-माता संबंधीय कथोपकथन, श्री राधा द्वारा प्रेरित तुलसी के साथ श्री कृष्ण का साक्षात्कार, गौरी तीर्थ में चंद्रावली को ले जाने के निमित शैव्या के प्रति श्री कृष्ण का कथन प्रभृति वर्णित है।

सप्तम सर्ग में राधा कुंड का वर्णन, श्याम कुंड का वर्णन, उत्तर में मधुमंगलानन्द नामक ललिता के कुंज, ईशान में उज्ज्व्यानन्दाख्य विशाखा के कुंज का वर्णन, मदनसुखद कुंज में श्री कृस्ण का आगमन एवं मिलनोत्कण्ठादि वर्णित है। अष्टम सर्ग में मध्याह्न, श्री कृष्णमिलनार्थ श्री राधा की उत्कंठा, तुलसी का प्रत्यागमन से आनंद, ललिता का प्रबोधन वाक्य, सखियों की उक्ति से राधा का विस्मय, उभय का सात्विक भाव, आदि प्रसंग वर्णित हैं।

नवम सर्ग में समस्त शंचारी भावों का प्रदर्शन श्री राधा के अंग में विलासादि भावोद्गम-पुष्पचयन लीला मौन भंग के लिये कृष्ण की विविध चेष्टा, नवग्रह पूजा, दिगपूजा, छल से सखियों के साथ रस-लीला आदि वर्णित हैं।

दशम तथा एकादश सर्ग में श्रीकृष्ण की पशुपति लीला, बंशी का अन्वेषण, रहस्य लीलादि, वृन्दा-

नान्दी मुखी का आगमन, सखियों के द्वारा श्री राधाङ्ग वर्णन, अलंकारों की सार्थकता, आनंद आस्वादन आदि वर्णित हैं।

Śri Kṛṣṇa Vilāsam—Ed. by K. Jayammal. Madras, Higginbothams Limited, 1982. viii+233 pp. Rs. 17.50.

The present critical edition of Sukumara's Kṛṣṇavilāsa is based on 15 representative manuscripts, the available commentaries and editions of the earlier portions, which is the most popular Sanskrit Mahakavya of Kerala and has attracted the attention of students and scholars alike by its lucid and chaste diction, sweet and apt imagery and rich and rewarding aesthetic value. The first few cantos of the work formed a part in the regular curriculum of Sanskrit studies in Kerala for centuries, though it was almost unknown elsewhere in India. The text is incomplete and breaks off towards the end of the twelfth canto; even the available portion has not yet been printed in full. This is the first attempt at a critical edition of this important Sanskrit Mahakavya, using 15 representative manuscripts, all the available commentaries and important editions of the earlier portions.

Śri Rāghavendra Vijaya—by Nārayaṇācārya; Tr. & Ed. by D.R. Vasudeva Rau. Vishakhapatnam, Sri Madanand Tirth Publications, 1982. ii+viii +viii+ii+162 pp. Append. Rs. 12.

Nārāyaṇāchārya's 'Śrī Rāghavendra Vijay' is the only contemporary and authentic biography of the saint of Mantrālaya. Though originally composed in sixteen cantos, the work now contains only ten cantos. The poet has displayed his poetic skill in this mahākāvya, his knowledge of pūrva-mimāṁsā, vyākaraṇa, Vedānta and sāhitya. The present edition contains the original text along with an English translation and useful notes based on the two old commentaries on the text. In the appendix an account of the works of the saint of Mantrālaya as described by Sri Vādindratirtha in his Gurugunastavanam is given for the benefit of the readers.

Study of Cīvakacintāmaṇi, particularly from the point of view of interaction of Sanskrit Language and Literature with Tamil—by R. Vijayalakshmy. Ahmedabad, L.D. Institute of Indology, 1981. 234 pp. Biblio. (L.D. Series. Ed. by Dalsukh Malvania and Nagin J. Shah). Rs. 54.

It is a matter of great pleasure to place before lovers of literature the study of Civakacintamani (Ce) (c. 750-825 A.D.), the Tamil poem composed by Tiruttakkatevar. It deals with the story of Jivaka or Jivandhara, popular among the Jainas.

This study by Dr. Mrs. R. Vijayalakshmy reveals the interaction of Sanskrit language and literature with Tamil language and literature. Chapter I discusses the date and the source of Ce. As the exact date at which it was composed is not known, she has tried to fix the date with the help of a comparative analysis of the texts which narrate the story of Jivaka, viz. the Uttarapurana of Gupabhadra (897 A.D.), the Mahapurana of Puspadanta (965 A.D.), the Jivandharacampu of Haricandra, the Ksatracudamani and the Gadyocintamani of Vadibhasimha. Chapter II examines the social and religious conditions which existed in the Tamil land when the Ce was composed. Chapter III compares the Jivandhara story of the Uttarapurana with that of Ce and expounds the interaction of the pre-Ce Sanskrit works on Ce from the literary, religious and linguistic viewpoints. Chapter IV briefly discusses Tamil literary tradition as found in the early literature and shows that though the author of Ce follows the Mahakavya form of the Sanskrit tradition he has not ignored the Tamil poetical tradition. Chapter V demonstrates how the author has used the story of Jivaka to expound the Jaina conception of spiritual progress of soul caught up in the cycle of birth and death. The last chapter enlists Sanskrit loan-words in the Ce and examines the phonetic and semantic changes of these words. Thus the present study is thorough and systematic, and embodies results of strenuous research by Dr. R. Vijayalakshmy who rightly deserves our congratulations.

Sundarakandam of Srimad Valmiki Ramayana (Original Sanskrit with English Translation)—Tr. by Swami Tapasyananda. Madras, Sri Ramakrishna Math, 1983. xv+286. pp. Rs. 40.

Valmiki's Ramayana, consisting of 24000 verses, is one of the most famous epics in the world's literature. Apart from its literary grandeur, it is also looked upon by the Hindus as a Holy Text.

Of the six sections or Kandas of the Ramayana, the present volume comprises the fifth, known as

the Sundarakandam. Consisting as it does of 2885 Sanskrit verses, the Sundarakandam deals with the heroic exploits of Hanuman in one day and night, during which he crossed over to Lanka, discovered Sita, inflicted crushing defeat on Rakshasa forces, set fire to Lanka and returned to the southern shore of the Indian continent to convey the news of Sita's discovery to Rama at Kishkindha.

Devotee-scholars of India who equate the whole of the Ramayana with the Veda, consider the Sundarakandam as its Upanishad, the essential portion. Its study is considered equal to the study of the whole Ramayana. Pious Hindus attach great psychic potency to this Text, and use it for ceremonial recitation for the attainment of various worldly blessings also.

Tantra-Yātrā : Essays on Tantra—Āgama Thought and Philosophy. Literature, Culture & Travel—by Vraj Vallabha Dwivedi. Varanasi, Ratna Publications, 1982. च +391 pp. Rs. 60.

Published with the financial assistance of the Uttar Pradesh Sanskrit Academy, the present book is a collection of various articles published in different Sanskrit magazines and journals. All the articles have been categorised under four headings.

(I) Tantra and Āgama Śāstra (II) Sanskrit Literature and Indian Culture (III) Sanskrit Studies in Foreign Countries and other current topics and (IV) Travels of different authors.

The articles are written in elegant Sanskrit and they constitute a very interesting and informative study on the subject. Subject Index of words, Bibliography of Sanskrit works and preface are some other useful features of the book.

—Dr. L. Kuppuswamy

Treatment of Love In Sanskrit Literature—by Sushil Kumar De. New Delhi, Cosmo Publications, 1983 (Reprinted). 87 pp. Rs. 85.

It is not indeed, until one comes to what is known as the classical period of Sanskrit Literature that one finds Love-Poetry blooming in its fullness and it was this poetry which redeemed and vindicated the claims of women as object of divinely inspired passion. From its very dawn love had established itself as one of its dominant themes.

The earliest Indian poems, which give a passionate expression to the emotion of love, are to be found in two so-called Vedic ballads in Rig-Veda. In Vedic Texts, we have a foreshadowing of the personification of love in the figure of a deity which became conspicuous in later literature.

It is unfortunate, however, that neither Pali Literature nor the epics have preserved any complete poem of the erotic type. The book is the first attempt to give a systematic treatment of the subject.

The book should appeal to everyone connected with the Sanskrit Literature in particular and Indology and Hinduism in general. A welcome edition for the scholars, students as well as the general reader.

वाल्मीकि रामायण और रामचरितमानस : सौन्दर्य-विधान का तुलनात्मक अध्ययन—ले० जगदीश शर्मा । गुलाबपुरा, भारतीय शोध-संस्थान, १९६८ । ३७६ पृ० । रु० २५ ।

वाल्मीकि रामायण और रामचरितमानस भारतीय साहित्य के दो बहुमूल्य रत्न हैं। कथा-विन्यास की तुलना में दोनों काव्यों में चित्रित मानव-व्यवहार में अंतर्निहित चेतना-व्यापार के निरूपण, परिवेश, प्रत्यक्षीकरण, प्रेरणा, प्रयोजन, मूल्यबोध, उत्तेजना, प्रतिक्रिया आदि की अंतःक्रिया और उसके माध्यम से कवि में यथार्थ-बोध तथा उसकी कथा की विश्वसनीयता का विश्लेषण करते हुये कथा की प्रभाव-शक्ति के घटक तत्त्वों—प्रसंग-कल्पना, मानसिक-तनाव, उदात्तता आदि—की समीक्षा की गई है। इसके साथ ही प्रसंग-संग्रयन-कौशल का विश्लेषण करते हुये पूर्वपीठिका-सृष्टि, विस्तार संयोजन, अन्विति, वेग और अवान्तर कथा-समायोजन-पद्धति की तुलना भी की गई है। चरित्र-चित्रण के अंतर्गत चरित्र व्यंजक स्थलों अथवा चरित्रगत विशेषताओं की तुलना न करके पात्रों के व्यक्तित्व अपनी समग्रता में उपस्थित किये गए हैं।

मानस के अंगी रस के रूप में भक्ति रस की बहुरूपी अभिव्यक्ति उद्घटित की गई है। इस प्रकार प्रस्तुत शोध ग्रंथ में दोनों काव्यों के सौंदर्य-विधान

के मूल में अन्तर्निहित उनके स्रष्टाओं के सौंदर्यबोध की भिन्नता उद्घाटित की गई है।

Vālmiki's Sanskrit—L.A. Van Daalen. Leiden, E.J. Brill, 1980. xix+315 pp. Append., Notes. (Orientalia Rheno—Traiectina). [ISBN 9004-06174-6] Gld. 96.

The main aim of this study is to show that Valmiki most unlikely used irregularities more often than just sporadically; it is not concerned, generally, with what is grammatically correct. The terms 'irregularities', 'irregular forms' and similar ones in this study denote what is listed as irregular in 4 (cf. I, 13, I). These terms denote not only grammatical irregularities, but also metrical, versificatory and samdhi irregularities.

What goes by the name of Valmiki-Ramayana consists of seven kandas. Ram. I and VII, however, are generally regarded as having been appended later on (see e.g. Jacobi, Ram., pp. 50-59: 64f.; Bulcke, Ramakatha, p. 126ff.). In this study 'Valmiki' denotes the author of Ram. II-VI; 'Poet (himself)' denotes the same; 'originally' refers to his text. Valmiki's original text comprised (roughly) what is the text, or Ram II-VI in the Critical Edition. There is reason for holding that this original Ram. was composed before 300 B.C.; see 6, 17. This original text should be distinguished from the archetype. The archetype of Ram II-VI already comprised material that was not present in the Poet's text : the so-called 'long verses' (1.V)-composed in metres longer than the sloka at the end of many sargas (see e.g. Schlegel, Schl. ed., I, i, Praefatio, p. LXI f.; Brockington, Synt. Style Ram., p. 19-26; my 6, 18, and 2, 46, 79) : Those 'long verses' which occur elsewhere in a sarga are suspect, too (cf. Jacobi, Ram., p. 40): neither should some other passages be attributed to the poet himself, although they probably occurred in the archetype (see below).

In order to gain insight into Valmiki's diction Ram. II-IV have been examined; three kandas, when methodically studied, seem sufficiently large for the purpose. On the extrapolation of the results of this examination into Ram. V and VI see 6 n. 5.

Besides Ram. II-IV, Ram. I has been studied in order to see what the results of an examination of a kanda assumedly not stemming from Valmiki would be like in comparison with those of an examination of Ram. II-IV, Ram. I.

वाल्मीकीये रामायणे गीतिकाव्य धर्मिता (A Critical Study of the Lyrical elements in the Rāmāyaṇa of Vālmiki) —ले० जयश्री चट्टोपाध्याय। Calcutta, Firma KLM Private Ltd., 1977. 154 pp. Rs. 30.

In the present book, the author presents a critical study of the lyrical elements in the epic of Vālmiki. Written in elegant Sanskrit, the book is divided into 6 chapters; Chapter I describes the nature of a Mahākāvya and Gīti Kāvya, elements of Gīti Kāvya coming in the perview of Mahākāvya and establishes the fact that lyrical elements are part and parcel of the Rāmāyaṇa. the Mahākāvya Chapter II concentrates on the interpolations and original portions of the epic, Chapter III is devoted to the delineation of Rasa as found in the Rāmāyaṇa. Chapter IV deals with the lyrical characteristics in the Rāmāyaṇa. Chapter V describes the lyrical aspect of poetry relating to seasons. Chapter VI sums up the arguments by pointing out lyrical elements in works preceding and following the epic of Vālmīki.

The book is well-documented. Preface and subject-index will prove to be very useful.

वेणीसंहार-नाटकम् 'सुधा-संस्कृत-हिन्दी टीकाद्वयोपेयतम्'—ले० भट्टनारायण; व्याख्या० परमेश्वरदीन पाण्डेय एवं अवनिकुमार पाण्डेय। वाराणसी, चौखम्बा सुरभारती प्रकाशन, १९८२। १६+४१८ पृ०। (चौखम्बा सुरभारती ग्रन्थमाला-६३)। रु० २०।

महाकवि भट्टनारायण प्रणीत महाभारत की कथा पर आधारित 'वेणी-संहार' नाटक का संस्कृत नाटकों में प्रमुख स्थान है। कवि ने महाभारत की कतिपय घटनाओं का इस प्रकार सूत्र रूप में वर्णन अपने नाटक को सफल बनाने के लिये किया है कि नाटक का वास्तविक आनन्द महाभारत के ज्ञान के बिना अत्यंत दुरूह हो जाता है। छात्रों तथा रसज्ञ पाटकों को इस कठिनाई को समाप्त करने के लिये नाटक का 'सुधा' टीका युक्त संस्करण तैयार किया गया है। आशा है यह संस्करण अध्येतृवर्ग को उपकृत कर सकेगा।

विजिज्ञासा—ले० गोपीनाथ; अनु० कौशल्यावल्ली। दिल्ली, भारतीय विद्या प्रकाशन, १९८२ । ११० पृ० । रु० १५ ।

यह कृति बंगला में प्रकाशित 'विजिज्ञासा' का हिन्दी रूपान्तर है जिसमें डा० गोपीनाथ कविराज द्वारा समय-2 पर दिए गए विभिन्न जिज्ञासुओं के प्रश्नों के उत्तर संकलित हैं। संसार के गहन तत्वों के संबंध में जनसाधारण में विद्यमान नाना भ्रान्त और विकृत तत्वों का समाधान इस पुस्तक की उपलब्धिमूलक व्याख्या की सहायता से होगा।

वीर प्रताप केशरी (महाराणा प्रताप के जीवन पर आधारित नाटक)—ले० कान्ति किशोर भरतिया। कानपुर, आराधना ब्रदर्स, १९८३ । १७७ पृ० । रु० २५ ।

प्रस्तुत 'वीर प्रताप केशरी' नाटक उस लक्ष्य की पूर्ति है जिसमें अधिकाधिक ऐतिहासिक घटनाओं को नाटकीय रूप प्रदान किया गया है। नाटकीय आवश्यकता के वशीभूत होकर अनेक ऐतिहासिक घटनाओं में उनके अनुरूप परिवर्तन व परिवर्द्धन भी किये गये हैं। उनके संबंध में किसी पाठक को भ्रम न हो अतः उनके संबंध में उपोद्घात में आवश्यक संकेत कर दिये गये हैं।

प्रस्तुत 'वीर प्रताप केशरी' नाटक का प्रथम दृश्य जगमल्ल के राज्याभिषेक के लिये होने वाले उत्सव से आरंभ हुआ है। सावित्री एक काल्पनिक नायिका है जिसका सहचर्य प्रताप के कर्त्तव्यों के साथ अन्त तक प्रदर्शित करने का प्रयास किया गया है।

नाट्यशास्त्र के प्रणेता भरत के अनुसार नाटक का आरंभ नान्दी और समाप्ति भरतवाक्य से हुई है।

SCULPTURE

Ajanta : Monochrome Reproductions of the Ajanta Frescoes based on Photography with Introduction by Laurence Binyon—by G. Yazdani. 4 Vols. Delhi, Swati Publications, 1983. Vol· I: xix + 55 pp. + 40 pl. Map; Vol. II: vii + 70 pp. + 40 pl. Map; Vol. III : viii + 100 pp + 74 pl. Map; Vol IV : viii + 130 pp. + 82pl. Map. Rs. 2000 for the set.

Ajanta, in the Aurangabad district of Maharashtra, occupies a unique place in Indian art and culture. The caves, thirty in number, and stretching over a length of 550 metres, excavated in horseshoe shaped scrap rising to an height of about 75 m. overlook a gorge, through which the Waghora stream flows. Situated in idyllic surroundings resplendent in verdent beauty during rainy season and far from the madding crowd, the place was ideally suited to the needs of meditating monks of the Buddhist creed during their varshavasa

Of these thirty excavations five are chaityagrihas; the rest being Sangharamas. These chaityas and sangharamas fall into two distinct phases with a chronological gap of nearly four centuries. In the earlier phase six—two chaityas and four monasteries—have been recognized and are of comparable age with those at Bhaja, Kondane, Pithalkora, etc., of the pre-Christian times. Thereafter a lapse of nearly four centuries, the pick of the excavator and the chisel of the sculptor under the patronage of the Vakatakas wrought wonders on the virgin rock face scooping out chaityagrihas and sangharamas and embellishing them with masterpieces of sculptural art. The Chitrakara with his facile brush, and with the minimum of colour locally available transformed the walls and ceiling of these caves into a veritable repository of the genius of Indian mural art.

This second phase, when two dozens of excavations were completed (from about the second half of 5th century and first half of 6th century A.D.) marks the active period in the architectural activity of Ajanta. No wonder that Chinese traveller Hiuen Tsang, has, as he has done for other places, left for us a graphic description of Buddhist establishment here.

Ajanta also affords a very instructive field for the study of the evolution of rock architecture and sculpture, mainly of the 5th and 6th century A.D., after which decline sets in. In paintings too, two distinct phases, each separated by a long interval could be discerned; those of the first of the pre-Christian times are sparse and recall the sculptural details of Sanchi and Barhut. The second phase coincides with the second phase of the revival of rock-cut architecture mainly under the

Vakatakas. Although the paintings inspite of the shortcomings due to different authorship are exalted, and captivate the onlooker with its richness of beauty, superb expressiveness, beautiful colour schemes and balanced and telling compositions, their chiaroscuro effect brings forth the plasticity, suppleness, fine modelling of figures, bold and without blemish characterize the highest standard and ideals set by the Indian Chitrakara. These paintings in Ajanta, unique and unparallelled, mark the high watermark of Indian mural art and deserve to be emulated by later artists. Their theme explicity religious depicting jataka stories reflects the contemporary secular architecture, pastimes, human and animal life, etc.

The present reprint of Yazdani's book in four volumes, each with text and portfolio, though in monochrome includes the original 72 colour reproductions, fifty-five outline drawings in red and two hundred monochrome plates. Undoubtedly this set could be useful for the student of Indian art and architecture, particularly of western Indian rock-cut architecture and mural paintings.

SIKHISM

Concept of Guru in Indian Religions—Ed. by Clarence O. Mc Mullen. (Revised Edn. of the Nature of Guruship). Delhi, I.S.P.C.K., 1982. xi +157 pp. Rs. 45.

In December 1973, the Christian Institute of Sikh Studies organised a seminar on "Popular Religion in the Punjab Today". The papers presented at that seminar indicated that guruship is not only central but also, in varying degrees and with different interpretations, common to all the religions and religious traditions represented in the Punjab. In order to arrive at a fuller and more comprehensive understanding of guruship, the Christi an Institute of Sikh Studies organised a seminar on the "Nature of Guruship" in December, 1974. This book brings together fourteen of the papers presented at this seminar. This is an abridged edition of an early edition published in 1976.

The book is in three parts : (i) The scriptural view of Guruship (ii) The Nature of Guruship according to some religious traditions and (iii) the Nature of Guruship according to some academic disciplines. There is a detailed introduction added to the book. The biographical details of the contribution are also given at the end. It is a very good book, which can easily be included in the list of scholarly works and the readers will learn a lot about the various concepts of the 'Guru' is the Indian religions.

Recommended for all students of religion and philosophy.

Discipleship in Christ—by Thomas Kadhakavil. Bangalore, The Author, 1983. 138 pp. Rs. 14.

The book works on a basic assumption that the Christian vocation and the call to discipleship are inseparable, if not identical. Whatever is true of discipleship is also true of Christian vocation. The book echoes the author's conviction that a true discipleship to the Word of God is now hardly visible. It reminds us that we still stand in need of finding out the true discipleship at any cost.

Heritage of the Sikhs—by Harbans Singh. New Delhi, Manohar Publications, 1983. 398 pp. Biblio. Rs. 150.

Odd as it may sound, the Sikhs—a unique religious community in the world—have, by and large, remained unsung, except in local fable and folklore. It is surprising that the epic story of such a striking and dynamic people has lain burried in private and public archives for so long. Of late, however, scholars, historians and writers have increasingly turned to the rich ores of Sikh civilization and quarried significant patterns and leitmotifs which define the existence of this community. The 'Heritage of the Sikhs' by Harbans Singh is among the most distinguished in the line.

In a way, an assignment of this nature is an act of pilgrimage, for the gates would not open except to those who are touched by faith and ardour. It is, therefore, not only one's literary but also spiritual credentials which should be in order. Few amongst the living Sikhs are better suited than Harbans Singh to chronicle the ministry and estate of Sikhism. His signatures have been forged in the smithy of the Sikh soul. Apart from a disciplined and lapidary English

idiom so characteristic of his work, he brings to bear upon the subject a sophisticated mind and a prismatic imagination.

It is a measure of his perception that he has intuitively seized upon the miraculous paradox of Sikhism, namely its affirmation of opposites. For the Sikhs are at once an extrovert and introvert people, given as much to the plough and the sword as to the rosary and the hymn. Their view of life comprehends both the body's raptures and the soul's ecstasies and agonies. It is a journey that may start on the olympic track and end up on the road to Calvary. Their whole story indeed is a dialectical crisscross of, what may be called, horizontal and vertical planes of reality.

Indian Philosophical Tradition and Guru Nanak : A Study based on the Conceptual Terminology used in Guru Nanak Bani—by Ravinder G.B. Singh. Patiala, Punjab Publishing House, 1982. x+221 pp. Biblio., Append., Abbrev. Rs. 85.

The present work is a study based on the conceptual terminology used in Guru Nanak Bani. It attempts to probe into a field, hithertofore more or less neglected in the context of Guru Nanak's compositions. It presents a comparative, critical and comprehensive account of the different philosophical concepts of various Indian philosophical streams beginning from the Vedas up to the time of Guru Nanak. The study is fully devoted to comparing and contrasting the above traditions and a close examination, both etymological and linguistic, of philosophical terms of Sanskrit origin, and their usage through the ages forms the main subject of discussion.

The present work would cater to the demands of the scholars of Indian religion and philosophy in general and of religio-philosophical thought in particular. Besides, it would be useful for the scholars interested in linguistic vocabulary.

Message of Sikhism—by Surinder Singh Johar. Delhi, Delhi Sikh Gurdwara Management Committee, 1982. 79 pp. Rs. 50.

Sikhism, a faith whose followers have achieved great distinction in several spheres, is still comparatively unknown to most people with regard to its principles and doctrines. A great deal of misunderstanding on this score exists. Indeed, the scholarly study of Sikhism was begun only recently, mainly in the universities.

In this context there has been a long-felt need for a handy book which should present to the general, lay reader interested in the study of this faith, a representative selection of its basic tenets. This book fulfils this demand to a great extent.

Religious Philosophy of Guru Nanak: A Comparative Study with special reference to Siddha Gosti by Jodh Singh. Varanasi, Sikh Philosophical Society, 1983. iv+204 pp. Biblio., Append. Rs. 55.

Mr. Jodh Singh's major contribution lies in the fact that he has opened up a major branch of Sikh Studies for further exploration by the students of comparative Indian religion and indological studies. Another important feature of his study is that instead of offering an apology for Sikhism, he has used the tools of religious dialogue to bring out an un-prejudiced account of the distinctive features of both the traditions as much in their historical setting as the universal content.

The study of the work reveals Mr. Jodh Singh's thorough acquaintance not only with both the streams of religious experience but also an intimate knowledge of the respective terminologies. He combines this knowledge with a modern outlook and an academic restraint. The end product of his work will win a newer appreciation of the Siddha tradition and its contribution to Sikh thought, amongst the contribution of the Sikh faith to the Indian culture amongst the scholars of Pan-Indian religious tradition. The vast amount of labour and documentation is a reliable indication of the breadth of his sympathies and depth of his knowledge.

The above named thesis deals with the most abstruse Bani (composition) of Guru Nanak Dev, that concerning his critique of Hath-yoga and his viewpoint as to the nature of pursuit of enlightenment. On the whole, the thesis is well argued with detailed references to Indian philosophy, such as that on Sunya, Sabda and Guru, which are integral to the theme of the Bani and hence of the thesis.

Sovereignty of the Sikh Doctrine : Sikhism in the Perspective of Modern Thought—by Jasbir Singh Ahluwalia. New Delhi, Bahri Publications

Pvt Ltd., 1983. xxiv+187 pp. (Series in Sikh History and Culture-5). Rs. 120.

This is the first system-building exercise in presenting the Sikh Doctrine in the from of a logically consistent conceptual framework for an integral image of Sikh metaphysics, Sikh ethics, Sikh polity and Sikh praxis in the general.

Dr. Ahluwalia has brought under focus, in the unifying context of the Doctrine, the essential Sikh identity sociological levels. According to the author, the quest for the Sikh identity in recent years as a result of Sikh religion's encounter with the dynamics of modernism, symbolizes the historic process of Sikhism becoming self-conscious, for the first time in its history, in the course of its self-development. The new problems and challenges thrown up by this unprecedented process have been studied by Dr. Ahluwalia in an ideological perspective in tune with contemporary realities.

Dr. Ahluwalia presents an interesting-and-intriguing thesis, that though the Sikhs as individuals are becoming progressively integrated, with the national fabric on the soical and economic levels, yet this ongoing process would not in itself automatically and causally lead to their corporate integration as a community. He has analysed the complex factors that render difficult the process of integration of the Sikh people with the national mainstream, "particularly when such integration is seen as a direct-circuit identification with the national State—without mediations—through a unified political community based on exclusivist individual membership and structured on undifferentiated, homogenized, social base." The author pleads for utilizing the instrumental value and role of the Sikh structures and Institutions as mediations.

SOCIOLOGY

Acheulian Culture of the Hunsgi Valley (Peninsular India): A Settlement System Perspective—by K. Paddayya. Poona, Deccan College Post Graduate Research Institute, 1982. 112pp. + 68pl. Rs. 120.

This monograph is concerned with the circumstances of Lower Palaeolithic occupation of a valley system in Peninsular India and is the outcome of the author's six years of investigation of the archaeological record within its sedimentary context. Dr. Paddayya has adopted a new approach to answering some of the problems facing prehistorians studying the Palaeolithic in India in that he presents his material in the light of what it can tell us about the lifeways of the makers of the Acheulian Industrial Complex in the Hunsgi valley. This hominid occupation might be considered to have belonged to an advanced form of Homoerectus or to have been robust and early representative of Homosapiens.

In his attempt to look at the behavioural patterns in the light of the hominids' relationship to their environment and the various resources available to them for exploitation, the author breaks new ground and sets the stage, as it were, for a new readjustment and reassessment of values, concepts and approaches in studies of the Indian Palaeolithic. He would be the first to admit that his models owe more to the evidence of ecological conditions and resource potential obtaining today in the area of his investigations than they do the deductions that are possible from the limited palaeolithic behaviour than has been possible hitherto and gives the necessary stimulus to the recovery of the detailed empirical data that will always be the basis for human lifeways in the prehistoric past. Localities where fossil faunal remains occur in association with artifacts are now coming to light in this limestone area so that it can confidently be expected that investigation of these will materially increase knowledge of Acheulian man's relationship with the animal populations that shared his habitat and were such an important factor in affecting the manner of his ecological adaptation. Dr. Paddayya has done us all a service by presenting the model and it can be expected that his discoveries in the next few years will provide the means of testing it. I am most pleased to have this oppurtunity to commend his work to all those with an interest in Palaeolithic studies.

आदिवासी जीवन——ले० अर्जुनदास केसरी। मिरजापुर, लोकरुचि प्रकाशन, १६८३। ७+१२८ पृ०। रु० ३५।

आदिवासी संस्कृति एक प्राचीन मानवतावादी मौलिक संस्कृति है। विश्व के अधिकतर देशों में आदिवासी

निवास करते हैं। आज से लगभग सौ वर्ष पूर्व मानव विज्ञान के अध्ययन की शुरुआत के साथ आदिवासी जीवन के अध्ययन की शुरुआत भी योरोपीय देशों में हुई, जिसका एशिया, अफ्रीका, अमेरिका, आस्ट्रेलिया और द्वीप समूहों के आदिवासी या कबीले थे। भारत के स्वतंत्र होने के साथ जहां एक ओर भारत के चिंतकों, चिंतक-राजनीतिज्ञों का ध्यान भी आकृष्ट हुआ वहीं नृतत्वशास्त्रियों का ध्यान भी उनकी समस्याओं के अध्ययन और उनके समाधान की ओर आकर्षित हुआ जिसके परिणामस्वरूप देश के कुछ विश्वविद्यालयों में मानवविज्ञान के पाठ्यक्रम में जनजातीय अध्ययन को भी स्थान मिला।

औद्योगिक विस्तार, वैज्ञानिक प्रगति एवं तकनीकी उन्नति के साथ आदिवासी संस्कृति बड़ी तेजी से मिट रही है, इसीलिये भी इनसे संबंधित तमाम जानकारियों को यथाशीघ्र समेट लेने की आवश्यकता है।

आदिवासी संस्कृति को जानना अपने अतीत को जानना है। यह कार्य जितना श्रमसाध्य है, उतना ही व्यय साध्य। डा० केसरी का यह प्रयास इस दिशा में एक कारगर उपलब्धि है।

आशा है इससे पाठकों का ज्ञानवर्द्धन होगा और आदिवासी समाज भी प्रेरणा ग्रहण करेगा।

Ancient Indian Cosmogony: Essays Selected and Introduced by John Irwin—by F.B.J. Kuiper, New Delhi, Vikas Publishing House Pvt, Ltd., 1983. 272 pp. [ISBN 0-7069-1370-1]. Rs. 125.

Cosmogony is a study of the myths of how the universe was born. This is a relatively new area of knowledge, in which the main discoveries have been made only in the last few decades. F.B.J. Kuiper, who has played a major role in these discoveries, is former Professor of Sanskrit at the University of Leiden. A distinguished Indologist, he used his vast knowledge of Indian philosophy and literature to reconstruct and interpret the myths of creation, one of the principal keys to Indian culture.

These essays are selected and introduced by John Irwin (former head of the Oriental Department at the Victoria and Albert Museum, London) who focuses on the importance of cosmogony to archaeology and art history. Most of the essays included here have been written over the last twenty-five years, and are brought together from scattered sources, many of which would be difficult to consult.

This work of creative scholarship will be read and re-read, giving fresh insight with every return to it.

भारत में जाति-प्रथा : स्वरुप, कर्म और उत्पत्ति—ले० जे० एच० हटन; अनु० मंगलनाथ सिंह। दिल्ली, मोतीलाल बनारसीदास, १९८३। xvii +३१९ प०। ग्रन्थसूची, पारिभाषिक शब्दावली, अनुक्रमणिका, मानचित्र, परिशिष्ट। रु० ६५ (सजिल्द); रु० ४५ (अजिल्द)।

यह केम्ब्रिज यूनिवर्सिटी प्रेस द्वारा 1946 में प्रकाशित Caste in India शीर्षक पुस्तक के द्वितीय अंग्रेजी संस्करण का हिन्दी रूपान्तर है। इसमें आधुनिक जाति-सिद्धान्तों को ध्यान में रखते हुये वर्ण-व्यवस्था की सामान्य प्रकृति और उत्पत्ति दिखाई गई है। पुस्तक तीन भागों में विभक्त है। प्रथम भाग में सामान्य पृष्ठभूमि बताई गई है और संपूर्ण भारत एवं उसके प्रत्येक क्षेत्र के जातीय तत्वों की रूपरेखा दी गई है; द्वितीय भाग में वर्ण-व्यवस्था का दैनिक जीवन पर प्रभाव और तृतीय भाग में वर्ण का उद्भव दिखाया गया है।

Brahmanas of India: A Study based on Inscriptions—by Chitralekha Gupta; Ed. by Swapan K. Mukherjee, Delhi Sundeep Prakashan, 1983. 195 pp. Biblio. Rs. 115.

The Brahmanas held highest position in society under the religious system rooted in the Vedas. But when the orthodox brahmanas, under various social pressures, were gradually losing their hold, the liberal section of the brahmanas, who were mostly followers of the semi-Vedic system of religions, came forward to play their parts in the changing society. The Neo-Brahmanas with sharp intellect, high character, greater power and accumulated wealth, slowly but surely brought a

change in the social outlook in their favour. Gradually, the Brahmanas were re-installed in their high altar of power.

In this book an attempt has been made to show, on the basis of inscriptions,how the Brahmanas penetrated into different fields of activities, a quality which contributed to their coming back to wower. It has also been intended to point out that though all the Brahmanas were required to be Shat-karma-nirata, the concept had no concrete connotation, and in the practical field the rules laid for them fluctuated in time and space. The Brahmanas were not a homogeneous class and were divided into various groups, the divisions being based on various norms. It has also been suggested that once the Brahmanas came back to power, they made no conscious attempt to avert the symptoms of decadence which were noticed in the mediaeval social structure.

ग्रामोत्थान : मनोवैज्ञानिक विवेचन—लें० ब्रजलाल वर्मा । इलाहाबाद, भावना प्रकाशन, १९८३ । ६४ पृ० । रु० १२ ।

हमारे देश की आधी जनता ग्रामों में बसती है। गांव और शहर के बीच की जो खाई अशिक्षा, अज्ञान या भ्रम के कारण पड़ी हुई है उसे ग्रामों की नव रचना से ही पाटना संभव है। इसी उद्देश्य से प्रस्तुत पुस्तक में ग्रामोत्थान के संदर्भ में विचार किया गया है। इस उत्थान में गांवों के भौतिक एवं मानसिक विकास संबंधी विविध पक्षों को ही लिया गया है। गांव से भाग रहे एवं शहरों में भटकते हुए युवा ग्रामीण विस्थापितों को यह पुस्तक एक नवीन मूल्यबोध का ज्ञान कराएगी एवं गांवों को स्वच्छ सुन्दर बनाकर ग्रामों में बसने की प्रवृत्ति को बढ़ावा देगी।

Lost Dimensions—by Sisir Kumar Ghose. New Delhi, Biblia Impex Pvt. Ltd., 1982. iii+247 pp. Rs. 80.

Moving through the problems of Myth, Old and New, the Eclipse of Symbols, Mysticism, the Sacred and the Profane, Mediaeval Aesthetics, Forgotten Ecstasy, Existentialism and Art; Poetry and Liberation, the Voyage Within, Celebration of Consciousness, the new Age Consciousness and the Proper Sphere, Culture and Consciouness, Alienation and After, Towards a New Image of Man, the Psychology of Soical Development and Towards Tomorrow, these profound, provocative and inter-related essays point to some of the basic deficiencies of our time of troubles when the way up could also be the way down, in which not what you have but what you do not have perhaps defines you best.

The main emphasis, variously spelt, falls heavily on the slaughter of subjectivity, simply an upsetting of balance, call it the soul, the sense of the holy, consciousness, evolution, what you will. Unless the knowledge of the self matches the knowledge of things we will continue to be threatened and not at home. A sense of the whole, at one belonging and beyond, a unified field must be found. The problem of man, east or west, has converged. Without trying to be dogmatic or solve the universe, these sensitive, anguished yet hopeful essays pursure a common theme; the meaning of man in an imperilled Universe: What is at stake/It is myself I remake.

Megaliths of South India and South East Asia: A Comparative Study—by H.S. Ramanna. Madras, New Era Publications, 1983. viii+97 pp., Biblio, Abbrev. Rs. 50.

The study of megaliths is one of the most fascinating subjects in Indian archaeology. Megaliths are also found in west Asia, west Europe, U.S.S.R., Sri Lanka and Southeast Asia.

The author has endeavoured to establish a possible relationsihip between the South Indian megaliths and those of Southeast Asia by making a comparative study of their mode of construction and also of the materials found in the graves. Special emphasis is placed on the study of the pottery found in these graves. A note is added on the living megalithism of eastern India and the older megalithic culture of Southeast Asia.

South Indian influence on Southeast Asia in historical times is a well known fact. The present work pushes back the antiquity of South Indian influence on Southeast Asia by hundreds of years.

North and North-Eastern Tribes of India—by Army Head Quarters. Delhi, Cultural Publishing House. 1983 (Reprinted). iv+249 pp. Maps. Rs. 140.

India's North and North-Eastern Frontier area has been one of the legendary places. Being a typical mountainous tract and inhabited by a large number of tribes having peculiar customs and habits, laws and beliefs, politics and history. Since a few centuries back, these tribals were living in their village-states having little intercourse with the outside world, when the British Military Intelligence started making military surveys and expeditions from the plains of India mainly to have control over them.

The information compiled in this volume by the Intelligence Branch of the British Army Head-Quarters, relates to Nepal, Sikkim, Tibet, Bhutan, Assam, Jaintia Hills, Garo Hills, Khasi Hills, Naga Hills, Lushai and Chin Hills, Manipur, and Shan States. The book is divided area-wise into six parts. Each part sets out the details concering: (i) a brief description of the land and people with their religious and soical customs, (ii) Historical and political relations with their neighbouring territories and British govt., (iii) Military history and important wars fought, (iv) British military operations with route maps against these war-like tribals and gallantry shown by these people.

Primitive Tribes and Monuments of Nilagiris—by James Wilkinson Breeks; Ed. by S.M. Breeks. Delhi, Cultural Publishing House, 1983 (Reprinted). vii+137 pp.+lxxxii pl. Rs. 690.

The Nilagiris are a lofty range of mountains in Southern India. They form an abutment on the great belt of mountains of the Western Ghats and run down the Western side of the Deccan Peninsula, from the River Tapti to Kanyakumari. The Nilagiris are divided into four 'nads' or divisions —Todanad. They are inhabited by five native tribes viz. Badagas, Todas, Kotas, Kurumhas and Prulas. This study is devoted to an account of the first four of these i.e. Todas, Kotas, Kurumhas and Prulas, and of the rude stone-monuments of uncertain origin, which are found in various parts of the plateau. The book has been profusely illustrated with the various facets of the life of these tribal people, their monuments and other articles and objects of arts and craft.

This description of the jungle tribes, their way of life, language, religion and culture, history, etc. and the rude monument of the Nilagiris is at once valuable as it is interesting. The vivid description of how the people, both men and women, love to dress in multi-coloured clothes, the panorama of the multi-coloured ceremonial costumes, jewellery, ornaments and special hand-wears worn by the jungle tribe on special occasions, their peculiar religious beliefs and customs, their family life, are some of the interesting things that not only make an enjoyable reading but are patently informatively written in very simple but fascinating language. Each aspect of the life of these tribals has been dealt at length in separate chapter complete with minute details. The elaborate list of various articles and objects collected during the course of the study given in the Appendices add to its usefulness as a reference book. A sheer delight for scholars and general readers alike!

Sacred Complexes of Deoghar and Rajgir—by S. Narayan. New Delhi, Concept Publishing Company, 1983. 125 pp. Rs.70.

The study of religions as practised by people who are at different levels of development has been a fascinating theme for social anthropologists. Pilgrimage centres and sacred complexes reflect facets of the civilization and culture of the communities they serve and can often be described as microcosms of civilization. Dr. Narayan's work on Deoghar and Rajgir follows in the tradition set by Professor Vidyarthi and others in their studies on Kashi and Gaya.

Deoghar or Baidyanathdham is the seat of one of the twelve jyotirlingams in the Hindu pantheon. Within the same complex also lies Basukinath. Both shrines are frequented by people in fulfillment of vows and are associated with sacred rituals. Of anthropological interest is the fact that Deoghar lies within the tribal belt and its ritual activity reveals the influence of this proximity to primitive communities.

The sacred complex of Rajgir included Muslim, Sikh, Buddhist and Hindu sacred centres.

Dr. Narayan's studies on these two famed regional sacred complexes should provide inter-

esting material for social and cultural anthropologists and the lay reader.

संस्कार-समुच्चयः—ले० मदनमोहन विद्यासागर । द्वितीय संस्करण । हैदराबाद, लेखक, १९८० । १५+७१३ पृ० । रु० ४५ ।

यह 'संस्कार-समुच्चय' का द्वितीय संस्करण है । मनुष्य के लिये अपने जीवन को 'आर्य' अर्थात् ज्ञानमय, प्रगतिशील और सफल बनाने का मुख्य साधन संस्कार है, क्योंकि इनसे 'दोषापनयन अर्थात् जीवन के शारीरिक, मानसिक दोषों को दूर करके 'गुणाधान' अर्थात् जीवन में शारीरिक, सामाजिक उत्तम गुणों का प्रवेश कराया जाता है । इसी का व्यावहारिक नाम चरित्र-निर्माण है । मानव को संस्कारी बनाने की यह पद्धति चिरकाल से इस भारत देश में प्रचलित है ।

इस ग्रंथ में कुछ उपयोगी विषय व विधियां भी जोड़ दी हैं । 'संस्कार-समुच्चय' के इस नवीन संस्करण में सब संस्कारों के ऊपर तद्भावप्रतिबोधक कुछ मंत्र भी दे दिये गये हैं । कुछ पर्वसंबंधी सामग्री निकाल देने के बावजूद भी कई नये विषय देने के कारण ग्रंथ की पृष्ठ संख्या भी बढ़ गई है आशा है विद्वज्जन इससे लाभ ग्रहण करेंगे ।

Shamans, Mystics and Doctors: A Psychological Inquiry into India and its Healing Traditions —by Sudhir Kakar. Delhi, Oxford University Press, 1982. x+306 pp., Notes. Rs. 125.

In a major work of cultural interpretation, Sudhir Kakar gives a fascinating account of the many ways in which India's healing traditions deal with emotional disorder.

Drawing on three years of intensive fieldwork and his own psychoanalytic training and experience (the first principle of which is a relentless self-scrutiny), Kakar takes the reader on a journey through healing temples, consultation rooms of vaids, meeting with shamans, tantriks and gurus of mystical cults. As he witnesses the practitioners and their patients, as he elucidates the therapeutic systems on which their encounters are based, he reveals people who are embedded in their cultural universe yet at the same time, like all other people in distress, trying to find some balance between the pressures of the external world and the fantasies and desires of the internal. In comparing Indian and Western notions of man and his psychic distress, this book challenges (and should enhance) our understanding of mental health, psychotherapy and human freedom.

Tibetan Village Communities: Structure and Change —by Eva K. Dargyay. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. viii+110 pp. Maps, Plans, Biblio., Append. [ISBN 0-7069-2187-9]. Rs. 95.

Whether you regard the Chinese who took over Tibet in 1959 as saviours or oppressors, all must agree that Tibetan society then underwent a radical change; a society that had hardly altered for hundreds of years came to an end almost overnight. Eva Dargyay has made a detailed examination of the old villages and their past. The results make a unique study of rural conditions and of one community of three villages together with a nobleman's estate and a monastic estate. The details of land tenure, crops, duties, family and social organisation make this a fascinating account of life in old Tibet.

Ultimate Frontier—by Eklal Kueshana. Illinois, The Stelle Group, 1982 (Reprinted). 304+25+73 pp. pl. [ISBN 0-9600308-1-6] & 5.95.

The 'Ultimate Frontier' offers fresh insight into today's complex problems and provides a moving and practical message of hope. The book presents the inspiring philosophy and world view of a brotherhood of scientist-philosophers dedicated to preserving the best of civilizations. This brotherhood has been continuously in existence from very ancient times to the present, and valuable historical perspectives preserved in their archives have been drawn upon for this book. Their philosophy is a common-sense approach to personal spiritual growth that has been used successfully by thousands of men and women who have learned to overcome the negative aspect of contemporary society and now lead happy, prosperous and fulfilling lives.

The 'Ultimate Frontier' describes the mysteties of human existence intelligently and understandably, and well marks the beginning of a much greater phase of Western Civilization.

SUFISM

History of Sufism in India—by Saiyid Athar Abbas Rizvi. Vol. II : From Sixteenth Century to Modern Century. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd; 1983. xi+535 pp., Biblio. Rs. 250.

The first volume of the History of Sufism in India outlined the history of Sufism before it was firmly established in India and then went on to discuss the principal trends in Sufi development in that country from the thirteenth to the beginning of the sixteenth century. Naturally it laid great emphasis on the Chishtiyya, Suhrawardiyya, Firdausiyya and Kubrawiyya orders, but the contributions made by Qalandars and legendary and semi-legendary saints were also discussed. The interaction of medieval Hindu mystic traditions and Sufism formed a significant chapter in that book.

The present volume starts with a brief discussion of the mystical philosophy of Ibn 'Arabi, which played a pivotal role in the development of Sufic thought and practices in India, as it did in other Islamic countries. The work then deals with the Qadiriyya, Shattariyya, Naqshbandiyya and the Chishtiyya orders. It also analyses the role of Indian Sufis in the wider Islamic world, as well as Sufi perception of politics and Hinduism.

Masters of Wisdom of Central Asia—by Hasan Lutfi Shushud; Tr. from the Turkish by Mukhtar. Holland, North Yorkshire, Coombe Springs Press, 1983. vii+159 pp. Biblio., Gloss., Append. [ISBN 0-900306-939].

Based on primary Persion and Turkish texts, the 'Masters of Wisdom of Central Asia' contains material of great value that has never before been available in English. J.G. Bennett referred to these texts in his account of 'higher intelligence' and the Sufi authority. Sayed Idries Shah, often refers to them in his books when writing about the Khwajagan. Here, for the first time, however, the reader can have access to source material.

The 'Masters of Wisdom of Central Asia' comes from the source of Sufi Teaching. It is an indispensable work for anyone interested in Sufism, in part or in totality.

Sayyid Muhammad Al-Husayni-i Gisudiraz (721/1321-825/1422): On Sufism—by Syed Shah Khusro Hussaini. Delhi, Idarah-i Adabiyat-i Delhi, 1983. xvii+235 pp. Biblio. (IAD Religio-Philosophy (Original) Series-5). Rs. 85.

The history of Sufism in India, in fact, begins with the establishment of the Chishti and Suhrawardi monastries. This study deals with the Chishti order in general and Gisudiraz in particular. It is, indeed, unfortunate that the early Chishti Shaykhs of India never relished the art of writing. It was only during the latter part of the 14th century that the Chishti Sufis thought of expressing themselves in writing. Gisudiraz was one of them. No saint has so many literary works to his credit as Gisudiraz. This book, besides giving a good account of his life, brings into limelight his ideology of the Chishti order discussing the problem of Prophethood and Saintship, and Audition of Music.

The book contains appendices dealing with the Chishti Silsilah, the Chishti Shaykhs of India, comparative chart of mystical stages and sources on Gisudiraz.

THEATRE

Religion and Theatre—by M.L. Varadpande. New Delhi, Abhinav Publications, 1983. 148 pp.+8pl., Append. [ISBN 0-391-02794-8]. Rs. 60.

In this unique work we find an in-depth study of complex and multi-dimensional relationship that exists between Theatre and Religion.

This relationship starts from ancient magico-religious rituals and continues through ages right upto present times. In this long history we find different religions adopting different attitudes towards theatrical arts. In many cases theatre became a most powerful medium of propagation of religious creeds. It was considered that the best way to appease God is to offer him theatricals. Beautiful maidens were consecrated to the temples to serve the deities by entertaining them with songs, music, dance and drama. One time the magnificent temple of Brihadeshvara had in its service four hundred Devadasis skilled in theatrical arts.

Advent of Bhakti movement in India gave new impetus to the theatrical arts in India. Various theatrical forms purported to depict Leelas or

divine acts of various deities emerged all over the country. Grants were made to temples and religious establishments to sustain theatrical activities.

The book gives an interesting information about various facets of theatre-religion relationship. The author, known for his erudite scholarship, examines minutely various evidences including ancient cave paintings, folk and tribal rituals, inscriptions, religious scriptures and theatrical forms themselves.

The book is a must for the serious students of Indology and Indian Theatre.

TIBETOLOGY

Divine Madman : The Sublime Life and Songs of Drukpa Kunley—Tr. by Keith Dowman and Sonam Paljor. Clearlake, Cal; Dawn Horse Press, 1980. 188 pp., Append. [ISBN 0-913922-75-7]. $ 8.95.

This is the "secret biography" of one of Tibet's foremost saints, the Buddha Drukpa Kunley. Appearing in the spiritual lineage established by Tilopa, Naropa, Marpa, and Milarepa, Drukpa Kunley was recognized as an incarnation of the great "Crazy Wise" teacher and enlightened Master whose outrageous behaviour and ribald humour were intended to awaken common people and yogis alike from the sleep of religious dogmatism and egoic self-possession. This book is a compilation of anecdotes and songs passed on to this day in the taverns and temples of Tibet and Bhutan.

It is the first biography to appear in the West of a Crazy Adept "at work." In contrast to other more ascetical teachers of the East who teach negation of the body and its desires, Drukpa Kunley used desire, emotion and sexuality to arouse disillusionment, insight, and delight in all he encountered. With consummate skill he followed the path of Tantra, or the realization of Bliss in the union of opposites, employing sexuality to quicken the awakening of his consorts. As an unparalleled chronicle of Enlightened action, The Divine Madman is the most potent introduction to the high teaching of Tantrism to date.

Prince who Became a Cuckoo : A Tale of Liberation —by Lama Lo-Dro of Drepung; Tr. & Ed. by Lama Geshe Wangyal. New York, Theatre Arts Books, 1982. xxiv + 200 pp. (Bhaisajaguru Series). [ISBN 0-87830-574-2].

For almost a hundred and fifty years 'The Prince Who Became a Cuckoo' has been among the most popular books in Tibet. The great scholar Edward Conze has described this tale as "one of the most charming that has ever come out of the inexhaustible fund of Indian legends".

The story—which has been called "a Tibetan novel"—deals with the life of Prince Dharmananda of Varanasi, an incarnate Bodhisattva, who, along with his friend Laganana, learned the practice of mind-transference and was later tricked by Laganana into transferring his consciousness into the body of a cuckoo. The villainous Laganana, using the same secret powers, thereupon entered the body Dharmananda had vacated and usurped the prince's place in the kingdom. Dharmananda, accepting his new existence as a cuckoo as an opportunity to benefit others and finding himself able to communicate not only with human beings but also with the birds and animals he lived among, remained in the forest to teach them the Buddha's Dharma. His lively adventures are recounted in this book.

Written in 1857 by a Tibetan monk named Lo-dro (in Sanskrit, Mati), the story of Dharmananda is a historical account of one of the author's former lives as a prince in India. Lo-dro was an enlightened person who, from his childhood, remembered the events of that previous life and, urged by his lama and various other spiritual friends to write those events down, he finally created the work which is translated here.

Although this story depicts historical events, it does much more than that. It is also a vivid presentation of the way to practise Buddhism, using the special approach that was developed in Tibet, which combines both the Sutrayana and the Tantrayana. The book seems short but it skillfully presents the Buddha's entire Dharma.

TRAVELS

Alberuni's India : An Account of the Religion. Philosophy, Literature, Geography, Chronology, Astronomy, Customs, Laws and Astrology of India about A.D. 1030—Ed. by Edward C. Sachau. 2 Vols in 1. New Delhi, Orient Books

Reprint Corporation, 1983 (Reprinted). L + 408pp + 431pp. Annotations. Rs. 250.

Alberuni, or, as his compatriots called him, Abu Rihman, was a contemporary of Sultan Mahmud of Ghazani, the leading monarch of Asian history in between ad 997-1030. Alberuni has left behind a monumental account in Arbaic in the form of Tahqiq mali-Hindi (A.D.1030), more usually known in English as his India or Indica. While the ruthless conqueror Mahmud was harrying India by fire and sword destorying and plundering its cities and temples, the great Arabic scholar engaged himself in studying the culture and civilization of the country. He has included in his account the religion, philosophy, literature, mathematics, astronomy, physics, chemistry, geography, customs, laws and astrology of the Brahmanical India. He has written his Indica with a view to make familiar anyone about India who wants to converse with the Hindus, and to discuss with them questions on religion, science or literature, on the basis of his own civilization. It can be visualized from his account that he was conscious of not allowing a place to the religious enthusiasm, bordering on fanaticism and the racial superiority complex in his survey and due to this character the account made by Alberuni has proved to be the best among the records made by the foreigners.

The editor, Dr. Edward Sachau has done a great service to the scholarly world by translating in English the original account of Indica by Alberuni. He has translated the original Arabic text with commendable amount of accuracy along with detailed annotations on the indices at the end. This book is an indispensable source work to the scholars researching on ancient India.

Bhutan : The Himalayan Paradise—by Dilip Bhattacharyya. Rev. Edn. New Delhi, Oxford & IBH Publishing Co., 1982. 53 pp. Rs. 60.

'Bhutan: the Himalayan Paradise' is a land of hidden treasures. This small mountainous kingdom abundantly rich in natural beauties is a country of colours and contrasts. The snow-clad pinnacles of ragged and lofty mountains clothed in rainbow coloured vegetation with terraced cultivation play hide-and-seek in this fairyland with fog and shining clouds floating on the ocean of a cobalt blue sky, which inspires and enchants every visitor and evokes the artist in him. Inspired by the teachings of Lord Buddha one may be induced to explore the depths of one's ownself in this picturesque paradise of peaceful surroundings, which have not yet been contaminated by the ills and evils of the modern mechanised world. This very last Shangrila is now gradually opening its so far closed doors to the tourists—the lovers of nature.

This is an excellent reference book for tourists and others who would like to know this charming country and its people, their history, language settlements, family, art and architecture. This book is very richly illustrated with thrity-two photographs (coloured and black and-white) as well as various spot sketches. It also contains most informative coloured Tourist Guide Map of Bhutan with thiry-seven illustrations along with location and climatic region maps. Besides this, the notes on journey to Bhutan (by air, train and road) as well as informations regarding entry formalities, Government Guest Houses, hotels, places of interest and vocabulary aid in local language (Dzong-Kha) and other important informations have made this book most invaluable to the scholar, tourists and artists who may like to have a copy in their homes as an everlasting memory of this picturesque land.

Book of the Wonders of India : Mainland, Sea and Islands—by Buzurg Ibn Shahriyar of Ramhormuz; Ed. & Tr. by G.S.P. Freeman-Grenville. London, East-West Publications, 1981. xxvii + 124 pp. [ISBN 0-85692-063-0].

Captain Buzurg Ibn Shahriyar, a shipmaster from the Persian province of Khuzistan, compiled this collection of sailor's tales between 900 and 953.

In the spirit of Sinbad and The Thousand and One Nights, their inspiration was drawn from the 10th century Persian trading world which reached as far as China. These are salty tales of adventures and escapades, extraordinary profits and utter destitution and threaded throughout is the world of myth and imagination, where wondrous animals and miraculous happenings abound.

This new translation captures all the charm and spontaneity of the original text. Dr. Freeman-Grenville has supplied an informative introduction, gazetteer, and bibliography.

Journey to Lhasa—by Alexandra David-Neel. New Delhi, Book Emporium, 1982 (Reprinted). xviii + 310 pp + 44 pl. Rs. 150.

She had trekked through the most dangerous paths and reached Lhasa where she was invited by Penchen Lama, better known to foreigners under the name of Tashi Lama and he wished her to stay with him for a long time. He offered her free access to all libraries and lodging either in a nunnery or in a hermitage or in a house in the town of Shigatze. She studied the Rare Manuscripts in the Library and also visited the remote areas in search of books and rare Manuscripts.

Her experiences and studies of the books and rare Manuscripts mentioned in the book will be a great boon to the students of Tibetan Language. Religion and about the country, etc.

Sacred Mountain: Travellers and Pilgrims at Mount Kailas in Western Tibet, and the Great Universal Symbol of Sacred Mountain—by John Snelling. London, East West Publications, 1983. xi + 241 pp., Biblio., pl. [ISBN 0-85692-1114) £ 8.50.

Although now inaccessible to Western travellers, Mount Kailas remains supremely fascinating. For this 22,000 foot mountain, lying on the far side of the main Himalayan range in a remote region of Tibet, is arguably the most sacred in all Asia. It was venerated by the faithful of four great religions (Hindus, Buddhists, Jainas and Bon-po) and many ardent pilgrims made the long, a 32-mile, circumambulation along a route replete with monasteries and sites of profound religious significance.

Westerners came too: travellers, explorers, adventurers, priests, sportsmen, shcolars political officers—even a journalist. But only a handful; for not only was Mount Kailas remote and inaccessible, but the Tibetan authorities maintained a strict ban on the entry of all Europeans to their land. Many who ventured to the sacred mountain thus did so furtively, sometimes disguised as Hindu holy men. All met with high adventure. One came unpleasantly unstuck.

Jonn Snelling has examined all the narratives of the Western visitors to Mount Kailas, and in so doing has compiled what amounts to a chronicle of the exploration of this part of Tibet. This is a book for every armchair traveller and for everyone fascinated by the East, its religions, its mystic insights and its staggering physical beauty.

Travel and Adventure in Tibet including the Diary of Miss Annie R. Taylor's remarkable journey from Tau-Chau to Ta-Chien Lu through the Heart of the Forbidden Land—by William Carey. Delhi, Mittal Publications, 1983. 285 pp., pl., Illus. Rs. 250.

This remarkable book contains a highly exciting account of the travels and adventure in the mysterious land of the lamas by Miss Annie R. Taylor, a frail little woman missionary of England.

The author has divided his work in two parts. The first part describes the strange land of Tibet and its mysterious people with their mysterious customs and mode of life. It is based partly on the accounts left by twenty two European travellers who preceded Miss Taylor to Tibet and also the Indian Explorer, Rai Bahadur Baboo Sarat Chandra Das, a Bangalee who visited Lhasa in 1882 and talked to the then Dalai Lama. Second part of the book reproduces the edited text of Miss Taylor's diary. In October 1884, Miss Taylor sailed for China where she spent three years. From her childhood, the mysterious land of Tibet had exercised a strange fascination over her mind. She was determined to use the opportunity of her presence in China to attend the great Tibetan fair which is held near Si-ning at the famous Kumbum Monastery where she found herself in July 1887. Twenty years earlier in 1867 this monastery was sacked during the Mohammedan rebellion. Before this it used to have 400 lamas and was much more inspiring centre of pilgrimage. She was however firmly determined to travel in Tibet. She had with her Pontse, a 19 year old Lhasa youth, who initially came to her for treatment and afterwards became her servant. She learnt Tibetan language in Sikkim. In March 1891 she came to Calcutta and then took a ship for China. She and her servant were for a year in the open city of Tauchau and then tramped through Tibet.

Travels in the Mogul Empire, A.D. 1656-1668—by Francois Bernier, Tr. by Archibald Constable; Rev. by Vincent A. Smith. 2nd Edn. New Delhi, Oriental Books Reprint Corporation, 1983. li + 497 pp. Rs. 180.

The book 'Travels in the Mogul Empire, A.D. 1656-

68' by Francois Bernier, continues to remain as important and popular as it was in 1671, when its English edition was published. John Dryden, the famous poet and dramatist, drew his inspiration for his last and perfect tragedy, Aurangzebe, from the same book.

Francios Bernier, being a physician, had an unlimited access. In Mughal India, he could go anywhere from South to North. This freedom of movement combined with his power of observation adds authority to his narrative. His account of various events during Mughal regime is interesting, because it not only deals with Shah Jahan and his childern, their intrigues and battles for the throne but it also deals with subjects like reception of ambassadors; upbringing of princes; bravery of Uzbec women; beauty of Kashmiri women; fishes in the Verinag pool; price of wine; living conditions in the cities of Agra, Delhi and Lahore; flattery in Mughal court; corrupt officials; wealth of the Mughals and condition of the peasants, etc.

USEFUL ARTS

Art-Munfactures of India (Specially Compiled for the Glasgow International Exhibition, 1888)—by T.N. Mukharji. New Delhi, Navrang, 1974 (Reprinted). 451 pp. Rs. 125.

This is the reprint of the book of the same name which was first published in 1888 and was specially compiled for the Glasgow International Exhibition and printed by the Superintendent of Government Printing, India, Calcutta and published under the authority of the Government of India. It deals with Fine Arts, Decorative Arts, Musical Instruments, Jewellery, Manufactures in Metal, Art Manufactures in wood and stone, Lapidary's work, Ivory, Horn and Shell Manufactures, Pottery, Glass and Leather Manufactures, Basket-ware and Textile Manufactures. The author was the Incharge of the Indian Museum, Calcutta and had taken great pains to collect material from the various sources in order to give in a handy form a brief account of the most important art manufactures of India, which has been renowned throughout the world for its great art manufacturers. A very interesting book for all those who want to know about the Indian artware.

क्रीड़ाकौशल्यम् । Delhi, Nag Publishers, 1982. 258 pp. Rs. 50.

The book forms the 20th chapter in the sixth section of Brhajjyoti-sarnava composed by Sri Harikrsna. In 700 simple Sanskrit verses, it covers the various types of games like dice, chess, ball, wrestling, rasa, cards etc. They have been categorized differently like games for children, men and women; clothed in the astrological garb, it mentions the auspicious time for various games and rules to follow to acquire proficiency and gain victory. The novel feature of the book is the illustration of games with diagrams. The translation in Hindi and explanatory notes in Sanskrit enhance the merit of the work.

The attractive cover with the Asiad mascat gives a significant role to the novelty of the book in the field of Sanskrit.

Manuscript Illustrations of the Medieval Deccan—by Usha Ranade. Delhi, B.R. Publishing Corporation, 1983. xvi + 176 pp. + 40 pl. Rs. 200.

This book is a brilliant analysis of the art of manuscript illumination in the Deccan during the late 17th, 18th, and early 19th centuries. The book is organized into three parts. The first part, which is mainly introductory, acquaints the readers with the political, economic, and cultural conditions of the Deccan of the 18th century and discusses in depth the tradition of manuscript illustrations, the art of copying, and libraries which house these manuscripts in Maharashtra. As the author has collected her data by examining more than two hundred and fifty manuscripts, and as this work is the first of its kind, the whole of the second part is devoted to the enumeration of data regarding each one of these manuscripts. In the third part of the book the author undertakes a comparative analysis of manuscript illumination that prevailed in Maharashtra by discussing the various styles of illumination that were in vogue in Kashmir, Rajasthan as well as Gujarat and South-West Rajasthan. The analysis clearly indicated some local folk styles. The analysis clearly indicated to the author that the art of manuscript illumination in Maharashtra did not fully crystallize and was gradually taking shape, but before it could blossom it died, because "Western

cultural influence swept the land by the middle of the nineteenth century".

Roopa Samhita : Designs Through the Ages—by Vasudeo Smart. 2nd Rev. Edn. Varanasi, Smt. Pramila Vasudeo Smart, 1983. 19+199 pp. Rs. 200.

"There is hardly any doubt that in making selections of designs from various periods of Indian art you have always selected spectacular designs which tell their own story. As a matter of fact your book should serve as a small encyclopaedia of Indian designs and ornaments through ages. I am happy to note that you have also not neglected folk art and textiles".

Dr. Motichandra

WOMEN

Women of Bengal—by Margaret M. Urquhart. Delhi Cultural Publishing House, 1983. (Reprinted). vi+165 pp. Rs. 140.

Any attempt to study the culture and civilization of a society can never be complete without a detailed and in-depth study of its women-folk—their status as individuals or as a group, their position in the society and also the extent of their influence on the various facets of society's development. Seen in this context, the women of Bengal have played an important part in the contemporary socio-literary-cultural life and the history of Bengal.

'Women of Bengal' presents the life of Bengali women as it was actually lived till half a century ago, together with its pains and pleasures, joys and sorrows, glory and shame, its beauty and ugliness. The author who spent twenty-five years among the Bengali families, had the exceptional opportunities of seeing their life behind the veil, often seething with harsh reality of a sub-human existence.

The book is an answer to almost all the questions about the secluded women of Bengal. It is a vivid picture of the life that they actually lived. It is something much more than bare recital of facts—it is a moving revelation, compelling one to think. The reader is simply enthralled as he learns the life of a Hindu girl from her babyhood, so excellently depicted in simple yet absorbing language and style.

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-do-	Potdar, B.V.	B.C.L. James	The Problem of Education in Rural India	
-do-	Sacha, M.J.	C.V. Platts	Recent Developments in the Teaching of General Science Found in the Secondary Schools of Gujarat State (India) and in England and Wales	
-do-	Soman, B.V.	C.F. Buckle	A Cross-Cultural Study Investigating the Relative Effects of Using Piagetian Based Objectives and an Advance Organizer with Structured Learing Material on the Acquisition of Scientific Concepts by Adolescents in Britain and India	
UNIVERSITY OF BIRMINGHAM Deptt. Faculty of Education	De Silva, V.	B.C.L. James	The Administration of Secondary Education in Ceylon: Its development and present Practice	
-do-	Wilson S.J.	B.C.L. James	Language Policy and Education in Ceylon	
UNIVERSITY OF GEORGIA Deptt. of Philosophy and Religion	Mary Annette Cook	Shanta Ratnayaka	Theravader Buddhism in Confrontation with Christian Missionaries in Thailand.	
UNIVERSITY OF HONG KONG Deptt. Centre of Asian Studies, Deptt. of History	Coonoor Kripalani	Dr. L.R. Wright & Dr. M.Y.L. Luk	A Comparative Study of the Political Concepts of Gandhi & Mao	

1	2	3	4	5
UNIVERSITY OF LONDON Deptt. School of Oriental & African Studies	Rajeshwari Ghose	Dr. J.A.R. Marr	The Tyagarajaswamy Temple in Tiruvarur : a Historical and Cultural study	
UNIVERSITY OF MELBOURNE Deptt. of Indian and Indonesian Studies	John Hood		Bengali Historiography : A Case Study of Niharranjan Ray	
-do-	Beth Morton	—	Oral Literature in Parji Society—Its Social and Religious Significance	
-do-	Pauline Rule	—	Crime, Society and the State in Colonial Calcutta, c. 1860-1940	
UNIVERSITY OF MELBOURNE Deptt. of Indian and Indonesian Studies	Charles Baker	—	The Development of Racism in Nineteenth Century Bengal	
-do-	Nazir Gill	—	Trends in Modern Urdu Literature in India and Pakistan	
-do-	Barita Gultom	—	Comparative Study Pertaining to the Marriage and Religious Customs of the Santals of India and the Bataks of Indonesia	
-do-	Richard Johnson	—	Kipling's India	
-do-	Hippola Pannakitti	—	A Critical Study of the Doctrine of No-Soul ('Anatta') as Reflected in Early Buddhism	
-do-	Jonathan Bader	—	Sankara on Meditation	
UNIVERSITY OF NEWCASTLE UPON TYNE Deptt. of Religious Studies	Ms. Vivienne Bond	Dr. D.H. Killingley	Swami Vivekananda's *Practical Vedanta*	

Notes, News & Views

Third World Hindi Convention

The Third World Hindi Convention was held in New Delhi, the capital of India, on 28th, 29th and 30th October 1983, by Rashtrabhasha Prachar Samiti, Wardha. On 28th of October 1983, the Convention was inaugurated by the Prime Minister of India, Smt. Indira Gandhi. The Souvenir entitled 'Vishwa Hindi' was also released by the Prime Minister. More than 4000 scholars, educationists, creative writers and Hindi lovers participated in this Convention. About 250 delegates from different parts of the world including delegations from Soviet Union, China and Mauritius took part actively in the Convention. The Convention was in sequence with the two World Hindi Conventions held earlier—The first at Nagpur (India) in January 1975 and the second in Mauritius in August 1976. The purpose of the Convention was to provide a forum for the scholars and authors to extensively discuss the problems of language, literature and culture as an essential requirement of the democratic way of life. Therefore, the discussions covered a wide range of topics related to the status of Hindi at the national and international levels as well as the state of its teaching and learning in different countries of the World.

The three days' seminars were divided into two parts : (a) open sessions and (b) seminars. The open sessions were sub-divided into three subjects: (1) The expansion of Hindi as an international language, (2) Cultural Relations of India and Hindi and (3) Role of Hindi in establishing human values. The seminars were also held on three wider dimensions i.e. (1) Progressive state of Hindi in Modern India, (2) Hindi in international context and (3) Interaction between Hindi and other Indian languages. In these seminars, various aspects of Hindi were discussed.

In addition to this, an exhibition was also organised wherein progress pace of Hindi was shown. Hindi in technology and computer science was appreciated by all the delegates.

The Convention was concluded under the chairmanship of Dr. Balram Jakhar, Speaker of Lok Sabha. The Chief Guest was Smt. Mahadevi Varma, a noted Hindi poetess. A resolution to constitute a committee of 25 members, proposed by the Working President of Convention Shri Madhukarrao Chaudhary, was passed. The Committee will work for the upgrading of the status of Hindi as an international language and to make efforts for introducing Hindi as an official language of U.N.O.

Reported by :

Dr. K. KUMAR GOSWAMI

Buddhist Temples in Laccadive Lagoons

Recent explorations in Laccadive Islands have indicated that hundreds of stone cultures and architectural remnants of Buddhist temples lay buried in the lagoons and the sea, according to Dr. S.R. Rao, noted marine archaeologist.

Some of the images which once adorned the Buddhist temples were as high as five metres, Dr. Rao, who has made important discoveries in Dwarka and Bet Dwarka waters last year under the aegis of National Institute of Oceanography, Goa, told PTI recently.

Terming it as an "important breakthrough" Dr. Rao said, when the temples were destroyed, the images were thrown into lagoons and shallow sea on the west coast of the island.

However, as the island waters of the Laccadive were very clear some of the "architectural members are visible and the local drivers point out to the remains even now".

Two large heads of Buddha – one of them with curly hairs and other covered with plaster were recovered during exploration of the Androth Island and one more head of Buddha from Minicoy Island.

Pottery found in a section of the ancient mounds, where plinths of Buddhist establishment are visible, date back to 556 centuries.

Dr. Rao said exploration by marine archaeologists of western waters of Laccadive, including the lagoons, was likely to yield more important antiquities of great historical and cultural significance.

With minimum scientific equipment, such as side scan sonar and magnetometer, it would be possible to recover not only sculptures, but also submerged temples or other buildings, he said.

All India Oriental Conference

The 31st Session of the All India Oriental Conference was held under the auspices of the Rajasthan University of Jaipur from 29 to 31 October 1982, with Dr. Gaurinath Shastri in the Chair.

The Conference was inaugurated on October 29 by Shri O.P. Mehra, Governor of Rajasthan. He stressed the importance of the composite culture of India, and maintained that the solidarity and strength of the nation lie in its unity in diversity. Dr. Gaurinath Shastri in his presidential speech dwelt on ancient Indian culture and its philosophy. The Conference then split up into different sectional meetings presided over by respective sectional presidents. The West Asian Studies Section was chaired by Dr. N.S. Gorekar, Assistant Director of the Heras Institute of Indian History and Culture.

There were about one thousand delegates representing various universities and academies. Each section was flooded with a number of papers. It would be in the fitness of things if the papers were scrutinized by a committee of experts in each section, and in this way good papers would be fully read and followed by a meaningful discussion.

Sanskrit Scholars Honoured

Five eminent Sanskrit scholars, four from India and one from Belgium, have been conferred the fellowship of the Kalidasa Akademy, Ujjain, in recognition of their services to the cause of Sanskrit Literature.

The scholars are : Prof. K. Sharpin (Belgium), Prof. Vasudeo Mirashi, Prof. Baldeo Upadhyaya, Dr. Gaurinath Shastri and Mr. Mani Madhav.

Two conferences in Oxford

The Fifth Conference of the International Association for Buddhist Studies which took place in Oxford, August 16th-21st last, attracted a great number of eminent scholars from all over the world. The programme was divided between General and Special Sessions, so that one could go to one or the other on each day. Logicians were able to attend 1½ days of debate under the chairmanship of Prof. B.K. Matilal of Oxford, papers being read on such topics as Was Shantaraksita a Logical Positivist? and Can Dharmakirti's notion of Anupalabdhi be made to fit the Trairupya Criterion? For many this was far too heavy going, especially after lunch. Other important areas covered in the sessions were : Buddhism and Psychotherapy, Buddhist Textual Studies, Buddhism and Social Problems, Buddhist Iconography and Anthropology, Tibetan Buddhist Religion and Philosophy, and Buddhist Techniques of Meditation. Many other papers outside these categories were read as well.

In relation to contemporary social questions, Steve Collins, paper 'Friendship as a Buddhist Virtue' was particularly good, while Dr. Mirko Fryba, a psychotherapist and scholar of Abhidhamma from Bern, Switzerland, gave an excellent paper entitled 'Application of Dhamma in Western Therapy', reporting on his use of Abhidhama and Buddhist meditation techniques in working with the mentally ill.

In other areas of study, a paper worthy of mention was the 'Literature of the Puggalavada' given by Ven. Chan Thich, a Vietnamese monk now residing in France. He has made a life-long study of this school of Buddhism, which was condemned as heretical and died out towards the end of the 1st millenium A.D. The Puggalavadins believed that there is an individual who goes through the various levels of the Path and reaches Nirvana. This individual, or puggala (Sanskrit Pudgala) cannot be identified with any of the skandhas or other categories of classification of entities. Ven Thien Chan Thich's main point was that the Puggalavadins had been misrepresented by their opponents and were worthy of more serious considerations.

The Madhyamaka Centre for Tibetan Buddhist Studies is now well-established in its new home at York House, 15 Clifford St. Although painting and decorating work is still going on upstairs, the meditation room, library and bookshop are now operational. Recent courses at the Centre have included : Mind and Cognition; Basic Buddhism; Lam Rim; and Tai Chi. An Informal discussion evening with some York Quakers (Society of Friends) about approaches to meditation was also held. The Centre is anticipating the visits of a number of distinguished Tibetan Lamas in the forthcoming months. Anyone interested is invited to write to the Centre at the above address, or phone York 35095 or 706038.

A 10th C. Buddhist monastery has been discovered in the mountainous Zanskar region of North West India. Dr. Ajay Kumar Singh of Benaras Hindu University found in the ruins of Sumadhachhe Monastery some ivory statues carved in a style reminiscent of early Kashmiri art. The monastery is believed to have been founded by the Great Buddhist scholar and duilder, Rinchen Zangpo. Dr. Singh expects that if fully excavated the monastery would reveal further antiquities and wall paintings, which would throw additional light on early mediaeval Kashmiri art and its contribution to Buddhism.

International Book Fairs—1983

1. Warsaw—International Book Fair 18-23 May
2. Dallas—ABA Trade Exhibit 4-7 June
3. Singapore—Asean Didacta 7-11 June
4. Moscow International Book Fair 6-12 September
5. Frankfurt Frankfurter Buchmesse 12-17 October
6. Cannes (France)—Video Communication 15-19 October
7. Belgrade (Yugoslavia)—International Book Fair 27 October-2 November
8. Montreal (Canada)—Foire Internationale Du Livre 23-26 November.

Rare Edition of Valmiki Ramayana Published

A rare edition of Valmiki Ramayana in seven volumes, edited by an Italian Professor in the 19th century, has been brought out by the Indian Heritage Trust, Madras. According to its managing trustee, Mr. V. Sadanand, the volume was edited by Mr. Gaspare Gorresio, Professor of Sanskrit in Turin University in Italy and was first published in France between 1843 and 1867.

American Buddhists Tour China

About 30 American Buddhists, led by Rev. Tada Kakuei of Palo Alto Buddhist Church, recently toured Beijing and other cities in China, taking a close look at the activities of Chinese Buddhists there. It was the first time since the end of the last war that American Buddhists visited China in order to find the roots of American Buddhism.

Amrita presented Jnanpith Award

President Zail Singh presented the prestigious Jnanpith Award to 63 year old Punjabi poetess Amrita Pritam in New Delhi on 15 April, 1983. The President praised her and said that her poetry acquires a transcendental view of humanity in a broad sweep of concern for man's survival.

The Jhanpith Award, the country's prestigious literary prize, carries a cash award of Rs. 1 lakh, a bronze statue of Goddess Saraswati and a citation plaque.

The poetess, who has to her name 60 volumes of published works, is the first Punjabi and the second woman to receive the award which was given for her poetical collection "Kagaz te Canvas". The collection was adjudged the best in any Indian language published between 1965 and 1974.

Caltis-84

Inaugurating the Seminar on Calligraphy, Lettering and Typography of Indic Scripts, held in Pune on 29th January, 1983, Shri Jayantrao Tilak said that a language is a growing subject like any organic thing and it is essential therefore to allow every language to grow naturally. But there is need for popularising a script like Devnagari too, because it can easily be adopted and is enjoying already wide currency in the country. Shri Jayantrao Tilak stressed that a common script for all Indian languages was not only desirable but would also help greatly in bringing about national integration.

He said that there was need to simplify the Devnagari script and to improve the Hindi typewriters, so that they could achieve better results. For this the Hindi Typewriter and Teleprinter Committee, the Indian Standards Institution and the Electronic Commission of the Government of India should work jointly.

Sanskriti Awards

This year's Sanskriti Award, instituted by the Sanskriti Pratishtan for encouraging young talents in different fields of activity, will go to Mr. Vinod Bhardwaj, a Hindi writer and poet for creative writing. The youngest awardee is Chaitanya Kalbag, 26, for investigative reporting and "human interest" writing.

Certificate of Export Promotion to MLBD

M/s. Motilal Banarsidass, Delhi leading Publishers & Exporters of Indological Books have been awarded a Certificate of Export Recognition by The Export Promotion Council in recognition of their export achievement during the year 1981-82. They had been awarded the same certificate in the previous year also.

Exhibition of Indian Books at Beijing, China

The National Book Trust organised an exhibition of Indian Books at Beijing, China in April, 1983. It was the first official exhibition of Indian books in China and one of the prestigious exhibitions organised by the Trust overseas.

About 2000 titles, selected by a special screening committee were exhibited. Emphasis on books in English was laid, but outstanding books in all the Indian languages were also included.

It was a very successful exhibition and it is hoped that many books published in India will now find a good market in China.

Mr. Krishna Kriplani

The National Book Trust Chairman, Mr. Krishna Kriplani was awarded the Rabindra Memorial Award of Rs. 10,000 and a citation.

Mr. Kriplani got the award for his book "Dwarakanath Tagore, Forgotten Pioneer".

Mr. Ved Mehta

Noted India-born writer Ved Mehta is among the 19 persons selected to share one of the premier American awards for talented people. Others include an Assyriologist and a West Asian affairs expert.

The 19 winners will receive from 24,000 dollars to 60,000 dollars annually for five years from the John D. and Catherin Mac-Arthur Foundation.

Mahabharata in the USSR

Indian culture has been studied in the Soviet Union for almost two centuries. During the last three decades Soviet Indologists have scored big successes in their studies of Indian culture. Among the translations into Russian were hymns, the Ramayana and the Mahabharata. The translation of Mahabharata by Academician Boris Smirnov is a real labour of love. He has published eight volumes containing translations of selected texts from the epic including the Bhagvad Gita. At present a new edition of Smirnov's translations is being prepared in Ashkhabad, the capital of Turkmenia.

The readers and researchers are especially interested in this great epic of ancient India and the Leningrad expert in Sanskrit V. Kalyanov has also written many articles on the old Indian theory of the art of war, military ethics and diplomacy based on the Mahabharata.

V.K. Gokak Heads Sahitya Akademi

Prof. V.K. Gokak, noted writer and poet in English and Kannada, was unanimously elected President of the Sahitya Akademi for the next five years. The election was held at a meeting of the Akademi's newly formed general council, an Akademi release said. Mr. Gokak is at present Vice-Chancellor of the Sri Sathya Sai Institute of Higher Learning. Assamese novelist and Jnanpith award winner Birendra Kumar Bhattacharya was elected Vice-President. The council also elected 22 members to represent the languages recognised by the Akademi on the executive board.

KSRI Seminar

The Kuppuswami Sastri Research Institute, Mylapore, Madras, sponsored an interesting two-day Seminar on "The Domestic Srivaisnava Rituals" on the 23rd and the 24th of April. H.H. Sri Vadikesari Alakiya Manaval Siyar of Kanci presided over the Seminar and U. Vc. Sri Agnihotram Tatacharya and Dr. V. Varadachari were the observers.

Dr. Robert C. Lester of the Department of the University of Colorado, U.S.A. said that religion is the foundation of human culture and religion is a matter of the heart. Papers were presented by Smt. Indra Ramadurai, Smt. Mano Bhaktavatsalam and Dr. V. Varadachari also.

An interesting feature of the Seminar was the very lively and intelligent question and answer session which followed each paper. Scholars like Sri H.V. Vasude-

vacharya, Dr. A. Tiruvengathan, Dr. T. Srinivasan, presented very interesting and scholarly papers.

Third International Conference on Scholarly Publishing

The Third International Conference on Scholarly Publishing is being held in London from 20 to 22 October 1983. Conference themes include financial management for smaller publishers, how and where do Third World Scholarly/academic publishers sell their publications and transfer of scholarly/academic know-how.

Enrolment forms and other details can be obtained from Internatioal Association of Scholarly Publishers C/o Edvard Aslaksen, Universitetaforlaget, Box 2959 Toyen, Oslo 6, Norway.

Mrs. Kapila Vatsyayan Honoured

The Campbell Memorial Gold Medal for 1980 has been awarded to Dr. (Mrs.) Kapila Vatsyayan, Additional Secretaay in the Union Education Ministry in recognition of her "outstanding contribution" to the field of the history of Indian arts.

The award, instituted by the Asiatic Society of Bombay in 1907, was presented to her by Vice-President M. Hidayatullah at a function held in New Delhi on April 2. The medal is given once every three years.

Ramayana pubilshed in Soviet Union

The Ramayana has been published in Kalmyk language in Elista, the capital of the Soviet Kalmyk Republic, reports Tass. The book was translated by the bhilologists from its Sanskrit original.

Kalmyk folklore retained a multitude of oral versions of the Ramayana. The libraries of the Republic also keep seven manuscript texts of the poem in the old Kalmyk alphabet.

India Ranks 3rd in Book Production

The export of books, including periodicals and journals during 1981-82 has been valued at about Rs. 100 million, reports PTI. India is one of the 10 major book producing countries of the world and ranks third in the production of English titles, according to an official release.

National Exhibition of Art—1983

The 26th National Exhibition of Art—1983 was organised by the Lalit Kala Akademi last month at the Rabindra Bhavan galleries in New Delhi. Some 182 paintings, 123 drawings and graphics, 60 works of sculpture, and 14 invited entries were displayed. Works of ten artists were selected for awards.

Golden Wreath for Vatsyayan

Noted Hindi litterateur Sachidananda Hirananda Vatsyayan has been awarded the 1983 Golden Wreath, a Yugoslav international annual award for poetry.

Ancient Rock Paintings Discovered

Ancient rock paintings belonging to the prehistoric times have been discovered at Mallappadi near Barugur on the Madras-Krishnagiri-Bangalore Highway in Dharmapuri District. The paintings were found inside a hallow rock-shelter on the slopes of the bald rocky hill Mallappadi. These paintings have been executed in light yellow or white kaolin. These paintings go back to the later phase of the Southern Neolithic or the early iron age.

Tributes to Roerich

Prominent Soviet Indologists and scholars recalled the contribution made by the Roerich family to the establishment and development of friendly relations between India and the Soviet Union, in a recent meeting of the Soviet-Indian Friendship Society held at Moscow. "India features prominently in the life and work of the Roerich family", said the well-known Soviet Indologist B.C. Bongard-Levin.

"He synthesised in his work the best of Indian classical tradition and Slavonic culture", said Mr. Y.P. Chelyshóv of the U.S.S.R. Academy of Sciences. Mr. Nikolai Roerich maintained close contacts with Dr. Tagore and Shri Jawaharlal Nehru. As a poet, Roerich enriched his poetry with the achievements of Indian philosophy and literature.

Indian Delegation to China

A Seven Member Delegation under the leadership of Shri Krishna Kriplani, Chairman, National Book Trust, visited China from April 25th to May 10th, 1983. Our Partner, Shri J.P. Jain, was a Member of the Delegation.

The main purpose of the visit was to study, analyse and to compare the progress made by India and China in the field of publishing industry and to explore the possibilities of co-publishing and that of establishing book trade between the two countries.

In **Beijing** (26 to 30 April), the Delegation was entertained at a Banquet arranged by the Foreign Languages Press; attended the Receptions given by the China National Publication Department and the Indian Embassy in China and witnessed the inauguration of the Indian Book Exhibition. The Members of the Delegation came to know at these functions that the universities in China have begun to establish Foreign Languages Centres wherein four Indian languages viz., Hindi, Bengali, Telugu and Urdu are being taught as full time course. The Delegation also observed that the Chinese had developed special attachment for Dr. Rabindranath Tagore and Munshi Prem Chand and that complete works of these two writers were translated into Chinese, which were easily available in all the Universities, Public Libraries, etc.

The Delegation found that the Chinese had keen interest in different languages, and other disciplines like Science, Economics, History and Technology and that they would like to procure standard works of Indian authors on these subjects and get the same translated into Chinese for the benefit of their students and intellectuals. Books worth about Rs. 7,00,000 were imported by the Chinese Publication Centre and the Chinese National Publication Import and Export Corporation.

The Indian Book Exhibition, organised by the National Import and Export Corporation in China and inaugurated by the Cultural Minister of China, proved very popular and attracted many visitors. It gave the impression that the Chinese are very keen to have brotherly relations with India.

In **Shanghai** (3.5.83 to 6.5.83), the delegates saw the Shanghai Publishing Centre being one of the biggest publishing centres and known for its quality work having been established only 30 years back. Most of the Chinese authors are encouraged to send their works to this Centre for publication. It has 250 branches throughout China. It has entered into co-publishing arrangements with Japan, Germany and Yugoslavia. Last year, it published as many as 3195 titles, out of which 2000 were new titles. The Centre is also engaged in the job work of the Government. 25% of their books are printed from this Centre.

At the museum at Shanghai, the Delegation saw 2000 year old paintings of Buddhist era and the literature on Buddha, which were preserved very nicely there.

The Delegation had a round of the Institute of Foreign Languages also, where ten major languages are taught to students on full-time basis.

The Delegation had their last stop at **Cantont** on May 6th. Here they saw the famous Guangshon University, which was established in 1924 and is considered as one of the leading universities of China. The discussions there with the Heads of various departments, scholars, officials, students, etc., revealed that books relating to Buddhist litetature could be published simultaneously in India and China under the co-operation programme for which the trade prospects are bright.

While in Chengdu from 30th April, the delegates had an opportunity to see the 2500 years old Irrigation Project which is still popular and useful. On the whole, it was a pleasant trip, which gave the Delegation a good chance to meet the Chinese Government officials, book publishers, scholars, students and others to discuss matters relating to the book industry and to explore the possibilities of co-operating in the field of publishing books which can be ultimately advantageous to both the countries.

Russia publishes Tagore's work

A book of selected prose by Dr. Rabindranath Tagore has been published in Alma Ata, the capital of Soviet Kazakhastan, reports Tass. The book, including several short stories and tales, has been translated by the well-known Kazakh prose-writer, Sufuan Shaimerdenov.

Department of Jainology

The Madras University during its Post-Centenary Silver Jubilee Celebration in September, 1983 will establish a Department of Jainology. The Research Foundation for Jainology is going to create an endowment of Rs. 15,00,000 for this according to an agreement between the University and the Research Foundation signed on 25 April, 1983.

Book Prize for India

An Art Book "Kishangarh Painting" printed and published by Vakils, Feffer and

Simons, Bombay and written by Dr. M.S. Randhawa and Doris Schreier Randhawa has been adjudged the best one by a 25-member international jury from 17 countries, amongst 8000 exhibits from 82 countries, at the International Book Design Exhibition at Leipzig.

Indian Institute of Advanced Studies

The Indian Institute of Advanced Studies housed in the former Viceregal Lodge in Simla is to be shifted to Pune. According to a newspaper report a decision to this effect was taken recently. The ostensible reason for shifting the Institute to Pune is that the research fellows can use its premises throughout the year unlike in Simla where some of them coming from hot climate could not stand the cold.

Sanskrit Centre in Jaipur

The National Institute of Sanskrit of the Union Government has set up a Central Vidyapeeth at Jaipur. It would work for the collection, preservation, research and publication of Sanskrit transcripts and inscriptions scattered all over the State and has started functioning from July 18th.

Sindhi Sahitya Academy

The Maharashtra Government has set up a Sindhi Sahitya Academy for the promotion and encouragement of Sindhi literature in all its aspects. The Board of the Academy is headed by Mr. Moti K. Daryanami and the members are Prof. Ram Panjwani, Mr. Baldev T. Gajra, Miss Sita Samtani and Mr. Lachhman Khubchandani.

B.M. Birla Research Centre, Ujjain

The Brij Mohan Birla Research Centre is being set up at Ujjain to promote research in Indology and Oriental Studies. It will be in collaboration with the Vikram University at Ujjain.

A new hall with air-conditioning facilities is being built to house this research centre and to provide room for the preservation of rare manuscripts, many of which have either disappeared or are in bad shape and are decaying. One of the rare manuscripts is the bulky Persian translation of the "Vedas" in the hand of Dara-Shikoh, one of the brothers of Aurangzeb. Another rare and interesting manuscript is the "Shrimad Bhagwat", written on a 60 feet paper scroll. The Institute would also arrange the microfilming of the rare manuscripts and these would be kept in the library for reference by scholars.

PM Releases Jain Work

Releasing the Second Volume of *Agam Aur Tripitak—Ek Anushilan* (Critical Study of Jain and Buddhist Canonical Literature) written by Muni Nagrajji, Mrs. Gandhi said that Jainism was one of the strongest pillars of Indian society. She called for promoting literature on Jainism, Buddhism and other religions to curb and end violence in society.

"Sanskrit Outside India" Seminar

The Indian Institute for Rewriting Indian History (Thane Branch), Bombay is arranging one day Seminar on "Sanskrit outside India" on the 4th September, 1983 in the Gadakari Rangayatan, Thane (West).

The aim of the Seminar is to make known to the Indians how much interest is being taken by the foreigners in studying Sanskrit. Eminent Sanskrit scholars from U.S.A., West Germany, France, Japan, etc. are expected to participate. Noted Sanskrit Pandit Mr. S.B. Velankar will conduct the proceedings of the Seminar and many Indian Sanskrit Scholars will also present their papers.

Shasta Abbey

Buddhism took birth in India in the 6th Century B.C. It spread to many countries of the East. Now it is becoming popular in the West also. A Buddhist centre named Shasta Abbey is one of the centres which has taken roots in the United States of America and is now attracting more and more trainees and visitors. Their Meditation Hall has recently been completed and an impressive statue of the Boddhisattva Manjusri specially sculpted for this hall has been installed. The personification of great wisdom, Manju sits upon a lion-beast representing the rampaging self which trains with Manju through meditation. The Centre now proposes to complete the following projects within the next three years :—

A new bathroom for one of the small residence buildings; a peaked snow roof for the office building; the remaining sections of cloister and walkway; and the main gate.

It is hoped that with the completion of these projects the Shasta Abbey will begin to give the impression of an established and well-kept abbey, wherein the monks and the trainees will be able to have a comfortable stay and to meditate in a very congenial atmosphere.

Veda Centre in New Delhi

Dr. B.N. Yadava, Nepal's Minister for Construction and Transportation inaugurated on the 5th of September, 1983, the Maharshi Veda Vigyan Vidyapeeth in New Delhi.

The Vidyapeeth has been opened to provide an integrated system of education, training the youth towards leading a "fulfilled life".

XXIXth All-India Library Conference

Indian Library Association shall celebrate its Golden Jubilee at the All-India Library Conference being held at Mysore in December this year. A Seminar on "Fifty years of Librarianship in India: Past, Present and Future" is being organized on that occasion.

The Theme of the Seminar is sub-divided as follows :—

Public libraries in India; Academic Libraries in India; Special and Research Libraries in India; National Libraries: Development in India—An Assessment; Resource sharing among University and Special Libraries in India; Computers and Information Service in India; Information Network in Science and Technology/Social Science

in India; Bibliographic and Documentation Services in India; Technical Services; Developments in Classification/Cataloguing/Subject Indexing in India; Staffing Pattern; Library & Information Science Education; Publishing in India.

VIth CIABS

The Sixth Conference of the International Association of Buddhist Studies (VI CIABS) was held in association with the Thirty-first International Congress of Human Science in Asia and North Africa from 31st August to 7th September, 1983 both in Tokyo (31. VIII-3. IX.83) and in Kyoto (5-7. IX.83). Professor Gadjin M. Nagao, Founding Chairperson and Honorary Fellow of the IABS, acted as Conference President of the VI CIABS. The Sectional Meeting III of the XXXI CISHAAN was allotted to "The Spread of Buddhism and Hindu Culture in Asia", which was organized as a joint session with the VI CIABS, under the convenership of Professor Hajime Nakamura, Honorary Fellow of the IABS.

About 500 Eminent scholars from India, France, Germany, Japan, Australia, Netherlands, U.S.A., Canada, Korea, Argentina, Mongolia, Sri Lanka, Sweden, England, Italy, Taiwan, etc. participated and 150 papers were read which were followed by discussions. The delegates were taken to the various museums, libraries, temples, etc. and many functions were arranged in their honour.

4160 Letters Inscribed in a Grain of Rice

An aeronautical engineer in Bangalore who is a miniature artist by hobby, has accomplished an incredible feat by inscribing 4160 letters on a single grain of rice. The arist, Mr. Navjappa (49) has also managed to split a single cow hair into 15 strands with a razor blade and paint the portraits of Buddha, Swami Vivekananda, Mahatma Gandhi, Ramakrishna Paramhamsa, the Prime Minister Mrs. Gandhi and verses from the Bhagvad Gita on these strands.

All India Seminar on 'Karma and Rebirth'

The Department of Buddhist Studies of the University of Delhi organised a Three-Day Seminar of Karma and Rebirth from 1st to 3rd October, 1983 in the Tagore Hall of the University. It was inaugurated by Prof. Gurbakhsh Singh, Vice-Chancellor, University of Delhi and closed with the Valedictory Session by Mr. P.K. Thungon Deputy Minister of Education, Govt. of India. The Seminar was presided over by Dr. V.P. Verma, Dean and Head of the Department of Patna University.

The aim of the Seminar was to make known how much interesting and practical is the thought of Buddha on Karma and Rebirth. Eminent Scholars from India and abroad participated in the Seminar. Noted Pali and Sanskrit Pandit Dr. Jagannath Upadhya conducted an open discussion session on the subject and many Sanskrit Buddhist scholars presented their papers.

Central Varsity in Bengal

The Central Government will create a Central University comprising the educational institutions run by the Rama Krishna Mission in West Bengal.

Academic circles view the move with considerable interest. They see it as an indirect intervention by the Centre in the running feud between the Mission institutions and the Left Front Government. The Mission authorities are interested in coming under the Centre's jurisdiction especially after they realised that Calcutta University will not grant affiliation to the Vivekananda Institute of Medical Sciences which opened some years ago.

A number of schools and colleges run by the Mission have been hit by the continuing employee-unrest, specially in Purulia and 24-Parganas. Some of these institutions had to be closed for indefinite periods on several occasions.

Asiatic Society Bicentenary

Prime Minister Indira Gandhi will inaugurate the bicentenary celebrations of the Asiatic Society and its exhibition on January 11, 84. The Centre will publish a commemorative stamp and Ist cover marking on the occasion. The Films Division will produce a documentary on the Society. Satyajit Ray, honorary fellow of the Society, may help to produce the documentary if he recovers sufficiently from his illness.

The 200th year of the Society will also be celebrated in London by the Royal Asiatic Society on January 12 by the Asiatic Society in Paris on a date yet to be confirmed and by the American Oriental Society in the U.S. Dr. Roychoudhary, General Secretary of the Society is leaving for London to finalise the arrangements.

Prof. B.K. Matilal

Professor Bimal Krishna Matilal, a post-graduate from Calcutta University and a Doctorate from Harvard, has joined the University of Chicago as a Visiting Professor in the Departments of South Asia Languages and Civilizations and Philosophy. Before joining Chicago University, he taught at University of Toronto, University of Pennsylvania and University of California (Berkeley) also as a Visiting Professor. Since 1976 he has been Spalding Professor at Oxford University, England.

Professor Matilal is the founder-editor of the International Journal of Indian Philosophy. He has a number of publications to his credit. Some of these are The Navya-Nyava Doctrine of Negation : The Semantics and Ontology of Negative Statements in Navya-Nyava Philosophy, The Central Philosophy of Jainism, etc. His forthcoming publications are 'Logic, Language and Reality : Essays on Indian Philosophy (Motilal Banarsidass, Delhi) and Perception : An Essay on Indian Theories of Knowledge (Oxford). He is presently editing two anthologies, which are to be published in Holland.

Professor Matilal can be contacted in his office at 205 Foster Hall, 1130 East 59th Street, Chicago, IL 60637.

Publication of Rare Manuscript of Padam-sutra in China

The ancient manuscripts of the most important book of the Buddhist Religion, Padạmsutra, will be published soon in Kolotype editions, for distribution in China

and abroad. This was announced on the concluding day of the Seven-days' National Seminar of the minority-community Libraries.

The manuscripts of Padamsutra are the most valuable among all the other manuscripts. Many scholars have tried to trace the history of development of Buddhist Religion and cultural exchange, through the study of these manuscripts.

Two-Year Award for Dr. Gopal

Dr. S. Gopal, the distinguished historian, has won a senior award of the Homi Bhabha Fellowships Council. Dr. Gopal retired in May as Professor of contemporary history at the Jawaharlal Nehru University to work on a biographical study of his father, the late Dr. Sarvapalli Radhakrishnan, "seeking to place his life and achievements in the context of his times." The award is for a period of two years.

Gandhi Painting for U.S. Varsities

The Bharatiya Vidya Bhavan will present life size paintings of Mahatma Gandhi to Columbia and Princeton Universities and the School of Divinity at Harvard in the USA as part of the month long second anniversary celebrations of its U.S. centre in New York, beginning 2nd October, 1983.

Professor John Kenneth Galbraith, a patron of the Bhavan's U.S. centre, inaugurated the Boston chapter of the centre on October 9. The Bhavan has plans to start an international residential public school in Virginia for which 58 acres have been donated by Swami Satchidananda, founder fo the Integral Yoga Centre of the U.S.A.

Prof. A.K. Ramanujan

Professor A.K. Ramanujan, an eminent scholar of Tamil and Kannada literature, and a poet and at present a Professor of South Asian Languages and Civilizations, *Linguistics*, and Social Thought, University of Chicago, has been awarded a five-year fellowship ($ 52,000 per year) by the Mc Arthur Foundation in recognition of his extra-ordinary talent and originality in his field.

Professor Ramanujan is the author of many books, which include: The Interior Landscape (translations from classical Tamil) 1970; Speaking of Siva (translations from Kannada poetry) 1973; Relations (poems) 1970; Hymns for the Drowning (translations from Tamil devotional poetry). His forthcoming book is Poems of Love and War (translation from classical Tamil Poetry).

Professor Ramanujan is, at present, working on a book of Kannada folk tales and a book of poems.

Yamini Krishnamurti

Yamini Krishnamurti is entering a new phase in her dancing career. She has sat around with Sanskrit scholars to cull out a bunch of Vedic hymns and is presenting them in ballet form. Struck by Western modern dance seh is trying to evolve a new

form equally free and unbound but emerging form her classical experience. She has acquired a piece of land in Haus Khas institutional area and is all set to build an auditorium to seat 500 so that rehearsals and shows can be on all the year round.

When asked "What is your ambition?" Yamini replied "I don't like the word ambition because if you cannot achieve it you get frustrated. But following one's inspiration is different." She believes she is offering something different in the ballet she is presenting at Kamani, New Delhi, during the week-end.

She does not have time to be lonely though separated because there is too much to do: teaching, giving public performances all over the country and keeping track of accompanists. They have never had it so good, says Yamini. Today there are more dancers than musicians and their fees have shot up. So a ballerina has to dance to their tune in more ways than one and fit her schedule to suit theirs. Quite a few accompanist-musicians have died in the past few years, at a comparatively young age of around 50. Artists seldom care to preserve themselves. Some get lost in drink. Yamini's father is old and has retired in Madras. She could do with concerned friendship which paid personnel cannot provide. Recently, while travelling by train from Madras to Delhi, two of Yamini's trunks full of costumes and costume jewellery were stolen. That shook her.

Silver Jubilee of Tibetology Institute

The Prime Minister of India, Mrs. Indira Gandhi recently inaugurated the Silver Jubilee Celebrations of the Sikkim Research Institute of Tibetology at Gangtok. The Prime Minister planted a sapling to mark the occasion. She also offered a scarf to the image of Manjushri, the Buddha of Knowledge.

Mauritian stamps on Dayanand

Mauritius issued a set of stamps to commemorate the death centenary of Swami Dayanand, founder of the Arya Samaj movement on 3rd November 1983. The new set of stamps bearing the portrait of Swami Dayanand was released by the Post and Telegraph Department.

Veda Sammelan

A Veda Sammelan was held in Bangalore on November 3, 1983 on the occasion of the 67th birthday celebrations of Sringeri Sharada Peetham Swamiji, Sri Abhinava Vidyathirtha, under the auspices of Shankar Math.

Vedic scholars participated and students were tested for their competence in the field. On this occasion, a Dharma Sammelan and a Sahithya Sammelan were also arranged.

Hotel on Wheels

After the "Palace on Wheels", it is now a "Hotel on Wheels." To promote Buddhist pilgrimage to India, the Department of Tourism, in collaboration with the

Ministry of Railways has launched "The Great Indian Rovers" or "Hotel on Wheels".

The deluxe train will be completely air-conditioned and vestibuled with lounge, prayer room, bar and deluxe sleeperettes. It will provide all the luxury, comfort and room service of a deluxe hotel. Starting from Calcutta every Thursday the train will travel to all Buddhist centres and return to Calcutta. It will take tourists from Calcutta to Gaya, Varanasi, and Gorakhpur. From Gaya the tourists will be taken by road to Nalanda, Rajgir and Bodhgaya. From Varanasi they would go by road to Sarnath and from Gorakhpur by road to Lumbini and Kushinagar. The trip will be completed in seven days.

The Indian Tourism Development Corporation will look after the house-keeping, catering, road transportation, guides and marketing. The "Palace on Wheels" has already started this seasons' operation from September 29. The weekly train runs on Delhi-Jaipur-Udaipur-Jaisalmer-Jodhpur-Bharatpur-Agra-Delhi route. The train has been fully booked upto the end of March 1984.

OBITUARIES

JEAN FILLIOZAT
1906-1982

Jean Filliozat was born in 1906 in Paris. He devoted all his life to Orientalism in the wider sense, since he has studied all the cultures of Asia and touched all the human sciences. He first did medical studies. He started a career of medical practice and also of scientific research in medicine. He published two books and articles on eye-physiology and practised medicine as an eye-specialist from 1930 upto 1947. In the same time he studied languages and cultures of India and of other countries of Asia in which Indian religions and cultures were disseminated. He knew Sanskrit, Pāli, Tamil, Tibetan and had a working knowledge of chinese. His main teachers had been Sylvain Levi, who was also a universal scholar, and Jules Bloch who was a linguist, contributed a lot to the knowledge of Indo-aryan and Dravidian languages.

His first field of study has been History of Sciences in India. He has particularly studied the problem of the originality of Indian sciences versus sciences of Greece and Near Eastern countries. He has demonstrated the originality of the physiological conceptions of the human body and mind in Vedic and pre-classical Indian medicine. For example the conception of prāṇa or vāta ("breath or wind" as a regulating force of all physiological functions in the body), appears to be a concept wider and earlier to the Greek notion of pneuma. These researches were presented in articles and in a major book, "The classical doctrine of Indian Medicince" (English version Delhi, 1966). Jean Filliozat studied also the problem of dissemination of Indian sciences in Central Asia and further. He brought to light many documents of Indian origin in Central Asia. He emphasized similarities between yoga and Taoist techniques, showing a possible borrowing by China from India in the field of psychological experiments. He devoted

much attention to yoga and to the basic psychological conceptions of ancient Indian philosophers, especially those of vāsanā and saṃskāra practically unknown in the West upto the XIXth century.

One of his most enlightening findings was to bring light on the problem of the expansion of Indian religion in South-East Asia. Among other things, he could explain how the huge pyramidal strucures topped with a tower sheltering a liṅga in Cambodian temples, correspond to āgamic instructions for construction of samādhi, even though these were actualised only in very small dimensions in India.

Jean Filliozat had a special liking for Tamil literature. In addition to numerous articles on the role of Tamil culture in the making of Indian culture, inside and abroad, he translated into French two Tamil masterworks, Tiruppāvai and Tirumurugārrupāḍai.

He did a special study of Buddhism. He brought clarity on the philosophical tenets of this school, especially on the psychological insights of Buddhist thinkers. His mastery of many different fields of Indology permitted him to have a clear and correct view of Indian civilization as a whole. He could show clearly what were the constant factors and ideas which have been prominent in its making and History. He was not less interested in modern India and he endeavoured to show how the past history had built and framed the Indian culture and mode of life of to-day. He expressed this in a general book "India: The country and its traditions" (English edition 1962), which was appreciated and prefaced by Jawaharlal Nehru.

From 1947 upto the last year of his life, he travelled extensively in India and Far-Eastern countries. He was responsible for the organisation of Indological work in France and also internationally. He directed "Ecole francaise d'Extreme-Orient" from 1956 upto 1977. This institution is devoted to high level research in the sciences, linguistics, archaeology, ethnology, etc. and gives to French sholars the possibility to work continuously on the field itself of their research and to collaborate with local scholars specialized in the same subject. Its main centre was previously in Indochina. Nowadays it has branches in India, Indonesia, Thailand and Japan. One of its particular programmes of research is to study the dissemination of Indian culture in the countries of South-East Asia, to trace the Indian origin of the religious doctrines, the techniques, etc. and to see the transformation of the same in different areas of contact with new cultures.

Jean Filliozat founded in 1955 the French Institute of Indology in Pondicherry, and directed it upto 1977. It is also devoted to research in Indology. Programmes of long duration are conducted there by Indian and French scholars in close and continuous collaboration. The main programme has been so far to document the study of Hindu religion in South India, by collecting texts of rituals (śaivāgama, etc.), texts of mythology (purāṇa, māhātmya, etc.) in Sanskrit and in Tamil, photographs of icons in temples of Tamil Nadu, Karnataka, Kerala and Andhra. Jean Filliozat insisted always on the necessity of the collaboration with traditional pandits as a source and guarantee of the scientific character of research.

The French Institute of Pondicherry was enlarged in 1956 with the establishment of a scientific section, the general vocation of which is the ecological study of the natural setting in which the Indian people live and develop their civilization. Jean Filliozat had the conception of a human science unifying the results of all disciplines, dealing with human facts and their surroundings, in which there should be a concourse of human and natural sciences. During all his life he pleaded against specialization and for the universalization of human sciences.

GIUSEPPE TUCCI

Giuseppe Tucci, noted Oriental scholar and Tibetologist, passed away at his home in Rome on April 5. He was 90. Born in Macerata, on the Adriatic coast, Tucci became an ardent student of Oriental religion and culture. Founder of the Italian School of Oriental Studies and Institute of Middle and Far East, he taught for a number of years at Rome University. He became a professor emeritus of the university.

Between 1925 and 1930 he taught Italian, Tibetan, Chinese at Calcutta and Shantiniketan universities. A leading authority on Tibetan Studies, he has been on eight expeditions to Western and Central Tibet between 1927 and 1948. From his tours he has built a rich collection of Tibetan books.

Tucci was awarded many honorary doctorates by universities throughout the world. He was an honorary member of a very many learned societies, including the International Association of Buddhist Studies. He also received various international awards.

Though Tucci was interested in Oriental religion and culture in general he was, however, enraptured by Tibet. In a preface to one of his books he said, "Tibet has played a leading role in my academic work", and has stimulated a lot of my research".

Tucci authored many books and articles, both in English and Italian. His books on Tibet include The Religions of Tibet, The Tombs of the Tibetan Kings, Tibetan Painted Scrolls, Tibet Land of Snows, To Lhasa and Beyond, Transhimalaya and Tibetan Folk Songs from Gyantse and Western Tibet.

PROF. KYUYA DOI

Prof. Kyuya Doi, who was 67, expired in Tokyo (Japan) on 19th July, 1983. He was the founder of Hindi learning in that country and was the pioneer in establishing the first Department of Hindi in Japan at the Tokyo University of Foreign Studies. He studied Hindi with Prof. Dhirendra Verma at Allahabad University and had been awarded the World Hindi Award in 1979 by the Government of India. He was the compiler of Hindi-Japanese Dictionary, Hindi Grammar for Beginners in Japanese language and also translated the novel 'Godan' of Munshi Prem Chand in Japanese. Apart from this, there are several articles on Hindi to his credit. His translations of Munshi Prem Chand's stories and an exhaustive Hindi Grammar in Japanese are in the press. Among his most prominent students we would like to mention the names of Dr. Toshio Tanaka, Mr. Kazuhiko Machida, who are teaching Hindi in the same

university, whereas Mr. Teiji Sakata is teaching this language in Taku Shoku University in Tokyo. Among his other students, Mr. Akira Inahara is in charge of Hindi Section of the Japan Radio whereas Mr. Mosin Suzuki is in the Ministry of External Affairs in Tokyo.

PROF. T.M.P. MAHADEVAN

It is with a great sense of loss and deprivation that Indian Philosophical Quarterly sadly records passing away of Prof. T.M.P. Mahadevan, on November 5th, 1983, at Madras. In his demise we mourn not only the loss of an exemplary philosopher of our times, but we also have to endure specific and personal deprivation, for, ever since the commencement of Quarterly, Prof. Mahadevan has graced our Editorial Board. Indian Philosophical Quarterly was always assured of his serene blessings and generous encouragement and support. Hence it is with reverence and gratitude that we wish to pay our homage to him.

It is however some consolation that the generations of scholars and students whom he has trained and taught would surely continue to keep alive the rich legacy that he leaves behind. We also sadly recognize that what was one and whole in him can only now exist in fragments. It was indeed the spirit of unity, of the vision of wholeness that was the inward genius of Prof. Mahadevan. It was perhaps this sense of unity that impelled Prof. Mahadevan to a lifelong commitment to the spirit of Advaita Vedanta, for indeed, his name and image have become symbolic of the spirit of Advaita in our times. Advaita for him was truly a form of life; it was the in-dwelling essence and formula of his rich and manifold contributions. He pursued this vision of unity and wholeness, not only at the level of philosophical research and reflection, but also at the level of his 'lebenspraxis' very early in his life, with the blessings of Swami Rajeshwarananda. Prof. Mahadevan dedicated his life and talents to the service of Advaita philosophy with the result that all his writings, lectures and discourses, throughout a long and scintillating career, have been devoted to the renaissance of Advaita both at the level of philosophical theory and personal as well as institutional practice. At the level of scholarly research, Prof. Mahadevan leaves behind him a rich and complex legacy. Right from his path-breaking doctoral dissertation on the Philosophy of Advaita (subsequently published under the title 'The Philosophy of Advaita', Madras, with a foreword by Dr. S. Radhakrishnan), Prof. Mahadevan has richly contributed in a variety of ways to a deeper understanding of the various aspects of Advaita Vedanta. Prof. Mahadevan had a national and international field of operations. He has delivered a number of endowment lectures in almost every major university of the country. He was the General President of the Indian Philosophical Congress at its 1955 Nagpur Session. He has served on various U.G.C. bodies for the promotion of Philosophical studies in our country. At the international level he has lectured at Cornele, Hawaii, Athens, Paris, Kyoto, Houston, Colorado.

Although for a person like Prof. Mahadevan, a philosophical life is its own reward, for others it is gratifying to note that so distinguished a career has not gone without national and international recognition and acclaim. In 1967 Prof. Mahadevan was awarded the "Padmabhushan" by the Government of India. He was holding the prestigious National Professorship in Philosophy at the time of his demise.

Truly in him, and with him, it could be said that Philosophy prospered in our times and with his departure, tradition has vanished. Fortunately for us, there is the memorial love and respect of countless scholars, high and low, who are with us and who would continue to pay homage to him in their own work and lives, fundamental doctrine, popular lectures and discourses, scholarly analyses of specific aspects and so on. There have been more than thirty books and innumerable articles and essays by him, all inspired by his intellectual and spiritual passion for Advaita. There have been seminal works like The Philosophy of Advaita, Gaudapada: A Study in Early Advaita, Time and the Timeless, The Idea of God in Saiva Siddhanta, Outlines of Hinduism, The Sambandha Vartika of Sureswaracarya, Critique of Difference through which Prof. Mahadevan has added to the scholarship and research in the field of Indian Philosophy in general and Advaita Vedanta in particular. He has also contributed to the culture of Advaita by way of lucid, popular translations and discourses on spiritual texts, the foremost of them being his book on Swami Vivekananda (Swami Vivekananda and the Indian Renaissance), Readings from Samkara and Ramana Maharshi and The Philosophy of Existence. It is by way of these little texts and discourses that Prof. Mahadevan brought Advaita Vedanta to the laymen, women and children outside the academic portals. In the form of a study and devotional centre, "The Samkara Vihar", Prof. Mahadevan, almost daily, brought home to men and women in a.l walks of life, the living reality of Vedanta.

Prof. Mahadevan also served the course of Vedanta at institutional level. Ever since he took charge of the Department of Philosophy, University of Madras, Prof. Mahadevan has given the Department a distinct identity of its own, both by way of teaching and research guidance, so much so that the Department won for itself a certain undisputed sphere of its own in the area of Indian Philosophy in general and Vedantic studies in particular. It was because of this that the Department was recognized as a Centre of Advanced Studies in Philosophy (a status which it still enjoys) and Prof. Mahadevan became the Director of the Centre, in which capacity he organised a number of National and International Seminars. These Seminars were memorable for they provided another National forum for the pursuit of Vedantic excellence. Delegates to the Seminars may still remember the single minded devotion and commitment to Advaita Vedanta on the part of Prof. Mahadevan, who invariably used to give an elaborate orientation and perspective to these Seminars.

CHRISTMAS HUMPHREYS, 1901-1983

Mr. Chr'stmas Humphreys, who died peacefully at his home in North London on April 13th, could rightly claim, through his numerous writings, public lectures,

broadcasts and other activities, to have been a primary agent in the propagation of Buddhadharma in the Western world. He also founded the Buddhist Society in 1924, which, along with his quarterly journal, The Middle Way, continues very healthily to the present time.

While at an impressionable age, Mr. Humphreys suffered a trauma on hearing that his beloved elder brother had been killed in the First World War. Feeling let down by the religious beliefs he had held hitherto, he began to look around for something to make sense of things for him and found what he was looking for in Ananda Coomaraswamy's Buddha and the Doctrine of Buddhism. With his future wife, Miss Aileen Faulkner, he started a small group that developed into the Buddhist Lodge of the Theosophical Society, and ultimately burgeoned into the Buddhist Society as we know it today.

But Buddhism was not the only field in which Mr. Humphreys gained recognition. He was for much of his life a distinguished, even a flamboyant, member of the legal profession, whose name became a household word due to his participation in many famous criminal trials. He was also a poet of some accomplishment, a lover of art (Oriental art and the classical ballet were two of his special delights), a member and sometime Master of the Worshipful Company of Saddlers, and he even found time to enter the debate over the works ascribed to William Shakespeare, advancing the claims of a group of writers, against those of the "man from Stratford."

As the foregoing suggests, Mr. Humphreys was a man of unusual energy and breadth of interests. But Buddhism was undoubtedly his greatest love and its propagation his life's work.

Mr. Humphrey's passing is a sad loss to the Society of Buddhists everywhere and indeed to the world. Yet the powerful energies and influences that he set going are still very much alive and active, and will no doubt in future years contribute increasingly to the spiritual enrichment of the Western World.

KALIKRISHNA BANNERJEE

Kalikrishna Bannerjee, Senior Professor of Philosophy, Jadavpur University who died in Calcutta on Sunday, 13th Nov. 1983, was born in 1919. He passed his M.A. Examination in Philosophy of Calcutta University in 1942 with high academic distinction. He joined Bangabari College in 1944 and taught in the Post Graduate Department of Philosophy of Calcutta University. He joined Jadavpur University in 1958 and became the Head of the Department of Philosophy in 1962 and senior Professor in 1973.

He was appointed the Dean, Faculty of Arts for two consecutive terms for a period of six years and also officiated as V.C. of the University.

He became National Lecturer for the year 1979-80 and delivered a number of endowment lectures of different Universities.

He was the General President of the Indian Philosophical Congress in 1977.

He was author of a number of learned works and innumerable articles published in national and international journals. An erudite scholar in both Indian and Western Philosophy, his original contributions to the subject have appeared both in

Bengali and in English. He was associated with Bangiya Darshan Parished and other academic bodies. Toward the end he was engaged in editing an encyclopaedia of Indian Philosophical terms.

DR. CALAMBUR SIVARAMA MURTI

Dr. Calambur Sivarama Murti, a great scholar in History, Sanskrit and Art passed away in New Delhi last month. He was formerly the Director of National Museum in Delhi and was associated with a large number of academic bodies all over the world. His contribution to the art and history of India is monumental. His book on the "Art of India" is a great work. In it, he has described the aesthetic heritage of this country in a striking manner with a special elegant style of his own. The work runs to 603 pages containing 1,175 illustrations including 180 plates in full colour. It is a landmark work. He had the honour of being one of the earliest recipients of the Jawaharlal Nehru Fellowship. Its result was in the production of another great work "Nataraja in Art, Thought and Literature", the only one of the kind. His "Ganga" is a beautiful study of the many moods of the celestial river as captured by artists, sculptors and poets over centuries. The river in the words of late Pandit Jawaharlal Nehru is a "symbol of India's agelong culture and civilisation, ever-changing, ever-flowing and yet ever the same Ganga".

Dr. Sivarama Murti's writings are varied and many. He had not only the mastery over the subjects, but also a fascinating inimitable style. His contribution to the study of Indian art and Indian culture is outstanding.

He worked with museums in Madras and Calcutta before he became the Keeper and then the Director of Delhi National Museum.

He has written profusely on numismatics, epigraphy and iconograghy. His research papers were always authoritative and served as guidelines to other scholars. He had travelled widely and participated in international conferences. The Royal Asiatic Society had honoured him with its Fellowship. He was the recipient of the "Padmabhushan". His contribution to Indian History and Art is unique.

His sudden death is an irreparable loss to the scholarly world. May his soul rest in peace.

AGARCHAND NAHATA

Agar Chand Nahata, the wellknown collector of rare manuscripts and paintings and coins and himself a profound Jain scholar and historian, passed away at Bikaner at the age of 72, on January 12, 1983. Author of more than 5000 articles printed in innumerable journals over half a century and more than two dozen books, his important works include Bikaner Jain Lekh Sangraha, Aitihasik Jain Kavya Sangraha, Samay-sundar Krti Kusumanjali. His vast collections of manuscripts, paintings, and coins in collaboration with his nephew Sri Bhanwarlal Nahata, are housed in Sri Abhay Jain Granthalaya at Bikaner, one of the largest private collections in the country. He has been honoured by many institutions including Rajasthan Sahitya Academy. A profound scholar in Prakrit, he had a thorough command over Jaina texts which he could easily recall. He had guided many scholars in the preparation of their Ph D. dissertation. Two years back he was given a felicitation volume by Prime Minister Smt. Indira Gandhi.

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The compiler of Bibliography is Karl H. Potter, Prof. of Philosophy at the University of Washington. He is also serving as General Editor of the Encyclopedia. Prof. Potter is the author of *Presuppositions of Indian Philosophies* and the *Padārthatattvanirūpaṇa* of Raghunatha Siromani and has contributed articles to numerous Journals and collections. In preparing the Bibliography he has received the cooperation of the Encyclopedia's Editorial Board as well as many other individuals.

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Ed. *Karl H. Potter*

Royal Octavo : pp. 752; *1st Edition : Delhi,* *(Cloth) Rs.* 150

This is the second volume of this series. The volume provides a detailed resumé of current knowledge about the classical-Indian Philosophical System of Nyāya-Vaiśeṣika in its earlier stages, i.e. covering the literature from their inception in the *sūtras* up to the time of Gaṅgeśa (about 1350. A.D.)

These summaries are arranged in relative chronological order to assist the reader in tracing the development of the school's thought. Scholars around of the word—India, Japan, America—have collaborated in the undertaking. This international aspect serves to put all philosophers and Indologists in closer touch with one another. A sincere realization that philosophers without extended training in Sanskrit and Indian Studies are not in a position to appreciate the contributions made by classical Indian Philosophy toward the solution of perennial philosophical problems, prompted us to embark upon this undertaking. Moreover, the available translations, though accurate, are not always clear enough to purvey interesting and identifiable material to the professional philosopher. The summaries in the volume serve as a tool for introducing Indian thought into their courses on problems of

philosophy, history of thought, etc. and guide the students for further study. The topical index appended will enable the reader to identify all the passages summarized here on a particular topic.

The many competences of the authors of summaries include the knowledge in depth of Indian thought by the Indian collaborators and the western points of view of the western scholars.

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Vol. III

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This volume summarizes what we know of early Advaita Vedānta up to Śaṁkara's pupils. An analytical introduction by the editor introduces the reader to the concepts utilized by Gauḍapāda, Śaṁkarācārya and Maṇḍana Miśra in expounding and defending the Advaita view. This is followed by summaries of all the authentic Advaita works of these authors, together with those of Sureśvara, and Padmapāda, as well as a number of other works which have been attributed to Śaṁkara, Toṭaka and Hastāmalaka.

Contents—Historical Resumé; Theory of Value; Philosophy of Language; Identity and Difference; The Theory of Relations; Advaita Metaphysics; Advaita Epistemology.

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